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GESENIUS'S

HEBREW GRAMMAR,

WITH

READING BOOK.

GESENIUS'S

HEBREW GRAMMAR,

ENLARGED AND IMPROVED BY

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WITH A HEBREW READING BOOK,

PREPARED BY THE TRANSLATOR.

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CONTENTS.

Section		Page
	INTRODUCTION	1
1.	The Shemitic Languages in General	1
2.	Sketch of the History of the Hebrew Language	6
3.	Grammatical Treatises on the Hebrew Language	10
4.	Division and Arrangement of Grammar	12

PART I.—THE ELEMENTS.

CHAPTER I.—*Reading and Orthography.*

5.	The Consonants, their Forms and Names	13
6.	Pronunciation and Division of Consonants	15
7.	On the Vowels in General, Vowel Letters, and Vowel Signs	18
8.	The Vowel Signs	20
9.	Character and Value of the several Vowels	23
10.	The Half Vowels and the Syllable Divider (Sheva)	28
11.	Signs which affect the Reading of Consonants	30
12.	Daghesh in General, and Daghesh Forte in Particular	30
13.	Daghesh Lene	31
14.	Mappiq and Raphe	32
15.	The Accents	32
16.	Maqqeph and Methegh	34
17.	Qeri and Kethibh	35

CHAPTER II.—*Peculiarities and Changes of Letters; of Syllables and the Tone.*

18.	In General	36
19.	Changes of Consonants	36
20.	Doubling of Consonants	38
21.	Aspiration, and the Removal of it by Daghesh Lene	40
22.	Peculiarities of the Gutturals	41
23.	The Feebleness of the Breathings א and ה	43
24.	Changes of the Feeble Letters ו and י	45
25.	Unchangeable Vowels	47
26.	Syllables, and their Influence on the Quantity of Vowels	48
27.	Changes of Vowels, especially in Respect to their Quantity	51
28.	Rise of New Vowels and Syllables	54
29.	The Tone; Changes of the Tone; the Pause	55

1015509

PART II.—FORMS AND INFLEXIONS, OR THE PARTS OF SPEECH.

Section		Page
30.	The Stem-Words and Roots (Biliterals, Triliterals, Quadriliterals)	58
31.	Grammatical Structure	62
	Chapter I.—*The Pronoun.*	
32.	The Personal or Separate Pronoun	63
33.	Suffix Pronoun	65
34.	The Demonstrative Pronoun	67
35.	The Article	67
36.	The Relative Pronoun	69
37.	The Interrogative and Indefinite Pronouns	69
	Chapter II.—*The Verb.*	
38—41.	General View	70
	I. The Regular Verb.	
42.	In General	74
	A. The Simple Form, or Kal.	
43.	Its Form and Signification	75
44.	Preterite of Kal, and its Inflexion	75
45.	The Infinitive	77
46.	The Imperative	78
47.	The Future, and its Inflexion	79
48.	Shortening and Lengthening of the Future and Imperative (Jussive and Cohortative Forms)	81
49.	Preterite and Future with Vav Conversive	83
50.	The Participle	84
	B. Derived Conjugations.	
51.	Niphal	85
52.	Piël and Pual	87
53.	Hiphil and Hophal	89
54.	Hithpaël	91
55.	Unusual Conjugations	92
56.	Quadriliterals	94
	C. Regular Verb with Pronominal Suffixes.	
57.	In General	94
58.	The Suffix of the Verb	95
59.	The Preterite with Pronominal Suffixes	97
60.	Future with Pronominal Suffixes	99
61.	Infinitive, Imperative, and Participle with Suffixes	100
	II. The Irregular Verb.	
	A. Verbs with Gutturals.	
62.	In General	100
63.	Verbs Pe Guttural. E. g. עָמַד, *to stand*	102
64.	Verbs Ayin Guttural. E. g. שָׁחַט, *to slaughter*	104
65.	Verbs Lamedh Guttural. E. g. שָׁלַח, *to send*	105
	B. Contracted Verbs.	
66.	Verbs פ״ן. E. g. נָגַשׁ, *to approach*	106
67.	Verbs ע״ע. E. g. סָבַב	109
	C. Feeble Verbs (Verba Quiescentia).	
68.	Feeble Verbs פ״א. E. g. אָכַל, *to eat*	113
69.	Feeble Verbs פ״י. First Class, or Verbs originally פ״ו. E. g. יָשַׁב, *to dwell*	114
70.	Feeble Verbs פ״י. Second Class, or Verbs properly פ״י. E. g. יָטַב, *to be good*	117
71.	Verbs פ״י. Third Class, or Contracted Verbs פ״י	118
72.	Feeble Verbs ע״ו. E. g. קוּם, *to rise up*	119
73.	Verbs ע״י. E. g. בִּין, *to discern*	123
74.	Verbs ל״א. E. g. מָצָא *to find*	124
75.	Verbs ל״ה. E. g. גָּלָה, *to reveal*	125
76.	Verbs doubly anomalous	132
77.	Relation of the Irregular Verbs to one another	132
78.	Defective Verbs	133
	Chapter III.—*The Noun.*	
79.	General View	134
80.	Forms which mark the Gender of Nouns	135
81.	Derivation of Nouns	136
82.	Primitive Nouns	137
83.	Verbal Nouns in General	137
84.	Nouns derived from the Regular Verb	138

Section		Page
85.	Nouns derived from the Irregular Verb	141
86.	Denominative Nouns	142
87.	The Plural	143
88.	The Dual	145
89.	The Genitive and the Construct State	146
90.	Traces of Ancient Case-Endings [Paragogic Letters]	148
91.	The Noun with Pronominal Suffixes	150
92.	Vowel Changes in the Noun	153
93.	Paradigms of Masculine Nouns	154
94.	Vowel Changes in the Formation of Feminine Nouns	160
95.	Paradigms of Feminine Nouns	161
96.	List of the Irregular Nouns	164
97.	Numerals. I. Cardinal Numbers	165
98.	Numerals. II. Ordinal Numbers	168

CHAPTER IV.—*The Particles.*

99.	General View	168
100.	Adverbs	170
101.	Prepositions	171
102.	Prefix Prepositions	172
103.	Prepositions with Suffixes and with the Plural Form	173
104.	Conjunctions	175
105.	Interjections	176

PART III.—SYNTAX.

CHAPTER I.—*Syntax of the Noun.*

106.	Relation of the Substantive to the Adjective, —of the Abstract to the Concrete	178
107.	Use of the Genders	179
108.	The Plural, and Collective Nouns	181
109.	Use of the Article	184
110.	Ditto	185
111.	Ditto	186
112.	Connexion of the Substantive with the Adjective	187
113.	Apposition	188
114.	The Genitive	188
115.	Expression of the Genitive by Circumlocution	190
116.	Further use of the Construct State	190
117.	Indication of the other Cases	191
118.	Use of the Accusative	192
119.	Modes of Expressing the Comparative and Superlative	194
120.	Syntax of the Numerals	195

CHAPTER II.—*Syntax of the Pronoun.*

121.	Use of the Personal Pronoun	197
122.	The Demonstrative and Interrogative Pronouns	199
123.	Relative Pronoun and Relative Clauses	200
124.	Mode of Expressing those Pronouns for which the Hebrew has no Proper Forms	202

CHAPTER III.—*Syntax of the Verb.*

125.	Use of the Tenses in General	203
126.	Use of the Preterite	204
127.	Use of the Future	207
128.	Use of the Lengthened and Shortened Future (Cohortative and Jussive)	209
129.	Use of the Future with Vav Conversive	210
130.	The Imperative	211
131.	Use of the Infinitive Absolute	213
132.	Infinitive Construct	215
133.	Connexion of the Infinitive Construct with Subject and Object	216
134.	Use of the Participle	218
135.	Construction of the Participle	219
136.	Expression of the Optative	219
137.	Persons of the Verb	220
138.	Verbs with the Accusative	221
139.	Verbs with two Accusatives	223
140.	Verbs with Prepositions	224
141.	*Constructio Prægnans*	224
142.	Construction of two Verbs to express one Idea	225
143.	Construction of Passive Verbs	227

CHAPTER IV.—*Connexion of the Subject with the Predicate.*

Section — Page

144. Manner of expressing the Copula . . 228
145. Arrangement of Words in a Sentence; Case Absolute 229
146. Relation of the Subject and Predicate in respect to Gender and Number . . 230
147. Ditto 232
148. Construction of Compound Subjects . . 233

CHAPTER V.—*Use of the Particles.*

Section — Page

149. In General 234
150. The Adverbs 234
151. Construction of Adverbs 236
152. Words which express Negation . . 236
153. Interrogative Words and Sentences . . 238
154. The Prepositions 240
155. The Conjunctions 243
156. The Interjections 247

INDEX OF SUBJECTS 249
INDEX TO TEXTS 251

A HEBREW READING BOOK.

I.—SCRIPTURE PHRASES AND SENTENCES 263
II.—EXTRACTS IN PROSE 264
III.—EXTRACTS IN POETRY 265
NOTES 269

A COMPARATIVE TABLE OF ANCIENT ALPHABETS.

HEBREW.	NAME AND POWER OF THE HEBREW LETTERS.			RABBINIC HEBREW	ARABIC.	SAMARITAN.	SYRIAC.	PHŒNICIAN.	ANCIENT HEBREW.	ANCIENT GREEK.
א	Aleph	*a*	1	א	ا ا	א	ܐ ܐ	𐤀 𐤀	𐤀	𐤀
ב	Beth	*b*	2	ב	ب ب ب	ב	ܒ ܒ ܒ ܒ	𐤁 𐤁	𐤁 𐤁	𐤁 𐤁
ג	Gimel	*g*	3	ג	ج ج ج	ג	ܓ ܓ ܓ ܓ	𐤂 𐤂	𐤂 𐤂	𐤂 𐤂 𐤂 𐤂
ד	Daleth	*d*	4	ד	د د	ד	ܕ ܕ	𐤃 𐤃	𐤃 𐤃	𐤃 𐤃 𐤃
ה	He	*h*	5	ה	ه ه ه	ה	ܗ ܗ	𐤄	𐤄	𐤄 𐤄
ו	Vav	*v*	6	ו	و و	ו	ܘ ܘ	𐤅 𐤅	𐤅	𐤅 𐤅
ז	Zain	*z*	7	ז	ز ز	ז	ܙ ܙ	𐤆	. . .	I
ח	Cheth	*ch*	8	ח	ح ح ح	ח	ܚ ܚ ܚ ܚ	𐤇 𐤇	𐤇	𐤇 𐤇
ט	Teth	*t*	9	ט	ط ط ط	ט	ܛ ܛ ܛ ܛ	𐤈	. . .	⊙
י	Yod	*y*	10	י	ي ي ي	י	ܝ ܝ ܝ ܝ	𐤉 𐤉	𐤉	𐤉 𐤉
כ ך	Caph	*k*	20	כ ך	ك ك ك	ك	ܟ ܟ ܟ ܟ	𐤊 𐤊 𐤊	𐤊	𐤊 𐤊
ל	Lamed	*l*	30	ל	ل ل ل	ل	ܠ ܠ ܠ ܠ	𐤋 𐤋 𐤋	𐤋	𐤋 𐤋 𐤋
מ ם	Mem	*m*	40	מ ם	م م م	م	ܡ ܡ ܡ ܡ	𐤌 𐤌 𐤌	𐤌	𐤌 𐤌
נ ן	Nun	*n*	50	נ ן	ن ن ن	ن	ܢ ܢ ܢ ܢ	𐤍 𐤍	𐤍	𐤍
ס	Samech	*s*	60	ס	س س س	س	ܣ ܣ ܣ ܣ	𐤎 𐤎	. . .	+ I
ע	Ain	*e*	70	ע	ع ع ع	ع	ܥ ܥ ܥ ܥ	𐤏 𐤏	𐤏	𐤏
פ ף	Pe	*p*	80	פ ף	ف ف ف	ف	ܦ ܦ ܦ ܦ	𐤐	𐤐	𐤐
צ ץ	Tzade	*tz*	90	צ ץ	ص ص ص	ص	ܨ ܨ ܨ ܨ	𐤑 𐤑	𐤑	𐤑
ק	Koph	*k*	100	ק	ق ق ق	ق	ܩ ܩ ܩ ܩ	𐤒 𐤒	𐤒 𐤒	𐤒 𐤒
ר	Resh	*r*	200	ר	ر ر	ر	ܪ ܪ	𐤓 𐤓	𐤓 𐤓	𐤓 𐤓
ש	Shin	*sh*	300	ש	ش ش ش	ش	ܫ ܫ ܫ ܫ	𐤔 𐤔 𐤔	𐤔 𐤔	𐤔 𐤔
ת	Tau	*t*	400	ת	ت ت ت	ت	ܬ ܬ	𐤕 𐤕	𐤕 𐤕	𐤕 𐤕

ARABIC VOWELS.

- Fatta *a* in art.
- Kesre *e* in bed, *i* in it.
- Damma *o* in hot.
- = an, = en, = ou } at the end of words.

HEBREW VOWELS.

- Kamets *a* in psalm.
- Tsere *a* in mate.
- Chirek long *ee* in feet.
- Cholem *o* in bone.
- Shureq *oo* in fool.
- Pathach *a* in Sam.
- Seghol *e* in met.
- Chireq short *i* in fit.
- Kamets-Chatuph *o* in cot.
- Kibbuts *u* in full.
- Sh'va *ĕ*
- Chateph Pathach *ă* } very short.
- Chateph Seghol *ĕ*
- Chateph-Kamets *ŏ*

SYRIAC VOWELS.

- Petocho *a* in psalm.
- Revotzo *ea* in head.
- Chevotzo *ee* in feet.
- Zekopho *o* in bone.
- Etzotzo *oo* in food.

TABLE OF ALPHABETS.

ARABIC.					ETHIOPIC.								ARMENIAN.		COPTIC.		GREEK.			GERMAN.	
Final.		Medial.	Initial.		*ă.	u.	i.	â.	ā.	ĕ, ĭ.	o.										
ا	ـا	ـ	ـ	*a*	ሀ	ሁ	ሂ	ሃ	ሄ	ህ	ሆ	h	ա	a	ⲁ	a	Α	α	a	𝔄	𝔞
ب	ـب	ـبـ	بـ	b	ለ	ሉ	ሊ	ላ	ሌ	ል	ሎ	l	բ	p	ⲃ	b,v	Β	β	b	𝔅	𝔟
ت	ـت	ـتـ	تـ	t	ሐ	ሑ	ሒ	ሓ	ሔ	ሕ	ሖ	hh	գ	k	ⲅ	g	Γ	γ	g	𝔊	𝔤
ث	ـث	ـثـ	ثـ	th*in*	መ	ሙ	ሚ	ማ	ሜ	ም	ሞ	m	դ	t	ⲇ	d	Δ	δ	d	𝔇	𝔡
ج	ـج	ـجـ	جـ	dj	ሠ	ሡ	ሢ	ሣ	ሤ	ሥ	ሦ	s	ե	je	ⲉ	ĕ	Ε	ε	ĕ	𝔈	𝔢
ح	ـح	ـحـ	حـ	h	ረ	ሩ	ሪ	ራ	ሬ	ር	ሮ	r	զ	ss	ⲍ	z	Ζ	ζ	z	𝔉	𝔣
خ	ـخ	ـخـ	خـ	kh	ሰ	ሱ	ሲ	ሳ	ሴ	ስ	ሶ	s	է	e	ⲏ	ei	Η	η	ē	𝔊	𝔤
د	ـد	ـد	ـد	d	ቀ	ቁ	ቂ	ቃ	ቄ	ቅ	ቆ	k	ը	ĕ	ⲑ	th	Θ	θ	th	𝔎	𝔥
ذ	ـذ	ـذ	ـذ	th*en*	በ	ቡ	ቢ	ባ	ቤ	ብ	ቦ	b	թ	th	ⲟ	th	Ι	ι	i	𝔍	𝔦
ر	ـر	ـر	ـر	r	ተ	ቱ	ቲ	ታ	ቴ	ት	ቶ	t	ժ	sh	ⲓ	i	Κ	κ	k	𝔎	𝔨
ز	ـز	ـز	ـز	z	ኀ	ኁ	ኂ	ኃ	ኄ	ኅ	ኆ	kh	ի	i	ⲕ	k	Λ	λ	l	𝔏	𝔩
س	ـس	ـسـ	سـ	s	ነ	ኑ	ኒ	ና	ኔ	ን	ኖ	n	լ	l	ⲗ	l	Μ	μ	m	𝔐	𝔪
ش	ـش	ـشـ	شـ	sh	አ	ኡ	ኢ	ኣ	ኤ	እ	ኦ	*a*	խ	hh	ⲙ	m	Ν	ν	n	𝔑	𝔫
ص	ـص	ـصـ	صـ	sç	ከ	ኩ	ኪ	ካ	ኬ	ክ	ኮ	k	ծ	ds	ⲛ	n	Ξ	ξ	x	𝔒	𝔬
ض	ـض	ـضـ	ضـ	dd	ወ	ዉ	ዊ	ዋ	ዌ	ው	ዎ	w	կ	gh	ⲝ	x	Ο	ο	ŏ	𝔓	𝔭
ط	ـط	ـطـ	طـ	t	ዐ	ዑ	ዒ	ዓ	ዔ	ዕ	ዖ	…	հ	h	ⲟ	ŏ	Π	π	p	𝔔	𝔮
ظ	ـظ	ـظـ	ظـ	tz	ዘ	ዙ	ዚ	ዛ	ዜ	ዝ	ዞ	z	ձ	ds	ⲡ	p,b	Ρ	ρ	r	𝔑	𝔯
ع	ـع	ـعـ	عـ	…	የ	ዩ	ዪ	ያ	ዬ	ይ	ዮ	y	ղ	gh	ⲣ	r	Σ	σ ς	s	𝔖	𝔰
غ	ـغ	ـغـ	غـ	gh	ደ	ዱ	ዲ	ዳ	ዴ	ድ	ዶ	d	ճ	h	ⲥ	s	Τ	τ	t	𝔗	𝔱
ف	ـف	ـفـ	فـ	f	ጀ	ጁ	ጂ	ጃ	ጄ	ጅ	ጆ	g	մ	m	ⲧ	t,d	Υ	υ	u	𝔘	𝔲
ق	ـق	ـقـ	قـ	k	ገ	ጉ	ጊ	ጋ	ጌ	ግ	ጎ	g	յ	y	ⲩ	u	Φ	φ	ph	𝔙	𝔳
ك	ـك	ـكـ	كـ	kh	ጠ	ጡ	ጢ	ጣ	ጤ	ጥ	ጦ	t	ն	n	ⲫ	ph	Χ	χ	ch	𝔚	𝔴
ل	ـل	ـلـ	لـ	l	ጨ	ጩ	ጪ	ጫ	ጬ	ጭ	ጮ	ch	շ	sh	ⲭ	ch	Ψ	ψ	ps	𝔛	𝔵
م	ـم	ـمـ	مـ	m	ጰ	ጱ	ጲ	ጳ	ጴ	ጵ	ጶ	p	ո	n	ⲯ	ps	Ω	ω	ō	𝔜	𝔶
ن	ـن	ـنـ	نـ	n	ጸ	ጹ	ጺ	ጻ	ጼ	ጽ	ጾ	z	չ	ch	ⲱ	ō				𝔝	𝔷
ه	ـه	ـهـ	هـ	h	ፀ	ፁ	ፂ	ፃ	ፄ	ፅ	ፆ	sz	պ	p	ⲳ	sj					
و	ـو	ـو	ـو	w	ፈ	ፉ	ፊ	ፋ	ፌ	ፍ	ፎ	f	ջ	ch	ⲵ	sz					
ى	ـى	ـيـ	يـ	y	ፐ	ፑ	ፒ	ፓ	ፔ	ፕ	ፖ	p	ռ	r	ⲷ	sh					
لا	ـلا	ـلا	لا	la									ս	v,u	ⲹ	h					
													վ	tz	ⲻ	kh					
													տ	r	ⲽ	ti					
													ր	kh	ⲿ	f					
													ց	f							

* Vowel Sounds.

ă	as in Sam.	*ĕ*	as in met.	*ŏ*	as in cot.
â	as in psalm.	*ē*	as in feet.	*ō*	as in bone.
ā	as in mate.	*i*	as in fit.	*u*	as in full.

CONSTRUCTED FOR BAGSTER'S GESENIUS'S HEBREW LEXICON AND GRAMMAR.

THE

HEBREW GRAMMAR.

INTRODUCTION.

Sect. 1.

THE SHEMITIC LANGUAGES IN GENERAL.

1. The Hebrew is but a single branch of a large stock of languages in Western Asia, which was native in Palestine, Phœnicia, Syria, Mesopotamia, Babylonia, Arabia: that is, in the countries from the Mediterranean Sea to the Tigris, and from the Armenian mountains to the south coast of Arabia. In early antiquity, moreover, it became diffused from Arabia over Æthiopia, and, by means of Phœnician colonies, over many islands and shores of the Mediterranean, but especially over the whole Carthaginian coast.

There is no name, sanctioned by long usage, for the nations and languages united in this stock. The name *Shemites*, *Shemitic languages* (suggested by Gen. x. 21, etc., where most of the nations using these tongues are derived from Shem) is, however, generally received at present, and may well be retained in the absence of a better.*

2. This Shemitic class of languages consists of three principal divisions: I.) The *Arabic*, which has its seat in the south of the territory of the Shemites. To this belongs the *Æthiopic* as a branch of the southern Arabic (Himyaritic),† and the language of the inscriptions on Sinai as an offspring of the northern Arabic.‡ II.) The *Aramæan* in the north and north-east; which is called *Syriac*, in the form in which it appears in the Christian Aramæan literature, but *Chaldee*, as it exists in the Aramæan writings of the Jews. To these writings belong some later portions of the Old Testament, viz., Ezra iv. 8—vi. 18, and vii. 12—26;

* From Shem were derived (Gen. x. 21, etc.) the Aramæan and Arabian races as well as the Hebrew, but not the Canaanites (Phœnicians), who are derived from Ham (vs. 6, 15, etc.), though their language is decidedly Shemitic. The Assyrian language has been proved, after long uncertainty, to be Shemitic, as might indeed be presumed, since Asshur also stands among the Shemites in Gen. x. 22; where too the Elamites stand, whose language is not yet ascertained.

† See Rödiger's *Excurs zu Wellsted's Reisen in Arabien* (Halle, 1842), Bd. II., S. 361.

‡ See Tuch in *d. Zeitschr. d. deutschen Morgenl. Gesellschaft*, Bd. III., S. 129 ff.

Dan. ii. 4—vii. 28.* As the Chaldee frequently presents a Hebrew colouring, so the *Samaritan* exhibits a strong admixture of Hebrew forms, although, according to its fundamental character, it belongs to the Aramæan. The Aramæan of the *Nassoræans* (John's disciples, Sabians†) is a very low and corrupt dialect, and just so the vernacular Syriac of the present day. III.) The *Hebrew*, with which the *Canaanitish* and *Phœnician* (Punic) stand in close connexion, occupies in a measure, according to its character and geographical situation, a middle place between the Arabic and the Aramæan.

All these languages stand to each other in much the same relation, as those of the Germanic family (Gothic, ancient Northern, Danish, Swedish; High and Low German in more ancient and more modern dialects), or as those of the Slavic (Lithuanian, Lettish; ancient Slavic, Servian, Russian; Polish, Bohemian). They are now either wholly extinct, as the Phœnician, or they exist only in a degenerate form, as the modern Syriac among the Jews and Syrian Christians in Mesopotamia and Kûrdistan,‡ the Æthiopic in the newer Abyssinian dialects (Tigré, Amharic), and also the Hebrew among a portion of the modern Jews (although these in their writing aim especially at a reproduction of the Old Testament language). The Arabic is the only one that has not only kept to this day its original abode, Arabia proper, but has also spread abroad on all sides into the regions of other tongues.

The Shemitic family of languages was bordered on the east and north by another still more widely extended, which became diffused under most diverse forms, from India to the west of Europe, and is called the *Indo-Germanic*, as embracing the Indian (Sanskrit), ancient and modern Persian, Greek, Latin, Slavic, and Gothic, together with the other German languages. With the ancient Egyptian, from which the Coptic is derived, the Shemitic came many ways into contact in very early times. Both have accordingly much in common, but their mutual relation is as yet not accurately defined.§ The Chinese, the Japanese, the Tartar, and other languages have a fundamentally different character.

3. The *grammatical structure* of the Shemitic languages has many peculiarities, which, as a whole, constitute its distinctive character, although many of them are found singly also in other tongues. These peculiarities are: *a*) Among the consonants, which always form the main body of these languages, are many gutturals varying in grade; the vowels, originating in the three primary sounds

* The most ancient passage where Aramæan words, as such, occur, is Gen. xxxi. 47. Comp. also the Aramæan verse in Jer. x. 11.

† So called from צָבָע as being *βαπτισταί*: see Neander's *Kirchengeschichte*, B. I., S. 646.—Tr.

‡ See Rödiger in *der Zeitschrift für die Kunde des Morgenlandes*, B. II., S. 77 ff.

§ See Gesenius in *d. Allg. Lit. Zeitung*, 1839, No. 77 ff., 1841, No. 40. Th. Benfey *über das Verhältniss der ägypt. Sprache zum Semit. Sprachstamme*, Leipzig, 1844, 8vo. Schwartze in *den Alten Aegypten*, and in Bunsen's *Aegypten*, I., S. 520, etc.

(*a*, *i*, *u*), serve for more subordinate distinctions; *b*) most of the radical words consist of three consonants; *c*) the verb has only two forms of tenses, with a peculiarly limited usage, and great regularity and analogy prevail in the formation of verbals; *d*) the noun has only two genders and a more simple indication of case; *e*) in the pronoun all oblique cases are indicated by appended forms (*suffixes*); *f*) scarcely any compounds appear in verbs or nouns (except proper names); *g*) in the syntax is found a simple combination of sentences, without much periodic subordination of members.

4. In respect, also, to the character of their *lexicography*, the Shemitic tongues vary essentially from the Indo-Germanic; yet they appear to have more in common here than in their grammatical structure. A great number of stems and roots* resemble in sound those of the Indo-Germanic class. But irrespectively of expressions obviously borrowed (see below), the actual similarity is reduced, partly to words which imitate sounds (*onomatopoetica*), and partly to those in which the same, or a similar, sense results from the nature of the similarity of sounds, according to a universal law of human speech. All this, however, is insufficient to establish an *historic* (gentilic) affinity, which latter can only be proved by an additional agreement in the grammatical structure itself.†

As onomatopoetics, or roots similar in the nature of their sounds, may be classed together לָקַק, לָהַךְ, λείχω, *lingo*, Sanskrit *lih*, Germ. *lecken*, Eng. *lick* [Welsh ‡ *llio*], French *lécher*; גָּלַל (kindred roots אָגַל, עָגַל) κύλλω, κέλλω, κυλίω, *volvo* [Welsh *olwyn*], Germ. *quellen* and *wallen*, Eng. *to well*; גָּרַד, חָרַט, חָרַת, χαράττω [Welsh *carthu*, *craith*], Persian *kharîden*, Ital. *grattare*, French *gratter*, Eng. *grate*, *scratch*, Germ. *kratzen*; פָּרַק, *frango*, Germ. *brechen* [our *break*, Welsh *brech*, *briw*], etc. An example somewhat different is *am*, *ham* (*sam*), *gam*, *kam*, in the sense of *together*. Hence in Heb. עַם (kindred word אֻמָּה *people*, prop. *an assembling*), עִם *together with*, גַּם (whence גַּם *also*), Arab. نعم *collect*; Persian *ham*, *hamah*, *at once*; Sansk. *amá*, *with*. Greek ἅμα ἄμφω, ὁμός, ὁμοῦ (ὅμιλος, ὅμαδος), and harder κοινός, Lat. *cum*, *cumulus*, *cunctus* [Welsh *cym* = Lat. *com*], with the corresponding sibilant Sansk. *sam*, Greek σύν, ξύν, ξυνός = κοινός, Goth. *sama*, Germ. *sammt*, *sammeln*. Notwithstanding, much in this list is of doubtful affinity.

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* For the use of the terms, *stems* and *roots*, see § 30, Remarks 1 and 2.—Tr.

† Gesenius has attempted, in the later editions of his *Lexicon*, and in his *Thesaurus Linguæ Hebrææ*, to exhibit the points of contact between the Shemitic and the Indo-Germanic languages, and others have carried this comparison farther, or taken it up in their own fashion. But it needs great caution and a comprehensive knowledge of the relations of sounds in both families, in order to avoid error and deception, which present themselves in investigations of this kind more readily and frequently than in any other. In this process, it is as expedient to keep that distinct which does not bear all the marks of affinity, as it is to discover at a glance what is likely to contain all points of agreement. This, however, may be confidently relied upon, *that these two parent-languages do not stand in a sisterly or any close relationship to each other*, and that the characteristic structure of both must be dissected before we can discover the constituent elements which they possess in common. This comparative analysis, however, belongs to the province of the Lexicon rather than that of the Grammar.

‡ That the Celtic dialects (not unlike the Shemitic in their relation to each other, namely, Welsh, Cornish,

Essentially different from this more internal relationship between the languages, is the mutual adoption of words one from another (borrowed words). Thus,—

a) When Indian, Egyptian, and Persian objects are called in Hebrew by their native names; e. g. יְאֹר Egyptian *yor, yero, yaro*) *river*, the Nile; אָחוּ (Egypt. *aki, achi*) Nile-reed; פַּרְדֵּס = *παράδεισος*, Persian pleasure-garden, park; דַּרְכְּמוֹן *daric*, Persian gold coin; תֻּכִּיִּים, from Ind. (Tamul) *togái*, peacocks. Several such words are found also in the Greek, as קוֹף (Sansk. *kapi*) ape, *κῆπος*, *κῆβος*; כַּרְפַּס (Sansk. *karpâsa*) cotton, *κάρπασος*, *carbasus*.

b) When Shemitic words, names of Asiatic products and articles of commerce, have passed over to the Greeks along with the things; e. g. בּוּץ, *βύσσος, byssus;* לְבוֹנָה, *λιβανωτός*, incense; קָנֶה, *κάνη, κάννα, canna*, reed; כַּמּוֹן, *κύμινον, cuminum*, cumin; כֹּר *μύρρα, myrrha*, myrrh; קְצִיעָה *κασσία*, cassia; גָּמָל *κάμηλος, camelus*, camel; עֲרָבוֹן *ἀρραβών, arrhabon, arrha*, earnest-money, pledge. The like transitions may have been brought about by Phœnician commerce.

5. As no alphabet is so perfect as to express all the modifications of sounds in a language, so the Shemitic had from the beginning this striking imperfection, that the consonants only (which indeed form the essential part of the language) were arranged in the line as real letters. Of the vowels only the longer ones, and even these not always, were represented by certain consonants (§ 7). It was not till a later period that all the vowels were indicated by means of small signs (points or strokes above and below the line, § 8) subordinate to the letters, but which were wholly omitted for more practised readers. These languages are written always from right to left.* However dissimilar the Shemitic written characters may appear now, they have undoubtedly all come, by various modifications, from one and the same original alphabet, of which the truest copy now extant is the Phœnician, from which also the ancient Greek, and through it all other European, characters were derived.

For a view of the Phœnician alphabet and of the oriental and occidental characters immediately derived therefrom, see Gesenii *Monumenta Phœnicia*, (Leipzig, 1837, Tom. I.—III. 4to.) Tab. 1—5, comp. p. 15, etc., and his article *Paläographie*, in Ersch und Gruber's *Encyclopädie*, Sec. III., Bd. 9, with its proper illustration in Taf. 1.

6. In regard to the relative age of these languages, the oldest written works are found in Hebrew (see § 2); the Aramæan begin about the time of Cyrus (in the book of Ezra); the Arabic not till the earliest centuries after Christ (Himyaritic inscriptions, the Æthiopic version of the Bible in the fourth century; and the

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Armorican or dialect of Brittany; Gaelic, Erse; Manks) belong to the Indo-Germanic family, admits of abundant proof; see Pritchard's *Eastern Origin of the Celtic Nations*, and Pictet *de l'Affinité des Langues Celtiques avec le Sanscrit*.—Tr.

* The Æthiopic is the only exception; but its deviation from the Shemitic usage is probably an innovation by the first missionaries who introduced Christianity into that country, for its earlier mode of writing, as an ancient inscription shows, was like the kindred southern Arabic (Himyaritic), also from right to left. See Rödiger in *d. Zeitschrift f. d. Kunde des Morgenlandes*, Bd. II., S. 332, etc., and his *Notes to Wellsted's Reisen in Arabien*, II., 376, etc.

northern Arabic literature since the sixth century). But distinct from this is the question, as to which of these languages has adhered longest and most true to the original Shemitic character, or which of these has come to us in a more antique appearance of its development. For the slower or quicker progress of a language spoken by a people depends on causes quite distinct from the development of a literature; and often the structure of a language is materially altered, before it attains to a literature, especially by early contact with foreign tongues. So in the Shemitic department, the Aramæan dialects exhibit the earliest and greatest decay,* and next to them the Hebrew-Canaanitish; the Arabic was the longest to maintain the natural fulness of its forms, being preserved undisturbed among the secluded tribes of the desert, until the Mahomedan revolution, when it suffered considerable decay. It was not till so late a period as this that the Arabic reached nearly the same point at which we find the Hebrew, even as early as the times of the Old Testament.†

This accounts for the facts (erroneously considered so very surprising) that the ancient Hebrew, in its grammatical structure, agrees more with the modern than with the ancient Arabic, and that the latter, although it appears as a written language at a later period, retains yet, in many respects, a fuller structure and fresher vowel system than the other Shemitic languages, and therefore takes a place among them similar to that which the Sanskrit occupies among the Indo-Germanic, or the Gothic in the narrow circle of the Germanic. The Lithuanian, as compared with the other tongues properly called Slavic, shows how a language may preserve its fuller structure even in the midst of decaying sister tongues. So the Doric preserved with great tenacity older sounds and forms; and so the Friesic and Icelandic among the German and Northern languages. But even the most steadfast and enduring structure in a language often deteriorates in single forms and inflexions; while, on the other hand, we find here and there, in the midst of universal decay, traces of the original and the ancient. Such is the case with the Shemitic languages. Even the Arabic has its chasms and its later growth; yet in general it is entitled to the precedence, particularly in its vowel system.

To establish and work out these principles would be the province of a grammar for comparing the Shemitic languages with one another. From what has been advanced, however, it follows— 1) that the Hebrew language, as it appears in the ancient sacred literature of the Jews, has suffered more considerably in its structure than the Arabic, which appears later in our historical horizon; 2) that we are still not to concede to the Arabic the priority in all respects; 3) that, finally, it is a mistake to consider, with some, that the Aramæan, on account of its simplicity (occasioned, in fact, by derangement of structure and curtailing of forms), is the more original model of the speech of the Shemites.

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* A new point of importance for observation would accrue, if it should be proved that the language of the cuneiform inscriptions found in Aramæan districts be Shemitic. But this subject rests as yet upon too uncertain a basis to engage our attention here.

† The language of the Beduins in the Arabian desert has still preserved some of the antiquated forms. See Burckhard's *Travels in Arabia*, Append. VIII., p. 466, his *Notes on the Beduins and Wahabys*, p. 244; Wallin in *d. Zeitschr. d. Morgenl. Ges.*, Bd. V. (1851), S. 1, etc.; VI., S. 190, etc., 369, etc.

On the character, literature, grammars, and lexicons of these languages, see Gesenius's Preface to his *Heb. Handwörterbuch*, from 2nd to 4th edition. [Translated in the *American Biblical Repository*, vol. iii.]

Sect. 2.

SKETCH OF THE HISTORY OF THE HEBREW LANGUAGE.

(See Gesenius's *Geschichte der hebräischen Sprache und Schrift.* Leipzig, 1815. §§ 5—18.)

1. This language was the mother tongue of the Hebrew or Israelitish people, during the period of their independence. The name, *Hebrew language* (לְשׁוֹן עִבְרִית, *γλῶσσα τῶν Ἑβραίων, ἑβραϊστί,*) does not occur in the Old Testament, and appears rather to have been the name in use among those who were not Israelites. It is called, Is. xix. 18, *language of Canaan* (from the country in which it was spoken). In 2 Kings xviii. 26 (comp. Is. xxxvi. 11, 13), and Neh. xiii. 24, persons are said to speak יְהוּדִית *Judaicè*, in the Jews' language, in accordance with the later usage which arose after the removal of the ten tribes, when the name *Jew* was extended to the whole nation (Hag., Neh., Esth.).

Of the names *Hebrews* (עִבְרִים, Ἑβραῖοι, *Hebræi*) and *Israelites*, (בְּנֵי יִשְׂרָאֵל), the latter was more a national name of honour, and was applied by the people to themselves with a patriotic reference to their descent from illustrious ancestors; the former was probably the older and less significant name by which they were known among foreigners, on which account it is seldom used in the Old Testament, except when they are distinguished from another people (Gen. xl. 15; xliii. 32), or when persons who are not Israelites are introduced as speaking (Gen. xxxix. 14, 17; xli. 12; comp. the Lex. under עִבְרִי). The Greeks and Romans, as Pausanias and Tacitus, and so also Josephus, use only the name Hebrews. It may be regarded as an appellative, meaning *what is beyond, people from the country on the other side*, with reference to the country beyond the Euphrates, from עֵבֶר *a land on the other side*, with the addition of the derivative syllable ־ִי (§ 86, No. 5). This appellation might then have been given to the colony which, under Abraham, migrated from the regions east of the Euphrates into the land of Canaan (see Gen. xiv. 13). The Hebrew genealogists, however, explain it, as a patronymic, by *sons of Eber* (Gen. x. 21. Num. xxiv. 24).

In the times of the New Testament, the term *Hebrew* (ἑβραϊστί, John v. 2; xix. 13, 17, 20; ἑβραὶς διάλεκτος, Acts xxi. 40; xxii. 2; xxvi. 14;) was also applied to what was then the vernacular language of Palestine (see No. 5 of this section), in distinction from the Greek. Josephus, who died about A. D. 95, understands by it the ancient Hebrew as well as the vernacular of his time.

The name *lingua sancta* was first given to the ancient Hebrew in the Chaldee versions of the Old Testament, because it was the language of the sacred books, in distinction from the Chaldee, the popular language, which was called *lingua profana*.

2. In the oldest written monuments of this language, contained in the Pentateuch, we find it in nearly the same form in which it appears down to the Babylonish exile, and even later; and we have no historical documents of an earlier date, by which we can investigate its progressive development. So far as we can trace its history, Canaan was its proper home: it was essentially the language of

the Canaanitish or Phœnician* race, by which Palestine was inhabited before the immigration of Abraham's descendants, with whom it was transferred to Egypt and brought back again to Canaan.

That the Canaanitish tribes in Palestine spoke the language now called Hebrew, is proved by the Canaanitish proper names; e. g. מַלְכִּי־צֶדֶק *king of righteousness*; קִרְיַת סֵפֶר *book-town*.

No less do the remaining fragments of the Phœnician and Punic language agree with the Hebrew. These are found, partly, in their own peculiar character (§ 1, 5) in inscriptions (about 130 in number) and on coins (see copies in Gesenii *Monumenta Phœnicia*, T. III. Tab. 6—48, and the explanations on pp. 90—328; Judas, *Etude de la Langue Phénicienne*, Paris, 4to. 1847; Bourgade, *Toison d'or de la Lang. Phén.*, Paris, fol. 1852; De Luynes, *Memoire sur le sarcophage d'Esmunazar*, Paris, 4to. 1856), and partly in ancient Greek and Latin authors, as, for instance, in Plauti *Pœnulus*, 5, 1, 2, where an entire piece is preserved. From the former source we ascertain the native orthography, and from the latter the pronunciation and vowel sounds, so that from both together we get a distinct notion of this language, and of its relation to the Hebrew.

Deviations in the *orthography* and *inflexion* of words are, e. g. the almost constant omission of the vowel-letters (§ 7, 2), as בת for בית *house*, קל for קוֹל *voice*, צדן for צִידוֹן, כהנם for כֹּהֲנִים *priests*, and the feminine ending in ת (ath) even in the absolute state (§ 80, 2), co-existing with that of א (ô), and many others. More striking are the deviations in pronunciation, especially in Punic, where the ו is generally sounded as *û*, e. g. שֻׁפֶט *sûfet* (judge), שָׁלוּשׁ *salûs* (three), רש *rûs* = ראשׁ (head); and where we find the obscure obtuse *y* often in the place of short *i* and *e*, e. g. הֶגְיוּנוּ *ymuynnu* (ecce eum), אֶת *yth*; and *o* for ע, e. g. מיעקר *Mocar* (comp. מַיְעָבָה LXX. Μωχά). See a collection of the grammatical peculiarities in *Mon. Phœnicia*, p. 430, etc., and Movers' article *Phönizien*, in Ersch and Gruber's *Encyclop.*, Sect. III. Bd. 24, S. 434, etc.

3. The remains of this language, which are extant in the Old Testament, enable us to distinguish but *two periods* in its history. The first, which may be called its *golden age*, extends to the close of the Babylonish exile, at which epoch the second or *silver age* commences.

The former embraces the larger portion of the books of the Old Testament; viz., of prose writings, the Pentateuch, Joshua, Judges, Ruth, Samuel, and Kings; of poetical writings, the Psalms (with the exception of many later ones), Proverbs, Canticles, Job; of the earlier prophets, in the following chronological order:—Joel, Amos, Hosea, Isaiah, Micah, Zephaniah, Habakkuk, Nahum, Obadiah, Jeremiah, Ezekiel. The writings of the last two, who lived and taught just before the commencement and during the first years of the captivity, as well as the latter part of the book of Isaiah (chapters 40—66, together with some of the earlier chapters†), stand on the borders of the two ages.

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* כְּנַעֲנִי is the native name both of the Canaanitish tribes in Palestine, and of those who dwelt at the foot of Lebanon and on the Syrian coast, whom we call Phœnicians, while they are called כנען on their own coins. Also the people of Carthage went by the same name.

† For an able defence of the genuineness of the latter part of Isaiah, see Hengstenberg's *Christology of the Old Test.*, vol. i., p. 398 ff., of Keith's translation, or in the *American Bib. Repository*, vol. i. p. 700, etc.; also Häver-nick's *Einleitung ins Alte Testament*, §§ 217—220. That of the Pentateuch has also been successfully vindicated by many distinguished critics. See a valuable article on the subject in the *American Bibliotheca Sacra*, vol. ii., No. 6.—Tr.

The point of time at which we are to date the commencement of this period, and of Hebrew literature in general, is certainly as early as that of Moses, even if the Pentateuch, in its present shape and compass, be considered a work remodelled at a later period. For the history of the language, and for our present object, it is sufficient to remark, that the Pentateuch certainly contains some peculiarities of language which have the appearance of *archaisms*. When these books were composed, the words הוּא *he* (§ 32, Rem. 6), and נַעַר *young man*, were still of the *common gender*, and used also for *she*, and *young woman* (like ὁ παῖς and ἡ παῖς). Some harsh forms of words, e. g. צָעַק, צָהַק, which are common in these books, are exchanged in others for the softer ones, זָעַק, שָׂחַק.

On the other hand, in Jeremiah and Ezekiel are found decided approximations to that Aramæan colouring which distinguishes the language of the second or silver age. See No. 5.

4. In the books of the first period, which cover about 1000 years, we find considerable differences in language and style, owing partly to the difference of date and place, and partly to the individual gifts of the writers: e. g. Isaiah writes quite differently from the later Jeremiah, as also from his own contemporary Micah; and the historical books not only differ according to their dates, like Judges and Kings, but also contain older documents strikingly different in language and style from those of the later writer himself. Yet the structure of the language, and, with trifling exceptions, its store of words and its usage, are on the whole the same, especially in the prose works. But the language of *poetry* is everywhere distinguished from prose, not only by a *rhythm* consisting in measured parallel members, but also by peculiar *words*, *forms*, and *significations* of words, and *constructions* in syntax; although this distinction is not so strongly marked as it is, for example, in Greek. Of these poetical idioms, however, the greater part occur in the kindred languages, especially the Aramæan, as the ordinary modes of expression, and probably are to be regarded partly as *archaisms*, which were retained in poetry, and partly as *enrichments*, which the poets who knew Aramæan transferred into the Hebrew.* The prophets, moreover, in respect to language and rhythm, are to be regarded almost entirely as poets, except that in their poetical discourses the sentences run on to greater length, and the parallelism is less measured and regular, than in the writings of those who are properly styled poets. The language of the later prophets, on the contrary, approximates more to that of prose.

On the rhythm of Hebrew poetry, see De Wette's *Commentar über die Psalmen*, *Einleitung*, § 7.† [The subject is briefly treated in the Reading Book at the end of this Grammar.]

Of *poetical words*, for which others are used in prose, the following are examples, viz., אֱנוֹשׁ = אָדָם *man*; אֹרַח = דֶּרֶךְ *path*; בּוֹא = אָתָה *to come*; דָּבָר = כִּילָּה *word*; חָזָה = רָאָה *to see*.

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* In Isaiah's time (2nd half of the 8th century before Christ) the more educated Hebrews, at least the officers of state, understood Aramæan, as is expressly mentioned in 2 Kings xviii. 26; comp. Is. xxxvi. 11.

† Translated in the *Biblical Repository*, No. IX.—Tr.

Under *poetical significations* of words may be ranked the use of certain poetical *epithets* for substantives, e. g. אֲבִיר *strong one*, for *God*; אַבִּיר, do. for *bullock, horse*; לְבָנָה *alba*, for *luna*; יְחִידָה *unica, that which is dearest*, for *life*.

Examples of *poetical forms* are, the longer forms of prepositions of place (§ 103, 3), e. g. עָלֵי = עַל, אֵלַי = אֶל, עָדֵי = עַד; the endings ־ִי, וֹ, appended to the noun (§ 90); the suffixes ־ִימוֹ, ־ֵמוֹ, ־ֵמוֹ for ם, ־ָם, ־ֵם (§ 58); the plural ending ־ִין for ־ִים (§ 87, 1). Among the peculiarities of Syntax, are, the far less frequent use of the article, of the relative, and of the accusative particle אֵת; the use of the *construct state* even before prepositions, and of the *apocopated future* in the signification of the common future (§ 128, Rem. 2); and in general an energetic brevity of expression.

5. The second or silver age of the Hebrew language and literature, extending from the return of the Jews from the exile to the time of the Maccabees, about 160 years before Christ, is chiefly distinguished by an approximation to the Aramæan or Chaldee dialect. To the use of this dialect, so nearly related to the Hebrew, the Jews easily accustomed themselves while in Babylonia, and after their return it became the popular language, exerting a constantly-increasing influence on the ancient Hebrew as the language of books, in prose as well as poetry, and at last banishing it from common use. Yet the Hebrew continued to be known and written by learned Jews.

The relation of the two languages, as they existed together during this period, may be well illustrated by that of the High and Low German in Lower Saxony, or by that of the High German and the popular dialects in Southern Germany and Switzerland; for in these cases the popular dialect exerts more or less influence on the High German, both oral and written, of cultivated society. It is a false impression, derived from a misinterpretation of Neh. viii. 8, that the Jews, during their exile, had wholly forgotten their ancient language, and were obliged to learn its meaning from the priests and scribes.

The Old Testament Scriptures belonging to this second period, in all of which that Chaldee colouring appears, though in different degrees, are the following, viz.—Ezra, Nehemiah, Chronicles, Esther; the prophetical books of Jonah,* Haggai, Zechariah, Malachi, Daniel; of the poetical writings, Ecclesiastes, and the later Psalms. These books are also, as literary works, decidedly inferior to those of earlier date; though this period is not wanting in compositions, which, in purity of language and poetic merit, scarcely yield to the productions of the golden age; e. g. several of the later Psalms (cxx. etc., cxxxvii., cxxxix.).

To this later form of the language, as affected by the influence of the Chaldee, belong,—

Words, for which others are used by the earlier writers; e. g. זְמַן *time* = עֵת; קִבֵּל *to take* = לָקַח; סוֹף *end* = קֵץ; שְׁלַט *to rule* = מָלַךְ.

Significations of words; e. g. אָמַר (*to say*) *to command*; עָנָה (*to answer*) *to commence speaking*.

Peculiarities of *grammar*; e. g. the frequent *scriptio plena* of וֹ and ־ִי, as דָּוִיד (elsewhere דָּוִד),

* See a defence of the earlier date and the genuineness of Jonah, in Hävernick's *Einleitung ins A. Test.*, §§ 242—247.—Tr.

and even קוֹדֶשׁ for קֹדֶשׁ, רוֹב for רֹב; the interchange of ָה and ָא final; the more frequent use of substantives in ון, ָן, ות, etc.

We are not to regard as Chaldaisms all the peculiarities of these later writers. Some of them are not found in Chaldee, and must have belonged in early times to the Hebrew popular dialect, especially in northern Palestine, where, perhaps, Judges and Canticles [and Jonah] were composed; and hence we may account for the use in these more ancient books of שֶׁ· for אֲשֶׁר (§ 36), which obtained also in Phœnician.

Remark 1. Of peculiarities of dialect in the ancient Hebrew, only a few slight traces are found. Thus from Judges xii. 6 it appears that the Ephraimites always pronounced שׁ like שׂ or ס; and in Neh. xiii. 23, 24, the dialect of Ashdod (of the Philistines) is mentioned.

2. It is not to be supposed that the remains of old Hebrew literature in our possession contain all the treasures of the ancient language. These must have been more copious and richer than they now appear in the canonical books of the Old Testament, which are only a part of the national literature of the ancient Hebrews.

Sect. 3.

GRAMMATICAL TREATISES ON THE HEBREW LANGUAGE.

(Gesenius's *Gesch. der hebr. Sprache*, §§ 19—39.)

1. After the gradual extinction of the Hebrew as a spoken language, and the collection of the books of the Old Testament into the canon, the Jews applied themselves to interpretation and criticism of the text, and to the preparation of translations of this their sacred codex. The oldest version is that into Greek by the so-called Seventy interpreters (LXX). It was executed by several translators, and at different periods of time. The work was begun with the translation of the Pentateuch, under Ptolemy Philadelphus, at Alexandria. Its design was to meet the wants of Jews residing in Alexandria and other Grecian cities, and was made, in part, from a knowledge of the Hebrew, whilst yet a living language. At a somewhat later period, the Chaldee translations or Targums (תַּרְגּוּמִין, i. e. *translations*) were made in Palestine and Babylonia. The *interpretations*, drawn in part from alleged traditions, relate almost exclusively to civil and ritual laws, and to doctrinal theology. These, as well as the equally unscientific observations on various readings, are preserved in the *Talmud*, of which the first part (*Mishna*) was composed in the third century of the Christian era, the second part (*Gemara*) not till the sixth. The Mishna forms the commencement of the modern Hebrew literature, while the language of the Gemara closely approximates to the Chaldee dialect.

2. To the interval between the conclusion of the Talmud, and the age of the first writers on the grammar of the language, is especially to be assigned the application of vowel-signs to the hitherto unpointed text (§ 7, 3). Of the same period

is the collection of critical observations called the *Masora* (מָסֹרָה *traditio*), by which our *received text* of the Old Testament was settled, continued down in MSS., and from which it bears the name of the *Masoretic text.*

The various readings of the Q°ri are the most important and ancient portion of the Masora (§ 17). The composition of the Masora is not to be confounded with the task of supplying the text with the points. The latter is a work of earlier date and much more ability than the former.

3. The first attempts to illustrate the grammar of the language were made by the Jews, after the example of Arabian scholars, at the beginning of the tenth century. What was attempted by Saadia (ob. 942), and others in this department, is wholly lost. But there are still extant, in manuscript, the works of R. Jehuda Chayug (called also Abu Zakaria Yahya, about the year 1030), and R. Jona (Abulwalîd Merwân ben Gannâch, about 1050), composed in the Arabic language. Aided by these labours, Abraham ben Ezra (about 1150), and R. David Kimchi (1190—1200), acquired a classical reputation as grammarians of the language.

From these, as the earliest writers on the subject, are derived many of the methods of classification and of the technical terms which are still in part employed; e. g. the use of the forms and letters of the verb פעל (formerly employed as a paradigm) in designating the conjugations, and the different classes of irregular verbs; the *voces memoriales*, as בְּגַדְכְּפַת, etc.*

4. The father of Hebrew philology, among Christians, was the celebrated Joh. Reuchlin (ob. 1522), to whom Greek literature also is so much indebted. He, however, as well as the grammarians down to Joh. Buxtorf (ob. 1629), adhered almost entirely to Jewish tradition. After the middle of the seventeenth century the field of view gradually widened; and the study of the kindred languages, through the labours, especially, of Alb. Schultens (ob. 1750), and N. W. Schröder (ob. 1798), led to important results in the science of Hebrew grammar.

To estimate correctly those works which have since appeared, and which are of permanent, scientific value, it is necessary to understand what is required of one who attempts to exhibit the grammar of an ancient language. This is, in general, 1) a correct observation and a systematic arrangement of all the phenomena of the language; 2) the explanation of these phenomena, partly by comparing them with one another, and with analogous appearances in the kindred languages,

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* On the origin and earliest history of Hebrew lexicography, see the preface of Gesenius to the 4th edition of his *Heb. Handwörterbuch.* On the first grammarians, see also Sam. David Luzzatto's *Prolegomeni ad una gramm. ragionata della lingua ebraica* (Padova, 1836), p. 26 foll.; H. Ewald and L. Dukes's *Beiträge zur Geschichte der ältesten Auslegung und Spracherklärung des Alten Test.* (Stuttg. 1844, 3 vols. 8vo); H. Hupfeld, *de rei grammaticæ apud Judæos initiis antiquissimisque scriptoribus* (Halle, 1846, 4to.); Munk, *Notice sur Aboul-Walid et sur quelques autres grammairiens hébreux du Xe et du XI siècle*, in the *Journal Asiatique*, 1850.

partly from the general analogy and philosophy of language. The first may be called the *historical*, and the second the *philosophical* element in grammar.

[The most valuable grammatical works are,—
Gesenius's *Lehrgebäude der hebr. Sprache.* Leipzig. 1817.
Lee's *Lectures on Hebrew Grammar.* London. 1827. Latest edition, 1844.
Ewald's *Ausführliches Lehrbuch der heb. Sprache.* Leipzig. 1844.
Nordheimer's *Critical Grammar of the Hebrew Language.* 2 vols. New York. 1841. The best extant.
Hupfeld's *Ausführliche hebr. Grammatik.* Cassel. 1841. 1 Thl. 1 Abschnitt.]

Sect. 4.

DIVISION AND ARRANGEMENT OF GRAMMAR.

The division and arrangement of Hebrew grammar are suggested by the three elementary parts of every language; viz., 1) articulate *sounds* expressed by *letters*, and their union into *syllables;* 2) *words;* and 3) *sentences.*

The first part (which treats of the elements) contains, accordingly, instruction respecting the *sounds*, and the representation of them by letters. It describes, therefore, the nature and relations of the sounds of the language, teaches how to express the written signs by sounds (orthoepy), and shows how to write agreeably to established usage (orthography). It treats, moreover, of sounds as connected into syllables and words, and exhibits the laws and conditions under which this connexion takes place.

In the second part (which treats of grammatical forms and inflexions) *words* are considered in their quality as *parts of speech.* It treats, 1) of the *formation of words*, or the rise of the several parts of speech from the roots, or from one another; 2) of *inflexions*, i. e. of the various forms which words assume, according to their relation to other words, and to the sentence.

The third part (syntax) shows, 1) how the various inflexions of the language serve to modify the original meaning of words, and how other modifications, for which the language furnishes no forms, are expressed by periphrasis; 2) assigns the laws by which the parts of speech are united into sentences (syntax in the stricter sense).

PART FIRST.

THE ELEMENTS.

CHAPTER I.—READING AND ORTHOGRAPHY.

SECT. 5.—THE CONSONANTS, THEIR FORMS AND NAMES.

1. The Hebrew Alphabet consists of twenty-two consonants, some of which have also the power of vowels (§ 7, 2).

HEBREW ALPHABET.*

Form.	Final.	Represented by	Hebrew name.	Sounded as	Signification of the names.	Numerical value.
א		א or '	אָלֶף	*Ā'-lĕph*	Ox	1
ב		b, bh	בֵּית	*Bēth*	House	2
ג		g, gh	גִּימֶל	*Gī'-mĕl*	Camel	3
ד		d, dh	דָּלֶת	*Dâ'-lĕth*	Door	4
ה		h	הֵא	*Hē*	Window	5
ו		v	וָו	*Vâv*	Hook	6
ז		z	זַיִן	*Zā'-yĭn*	Weapon	7
ח		ch	חֵית	*Chēth*	Fence	8
ט		t	טֵית	*Tēth*	Snake	9
י		y	יוֹד	*Yōdh*	Hand	10
כ	ך	k, kh	כַּף	*Kăph*	The hand bent	20
ל		l	לָמֶד	*Lâ'-mĕdh*	Ox-goad	30
מ	ם	m	מֵם	*Mēm*	Water	40
נ	ן	n	נוּן	*Nūn*	Fish	50
ס		s	סָמֶךְ	*Sâ'-mĕkh*	Prop	60
ע		ע or "	עַיִן	*Ā'-yĭn*	Eye	70
פ	ף	p, ph	פֵּא	*Pē*	Mouth	80
צ	ץ	ts	צָדֵי	*Tsâ-dhē'*	Fish-hook	90
ק		q †	קוֹף	*Qōph*	Back of the head	100
ר		r	רֵישׁ	*Rēsh*	Head	200
ש		sh, s	שִׁין	*Shīn*	Tooth	300
ת		t, th	תָּו	*Tâv*	Cross	400

* For the sounds of the consonants and vowels in this table, see § 6 and note on § 8.—TR.

† The Latin *q* serves well for the Shemitish ק (Greek κόππα), as it occupies its very place in the alphabet.

2. The letters now in use, with which the manuscripts of the Old Testament are written (called the *Assyrian* or *square* character), are not of the original form. On the coins of the Maccabaean princes, and upon some signet stones, is found another character, doubtless in general use at an earlier period, which bears a strong resemblance to the Samaritan and Phœnician letters (§ 1, 5). The square letter may also be traced back to the Phœnician; but it agrees best with certain Aramaean inscriptions found in Egypt, and with the Palmyrene.*

3. The five characters which have a different form at the end of a word (*final letters*),† ך, ם, ן, ף, ץ, terminate (with the exception of ם,) in a perpendicular stroke directed downwards, whilst the common form has a horizontal connecting line, directed towards the following letter.

4. Hebrew is read from right to left. The division of a word at the end of a line is not allowed. To complete a line, certain letters (*dilatabiles*) are at times dilated. These are in our printed books the five following:—

ם, ת, ל, ה, א, (אֲהַלְתֶּם).

Remark 1. The *figures* of the letters were originally slight and abridged representations of visible objects, the names of which began with the sounds of the several characters; e. g. 7, ʌ, the rude figure of a camel's neck, denotes properly *a camel* (גָּמָל = גָּמֶל), but as a letter only the initial ג; O prop. *eye*, עַיִן, stands only for ע, the initial letter of this word. In the Phœnician alphabet especially, the similarity of the *figures* to the object signified by the *names* is for the most part still apparent, and even in the square character it is still preserved in some letters; e. g. ו, ז, ט, י, ל, ץ, ש.

The most probable signification of each name is given in the alphabet. [For further information, see the initial articles under the several letters in Gesenius's *Hebrew Lexicon*.]

However certain it is, on the one hand, that the Shemites were the first to adopt this alphabet, it is yet highly probable, on the other, that the Egyptian writing (the so-called phonetic hieroglyphics) suggested the principle though not the figures; for these hieroglyphic characters indicate, likewise, chiefly the initial sound in the name of the object sketched; e. g. the hand, *tot*, indicates the letter *t*; the lion, *laboi*, the letter *l*.‡

2. The *order* of the letters (the antiquity of which is clearly proved by the alphabetical poems in Ps. xxv., xxxiv., xxxvii., cxix., Lam. i.–iv., Pr. xxxi. 10–31) certainly depended originally on a grammatical consideration of the sounds, as we may see from the occurrence in succession of the three softest labial, palatal, and dental sounds, viz., ב, ג, ד, also of the three liquids, ל, מ, נ, and other similar arrangements (see Lepsius, *sprachvergleichende Abhandlungen*, Berlin, 1836. No. 1):

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* On the ancient Hebrew signet stones, see Rödiger in *d. Zeitsch. der deutschen Morgenl. Gesellschaft*, Bd. III. (1849), S. 243 and 347.

† These letters are supplied with vowels and pronounced together, thus כַּמְנַפֶּץ. Such *voces memoriales* were invented by the early Hebrew grammarians to assist in remembering certain classes of letters.

‡ See the works of Young, Champollion, and others, on the Hieroglyphics. Lepsius exhibits the chief results in his *Lettre à M. Rosselini sur l'alphabet hiéroglyphique*. Rom. 1837, 8vo. Comp. Gesenius in *der Allgem. Litt. Zeitung*, 1839. No. 77—81. Hitzig, *die Erfindung des Alphabets*. Zürich, 1840, fol. J. Olshausen *über den Ursprung des Alphabets*. Kiel, 1841, 8vo.

but other considerations and influences have doubtless also had some effect upon it, for it is certainly not a mere accident, that two letters representing a *hand* (*Yodh* and *Kaph*), also two exhibiting the *head* (*Qoph* and *Resh*), are put together, as is done moreover with several characters denoting objects which are connected (*Mem* and *Nun*, *Ayin* and *Pe*).

Both the names and the order of the letters (with a slight alteration) passed over from the Phœnician into the Greek, in which the letters, from *Alpha* to *Tau*, correspond to the ancient alphabet. Just so are the old Italic and Roman alphabets, and all directly or indirectly proceeding from them, dependent upon the Phœnician.

3. The letters are used also for *signs of number*, as the Hebrews had no special arithmetical characters or ciphers. But this usage [exhibited in the table of the alphabet] does not occur in the Old Testament text; it is found first on coins of the Maccabees (middle of the 2nd cent. B. C.). It is now employed in the editions of the Bible for counting the chapters and verses. As in the numeral system of the Greeks, the units are denoted by the letters from א to ט, the tens by י—צ, 100—400 by ק—ת. The hundreds from 500—900, are sometimes denoted by the five final letters, thus, ך 500, ם 600, ן 700, ף 800, ץ 900, and sometimes by ת = 400, with the addition of the remaining hundreds, as תק 500. In combining different numbers the greater is put first, as יא 11, קכא 121. Fifteen is marked by טו = 9 + 6, and not by יה, because with these the name of God יהוה commences; from a similar consideration also טז is written for 16 instead of יו. The thousands are denoted by the units with two dots above, as א 1000.

4. *Abbreviations* of words are not found in the text of the Old Testament. On coins, however, they occur, and they are in common use by the later Jews. The sign of abbreviation is an oblique stroke, as יש׳ for יִשְׂרָאֵל, פ׳ for פְּלֹנִי *aliquis*, וגו׳ for וְגוֹמֵר *et completio* = *et cætera* [&c.], יי׳ or יְ׳ for יְהוָה.

Sect. 6.

PRONUNCIATION AND DIVISION OF CONSONANTS.

1. It is of the greatest importance to understand the original sound of every consonant, since very many grammatical peculiarities and changes (§ 18, etc.) are regulated and explained by the pronunciation. Our knowledge of this is derived partly from the pronunciation of the kindred languages, particularly of the yet living Arabic, partly from observing the resemblance and interchange of letters in the Hebrew itself (§ 19), partly from the tradition of the Jews.*

The pronunciation of the Jews of the present day is not uniform. The Polish and German Jews imitate the Syriac, while the Spanish and Portuguese Jews, whom most Christian scholars (after the example of Reuchlin) follow, prefer the purer Arabic pronunciation.

The manner in which the Seventy have written Hebrew proper names in Greek letters, furnishes an older tradition of greater weight. Several, however, of the Hebrew sounds they were unable to represent for want of corresponding characters in the Greek language, e. g. ע, ש, so that, to relieve

* Important aid may also be derived from an accurate physiological observation of the whole system of sounds, and of their formation by the organs of speech. See on this subject Liskovius's *Theorie der Stimme*, Leipzig, 1814; J. Müller's *Handbuch der Physiologie*, Bd. II. S. 179, etc.; also Strodtmann's *Anatomische Vorhalle zur Physiologie der Stimme und der Sprachlaute*, Altona, 1837. In its reference to grammar, see H. Hupfeld, *von der Natur und den Arten der Sprachlaute*, in Jahn's *Jahrbücher f. Philologie*, 1829, II. 4; and H. E. Bindseil's *Abhandlungen zur allgem. vergleichenden Sprachlehre*, Hamb., 1838. *I. Physiologie der Stimm-und Sprachlaute*, S. 1, etc.

the difficulty, they had to resort to various expedients. This is likewise the case in the transcribing of Hebrew words with Latin characters, as Jerome sometimes gives them according to the pronunciation of the Jews of his time. On the pronunciation of the present Jews in the north of Africa, see Barges in the *Journ. Asiat.* 1848, Nov.

2. The following list embraces those consonants the pronunciation of which requires special attention, exhibiting in connexion those which bear any resemblance in sound to each other.

1. Among the *gutturals* א is the lightest, a scarcely audible breathing from the lungs, the *spiritus lenis* of the Greeks; similar to ה but softer. Even *before* a vowel it is almost lost upon the ear (אָמַר *âmar*), like the *h* in the French *habit, homme* [or Eng. *hour*]. *After* a vowel it is often not heard at all, except in connexion with the preceding vowel sound, with which it combines its own (מָצָא *mâtsâ*, § 23, 1).

ה before a vowel is exactly our *h* (*spiritus asper*); it is also a guttural after a vowel at the end of a syllable (נֶהְפַּךְ *nĕh-păkh*); but at the end of a word it often stands in the place of a vowel, so that its consonant breathing is not heard (גָּלָה *gālā*), on which see § 7, 2, and § 14.

ע is related to א; and is a sound peculiar to the organs of the Shemitic race. Its hardest sound is that of a *g* slightly rattled in the throat, as עֲמֹרָה, LXX. Γόμορρα; עַזָּה, Γάζα; it is elsewhere, like א, a gentle breathing, as in עֲלִי, Ἠλί; עֲמָלֵק, Ἀμαλέκ. In the pronunciation of the Arabian, the first often strikes the ear like a soft guttural *r*, the second as a sort of vowel sound like *a*. It is properly as incorrect entirely to pass over ע, as some do, in reading and transcribing words with our own letters, e. g. עֲלִי Eli, עֲמָלֵק Amalek, as it is to read it simply like *g*. The best representation we could give of it in our letters would be *gh* or *ʳg*, though its sound is sometimes softer, as אַרְבַּע, something like *arba*^{gh}, עֲמֹרָה *ʳg*^{a}*mora*. The Jewish pronunciation of it by the nasal *gn* or *ng* is decidedly false.

ח is the firmest of the guttural sounds. It is a guttural *ch*, as uttered by the Swiss [and Welsh], resembling the Spanish *x* and *j*. While the Hebrew was a living language, this letter had two grades of sound, being uttered feebly in some words and more strongly in others.*

ר also the Hebrews frequently pronounced with a hoarse guttural sound, not as a lingual made by the vibration of the tongue. Hence it is not merely to be reckoned among the liquids (*l, m, n, r*), but, in several of its relations, it belongs also to the class of gutturals (§ 22, 5).

2. In *sibilant* sounds the Hebrew language is rich, more so than the kindred dialects, especially the Aramæan, which adopts instead of them the flat, lingual sounds.

שׁ and שׂ were originally one letter ש (pronounced without doubt like *sh*), and in unpointed Hebrew this is still the case. But as this sound was in many words softer, approaching to a simple *s*, the grammarians distinguished this double pronunciation by the diacritic point into שׁ *sh* (which occurs most frequently), and שׂ *s*.

שׂ resembled ס in pronunciation: it differed from this letter, however, and was probably uttered more strongly, being nearly related to שׁ. Hence סָגַר *to close up*, and שָׂכַר *to reward*, have different meanings, being independent roots, as also סָכַל *to be foolish*, and שָׂכַל *to be wise*. At a later period this distinction was lost, and hence the Syrians employed only ס for both, and the Arabians only

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* In the Arabic language, the peculiarities of which have been carefully noted by the grammarians, the hard and soft sounds of ע and ח (as well as the different pronunciations of ד, ט, צ), are indicated by diacritic points. Two letters are thus made from each; from ע the softer غ *Ayin*, and the harder غ *Ghain*; from ח the softer ح *Hha*, and the harder خ *Kha*.

their שׂ. They also began to be interchanged even in the later Hebrew; שָׂכַר = שָׂנַר *to hire*, Esr. iv. 5; שִׂכְלוּת for סִכְלוּת *folly*, Eccles. i. 17.

ז was like *ds* (hence in the Septuagint ζ), as צ was *ts*. It is well represented by the French and English *z*.

3. ק and ט differ essentially from כ and ת. The former (as also צ) are uttered with strong articulation, and with a compression of the organs of speech in the back part of the mouth.

3. The six consonants,

ב, ג, ד, כ, פ, ת (בְּגַדְכְּפַת)

have a twofold pronunciation:* 1) a harder, more slender sound (*tenuis*), as *b*, *g*, *d*, *k*, *p*, *t*, and 2) a soft sound uttered with a gentle aspiration (*aspirata*). The harder sound is the original. It is found at the beginning of words and syllables, when no vowel immediately precedes it, and is indicated by a point in the letter (*Daghesh lene*, § 13), as בּ *b*, גּ *g*, דּ *d*, כּ *k*, פּ *p*, תּ *t*. The aspirated sound occurs after a vowel immediately preceding, and is denoted in manuscripts by *Raphe* (§ 14, 2), but in the printed text it is known by the absence of the *Daghesh*. In some of these letters (especially ג) the difference is less perceptible to our ear. The modern Greeks aspirate distinctly *β*, *γ*, *δ*, and the Danes *d* at the end of a word. The Greeks have two characters for the two sounds of the other letters of this class, as בּ *κ*, כ *χ*, פּ *π*, פ *φ*, תּ *τ*, ת *θ*.

For the particulars as to when the one or the other pronunciation is applicable, see § 21. The modern Jews sound the aspirated ב as *v*, and the ת nearly as *s*, e. g. רֵאשִׁית *reshis*, רַב *rav*.

4. After what has been said, the usual division of the consonants, according to the organs of speech employed in uttering them, will be more intelligible and useful. The common division is as follows:—

a) Gutturals, א, ה, ח, ע	(אַהֲחַע)
b) Palatals, ג, כ, ק, י	(גִּיכֵק)
c) Linguals, ד, ט, ת, with ל, נ	(דַּטְלֶנֶת)
d) Dentals or sibilants, ז, ס, ש, צ	(זְסַצַּשׁ)
e) Labials, ב,מ,ו,פ	(בּוּמַף)

The letter ר partakes of the character of both the first and third classes.

The liquids also ר, נ, מ, ל, which have many peculiarities in common, are to be regarded as a separate class.

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* Sound תּ as *t*, ת as *th* in *thick*; דּ as *d*, ד *dh* as *th* in *that*; פּ as *p*, פ as *ph* or *f*; בּ as *b*, ב *bh* as *v*; גּ and ג both as *g* in *go*; כּ and כ both as *k*. If one wishes to give the aspirated sound of ג and כ, let him pronounce *g* and *k*, rolling the palate with the same breath, the former as the German *g* in *sagen*, and the latter as *ch* in *ich*.—Tr.

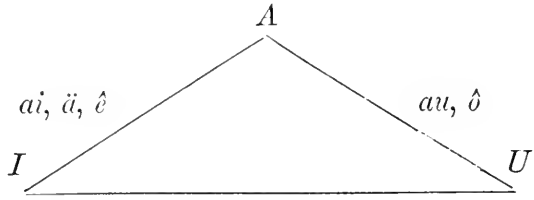
In the Hebrew, as well as in all the Shemitic dialects, the firmer and stronger pronunciation, which characterised the earlier periods of the language, gradually gave way to softer and feebler sounds. In this way many nice distinctions of the earlier pronunciation were neglected and lost.

This appears, 1) in the preference of the softer letters; e. g. עָשָׂה, עָשָׂק (see § 2, Rem. 3) Syr. ܥܒܕ; 2) in the pronunciation of the same letter; thus in Syriac ܥ has always a feeble sound, while the Galileans uttered it, as well as ח, like א; in Æthiopic ሠ has the sound of *s*, ሐ that of *h*.

Sect. 7.

ON THE VOWELS IN GENERAL, VOWEL LETTERS, AND VOWEL SIGNS.

1. That the scale of five vowels, *a*, *e*, *i*, *o*, *u*, proceeds from the three primary vowel sounds, *A*, *I*, *U*, is even more distinctly seen in the Hebrew and the rest of the Shemitic tongues than in other languages. *E* and *O* are derived from a blending together of the purer vowels, viz., *I* and *U* with a preceding short *A*, and are properly diphthongs contracted, *ê* arising from *ai*, *ô* from *au*, according to the following scheme*:—



The more ancient Arabic has not the vowels *é* and *ó*, and always uses for them the diphthongs *ai* and *au*; e. g. בַּיִן, Arabic *bain*, יוֹם, Arab. *yaum*. It is only in the modern popular language that these diphthongs are contracted into one sound. The close relation of those sounds is also sufficiently familiar from Greek and Latin, (e. g. Καῖσαρ, Cæsar; θαῖμα, Ion. θῶμα), from the French pronunciation of *ai* and *au*, from the Germanic languages (Goth. *auso*, auris, Old High-Ger. *ôra*, ear.; Goth. *snaivs*, Old High-Ger. *snêo*, Schnee [snow]), and even from the modern German vulgar dialect (*Oge* for Auge, Goth. *augô* [eye]; *Steen* for Stein, Goth. *Stains* [stone; comp. in Eng. *ai* in *said*, and *au* in *naught*]).

In the present Arabic of the Beduins, the use of the vowels does not extend itself in the pronunciation so much beyond the three primary sounds, *a*, *i*, and *u*, as in the Arabic spoken in Syria and Egypt (see Wallin alluded to *ante*, p. 5, note), and the same is reported of the African Jews by Barges in the *Journ. Asiat.*, 1840, Nov.

2. With this is connected the manner of indicating the vowel sounds in writing. As only three principal vowel sounds were distinguished, no others were designated in writing; and even these were represented not by appropriate signs, but by certain consonants employed for this purpose, whose feeble consonant powers,

* For the sound of these vowels, see note on § 8.—Tr.

according to their nature, approximate so very much to the vowel sounds to be expressed. Thus ו (like the Lat. *V*) represented *U* and also *O*; י (like the Lat. *J*) represented *I* and *E*. The designation of *A*, the purest of all the vowels, and of most frequent occurrence, was regularly omitted,* except at the end of a word, where long *a* was represented by ה, and sometimes by א.† These two letters stood also for long *e* and *o* final.

[The four letters mentioned (forming the *mnemonic* אֶהֱוִי *eh'vi*) are commonly called *quiescent* or *feeble letters*.]

Even those two *vowel letters* (ו and י) were used but sparingly, being employed only when the sounds which they represent were long, and not always then (§ 8, 4).‡ Everything else relating to the tone and quantity of the vowel sounds, whether a consonant should be pronounced with or without a vowel, and even whether ו and י were to be regarded as vowels or consonants, the reader was to decide for himself.

Thus, for example, קטל might be read *qātal*, *qātēl*, *qātōl*, *q'tōl*, *qôtēl*, *qittēl*, *qattēl*, *quttal*; דבר, *dābhār* (a word), *dābhĕr* (pestilence), *dibber* (he has spoken), *dabbēr* (to speak), *dŏbhēr* (speaking), *dubbar* (it has been spoken); מות might be *māvĕth* (death), or *māth*, *móth* (to die); בין might be read *bīn*, *bén*, *băyin*.

How imperfect and indefinite such a mode of writing was, is easily seen; yet during the whole period in which the Hebrew was a spoken language, no other signs for vowels were employed. Reading was therefore a harder task than it is with our more adequate modes of writing, and much had to be supplied by the reader's knowledge of the living mother tongue.

3. But when the Hebrew ceased to be a spoken language, and the danger of losing the correct pronunciation, as well as the perplexity arising from this indefinite mode of writing, continually increased, the *vowel signs* or *points* were invented, which minutely determined what had previously been left uncertain. Of the date of this invention we have no historical account; but a comparison of

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* So in Sanscrit, the ancient Persian cuneiform writing, and Ethiopic, short *a* alone of all the vowels is not indicated by any sign, but the simple consonant is pronounced with this vowel.

† The close connexion between the aspirates ה, א, and the A sound, ו and the U sound, י and the I sound, admits of easy physiological explanation, if we attend to the formation of these sounds by the organs of speech. The vowel A is formed by opening the mouth without changing the position of the organs; so also ה and א. U is sounded in the fore part of the mouth, with the lips a little projecting and rounded; so also ו [our *w*]. And I is formed at the fore part of the palate; so also י [our *y*]. E sounds at the back of the palate, between *i* and *a*; O in the under part of the mouth, between *u* and *a*.

‡ The Phœnicians did not indicate even the long vowels, except in very rare cases, and their oldest monuments have scarcely any vowel signs. (See *Mon. Phœnicia*, pp. 57, 58; and *ante*, § 2, 2.)

historical facts warrants the conclusion, that the present vowel system was not completed till the seventh century of the Christian era. It was the work of Jewish scholars, well skilled in the language, who, it is highly probable, copied the example of the Syrian and perhaps also of the Arabian grammarians.

See Gesch. *d. hebr. Spr.* S. 182 ff. and Hupfeld in *den theolog. Studien und Kritiken*, 1830, No. 3, where it is shown that the *Talmud* and Jerome make no mention of vowel points.

4. This vowel system has, probably, for its basis the pronunciation of the Jews of Palestine; and its consistency, as well as the analogy of the kindred languages, furnishes strong proof of its correctness, at least as a whole. We may, however, assume, that it exhibits not so much the pronunciation of common life as the graver style in reading the sacred books, which was sanctioned by tradition. Its authors have laboured to represent by signs the minute gradations of the vowel sounds, carefully marking even half vowels and helping sounds (§ 10), spontaneously adopted in all languages, yet seldom expressed in writing. To the same labours we owe the different marks by which the sound of the consonants themselves is modified (§§ 11—14), and the accents (§§ 15, 16).

The Arabs have a much more simple vowel system. They have only three vowel signs, according to the three primary vowel sounds. The Syriac punctuation is likewise based upon a less complicated system. It is possible that the Hebrew also had at an earlier period a more simple vowel system, but no actual traces of it are found.

Sect. 8.

THE VOWEL SIGNS.*

1. Of full vowels, besides which there are also certain half vowels (§ 10, 1, 2), grammarians have generally reckoned *ten*, and divided them into *five* long and *five* short. As this division is simple and convenient for the learner, it is here presented †:—

Long Vowels.	*Short Vowels.*
ָ *Qā́mĕts*, *ā*, יָם *yām.*	ַ *Pắthăch*, *ă*, בַּת *băth.*
ֵ *Tsērē*, *ē*, שֵׁם *shēm.*	ֶ *Sĕghṓl*, *ĕ*, בֶּן *bĕn.*
ִי *Chī́rĕq long*, *ī*, בִּין *bīn.*	ִ *Chī́rĕq short*, *ĭ*, מִן *mĭn.*
וֹ or ◌ֹ *Chṓlĕm*, *ō*, קוֹל *qōl*, סֹב *sōbh.*	ָ *Qā́mĕts-chātū́ph*, *ŏ*, חָכְ *chŏq.*
וּ *Shū́rĕq*, *ū*, מוּת *mūth.*	ֻ *Qibbū́ts*, *ŭ*, שֻׁלְחָן *shŭlchān.*

* The vowels, as represented in this translation, are supposed to be sounded as follows:—*ā* or *â* like *a* in *father*; *ă* like *a* in *fat*; *ä* like *a* in *fate*; *ē* or *ê* like *e* in *there*; *ĕ* like *e* in *err*; *ī* like *i* in *pique*; *ĭ* like *i* in *pick*; *ō* or *ô* like *o* in *no*; *ŏ* like *o* in *not*; *ū* like *u* in *rule*; *ŭ* like *u* in *full*.—Tr.

† It is not given in the six latest editions of the original.—Tr.

A more philosophic and useful exhibition of the vowels, according to the three primary vowel sounds (§ 7, 1, 2), is the following:—

First Class. For the A *sound.*

1) ָ *Qā́mĕts*, *ā*, *â*, יָד *yādh* (hand), קָם *qâm* (he arose*).

2) ַ *Pā́thăch*, *ă*, בַּת *băth* (daughter).

3) ֶ *Sĕghṓl*, *ă*, as in the first syllable of מֶלֶךְ *mắlĕkh* (king), where ֶ has sprung from ַ† [מַלְךְ], and also in union with י as יָדֶיהָ *yādhắkhā*, גְּלִינָה *g'lī́nā*, like the French *è* in *mère* [which is like our *e* in *there*].

Second Class. For the I *and* E *sound.*

I

1) ִי and ִ long *Chī́rĕq*, *ī*, צַדִּקִים *tsădhdhīqīm* (just ones).

2) ִ short *Chĭ́rĕq*, *ĭ*, אִמּוֹ *ĭmmṓ* (his mother).

E

3) ֵי and ֵ *Tsḗrē*, with and without *Yodh*, *ê*, *ē*, בֵּית *bêth* (house), שֵׁם *shēm* (name).

4) ֶ *Sĕghṓl*, obtuse *ĕ*, סֵפֶר *sḗphĕr* (book), שֵׁן *shĕn* (tooth), accented *è*, חֹזֶה *chôzè* (seer).

Third Class. For the U *and* O *sound.*

U

1) וּ *Shū́rĕq*, *ū*, מוּת *mūth* (to die).

2) ֻ *Qibbū́ts*, *ŭ*, סֻלָּם *sŭllām* (ladder), but also *ū*, written defectively (see No. 4), instead of *Shureq*, מֻתִי *mūthī* (my dying).

O

3) וֹ and ֹ *Chṓlĕm*, *ô*, *ō*, קוֹל *qôl* (voice), רֹב *rōbh* (multitude).

4) (ָ) *Qā́mĕts-chātū́ph*, *ŏ*, חָק *chŏq* (statute).

5) also ֶ, obtuse *ĕ*, so far as it springs from *u* or *o*, as in אַתֶּם *ăttĕm* (ye), אֶת *ĕth* (from אוֹת).

The *names* of the vowels are nearly all taken from the form and action of the mouth in uttering the sounds. Thus, פַּתַח signifies *opening*, צֵרִי (also שֶׁבֶר) *bursting* (of the mouth), חִירֵק *gnashing*, חוֹלָם *fulness*, from its full tone (also מְלֵא פוּם *full mouth*), שׁוּרֵק properly *συριασμός*, קִבּוּץ *closing* (of the mouth). This last meaning belongs also to קָמֵץ; and the reason, why long *a* and short *o* (קָמֵץ חָטוּף *Qamets correptum*) have the same sign and name, seems to be that the inventors of the vowel signs pronounced the long *a* rather obscurely, and somewhat like *o*, as it then passed over to a perfect *o* with the present German and Polish Jews. (Comp. the Syriac *ā* with the Maronite = *ō*, the Swedish *å*, and the already early change of *ā* into *ō* even in the Hebrew, § 9, 10, 2.) ‡ The distinction between them is shown in § 9. But *Seghol* (סְגוֹל *cluster of grapes*) appears to be named after its *form*; so too some call *Qibbuts* שְׁלֹשׁ נְקֻדוֹת *three points*.

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* The equivalents for the Hebrew vowels are marked here variously, viz., â, ê, ô for the essentially long, ā, ē, ō for the merely tone-long, ă, ĕ, ŏ for the short vowels. For the rest, the distinction of ī and ĭ, ū and ŭ is sufficient. (See § 9.)

† The Jewish grammarians call *Seghol* also "small Pathach."

‡ It has been conjectured that the signs for these vowels were originally different (as ָ *ā*, ֹ *ō*) and became identical only through carelessness in writing; but such a difference cannot be proved, for these two marks are quite identical, the former (ָ) being only the original, and the second (ֹ) the modified form.

The names were, moreover, so formed that the sound of each vowel was heard in the first syllable; and in conformity to this, some write *Säghol*, *Qomets-chatuph*, *Qübbuts*.

2. As appears from the examples given above, the vowel sign is regularly put *under* the consonant *after* which it is to be pronounced, רָ *rā*, רַ *ră*, רֵ *rē*, רֻ *ru*, etc. There is an exception to this rule in *Pathach*, when it stands under a guttural at the end of a word (*Pathach furtive*, see § 22, 2, *b*), for it is then spoken *before* the consonant, as רוּחַ *ru*ᵃ*ch* (wind, spirit). We must also except *Cholem* (without *Vav*), which is put to the left *over* the letter, רֹ *rō*.*

When *Cholem* (without *Vav*) and the diacritic point over ש (שׂ, שׁ) come together, one dot serves for both, as שֹׂנֵא *sō-nē* for שֹׂנֵא, מֹשֶׁה not מֹשֶׁה *mo-she*. שׁ (with two points), when no vowel stands under it, is *shō*, as שֹׁמֵר *shō-mēr;* when no vowel goes before it, *ōs*, as יִרְפֹּשׁ *yĭr-pōs*.

The figure וֹ is sometimes sounded *ov*, the ו being a consonant with *Cholem* before it, as לֹוֶה *lō-vè* (lending); and sometimes *vō*, the *Cholem* being read after the *Vav*, as עָוֹן *ā-vōn* (sin) for עָווֹן. In very exact impressions a distinction is made thus: וֹ *ov*, וֹ *vo*, and וֹ *ō*.

3. The vowels of the first class [for the *A* sound] are, with the exception of ֶי in the middle, and of ָה, ָא at the end of a word, indicated *only* by vowel signs (§ 7, 2); but in the two other classes [for the *I* and *E* sound and for the *U* and *O* sound] the long vowels are mostly expressed by vowel letters, the sound of which is determined by the signs standing before or within them. Thus,—

י may be determined by *Chireq* (ִי), *Tsere* (ֵי), *Seghol* (ֶי).

ו by *Shureq* (וּ) and *Cholem* (וֹ).†

In Arabic the *long a* is regularly indicated by the vowel letter *Aleph* (ָא) written in the text, so that in it three vowel letters answer to the three vowel classes. In Hebrew the relation is somewhat different (§ 9, 1, and § 23, 4, Rem. 1).

4. When, in the second and third classes, the long vowel is expressed without a

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* Only very recently we have been made acquainted with a vowel system in many respects different from the common one. It is found at Odessa, in some MSS. coming from Persian Jews. All the vowels besides וּ are placed above the consonants, and deviate almost throughout in figure, and partly also in respect to the sound. Thus, for instance, Pathach and Seghol, when they have the tone, are expressed by the same sign; but the short vowels without the tone are marked variously, according as they stand in a sharpened syllable, by Daghesh forte (§ 12) or not. The accents deviate less, and stand partly under the line of the consonants. Comp. Pinner's *Prospectus of the Ancient Heb. and Rabbin. MSS.*, belonging to the Odessa Society for History and Antiquities, Od. 1845, 4to.; and a sketch of this Persian Jewish vowel system, by Rödiger, in the Halle Allgem. Lit. Zeit. 1848, Aug., No. 169.

† The vowel sign, which serves to determine the sound of the vowel letter, is said to be *homogeneous* with that letter. Many, after the example of the Jewish grammarians, use here the expression, "The vowel letter rests (*quiescens*) in the vowel sign." Hence the letters י and ו (with א and ה, see § 23) are called *literæ quiescibiles;* when they serve as vowels, *quiescentes*, when they are consonants, *mobiles*. But the expression is not suitable; we should rather say, "The vowel letter is sounded as this or that vowel, or stands in place of the vowel." The vowel letters are also called by grammarians, *matres lectionis* [since they partly serve as guides in reading the unpointed text].

vowel letter, it is called *scriptio defectiva*, when with a vowel letter, *scriptio plena*. Thus קוֹל and קוּם are written *fully*, קֹלֹת and קֻם *defectively*.

The choice of the full or the defective mode of writing is not always arbitrary, as there are certain cases in which only the one or the other is admissible. Thus, the full form is necessary at the end of a word, e. g. קָטַלְתִּי, קָטָלוּ, יָדִי, מַלְכִּי; but the defective is most usual when the vowel is preceded by the analogous vowel letter as consonant, e. g. גּוֹיִם for גּוֹיִם.

But in other cases, much depended on the option of the transcribers, so that the same word is written in various ways, e. g. הֲקִימוֹתִי Ezek. xvi. 60, הֲקִמֹתִי Jer. xxiii. 4, where other editions have הֲקִמוֹתִי (comp. § 25, 1). It may be observed, however,

a) That the defective writing is used chiefly, though not constantly, when the word has increased at the end, and the vowel of the penultima has lost somewhat of its stress in consequence of the accent or tone of the word being moved forward [see § 29, 2], as צַדִּיק, צַדִּקִים; קוֹל, קֹלוֹת; זְבוּל, זְבֻלִי;

b) That in the later books of the Old Testament the full form, in the earlier the defective, is more usual.*

5. In the kindred dialects, when a vowel letter has before it a vowel sign that is not kindred or homogeneous, a diphthong is formed, e. g. וַ *au*, וֵ *eu*, יַ, יֵ *ai*. But in Hebrew, according to the pronunciation handed down by the Jews, וֹ and יֹ retain here their consonant sound, so that we get *av*, *ev*, *ay*,† e. g. יָוָן *vāv* (nail), גֵּו *gēv* (back), חַי *chăy* (living), גּוֹי *gōy* (nation). In sound יוֹ is the same with וֹ, namely, *av*, as דְּבָרָיו *d'bhārāv* (his words).

The LXX. give generally, in these cases, an actual diphthong, as in the Arabic, and this must be considered as an earlier mode of pronunciation; the modern Jewish pronunciation is, on the other hand, similar to the modern Greek, in which αὐ, εὐ sound like *av*, *ev*. In the manuscripts *Vodh* and *Vav* are, in this case, even marked with *Mappiq* (§ 11, 1). The Italian Jews sound these syllables more like diphthongs, e. g. *chài*, *gèu*, and so also *bàit* (בַּיִת).

Sect. 9.

CHARACTER AND VALUE OF THE SEVERAL VOWELS.

Numerous as these signs appear, they are yet insufficient for completely representing the various modifications of the vowel sounds in respect to length and shortness, sharpness and extension. It may be observed further, that the indication of the sound by these signs cannot be called always perfectly appropriate. We therefore give here, for the better understanding of this matter, a short commentary

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* The same historical relation may be shown in the Phœnician, and in the Arabic where א is used as a vowel letter,—in the latter especially, by means of the older Koran MSS. and the writing on coins.

† The *y* in this case should be sounded as much as possible like *y* in *yet*, not as in *nay*.—Tr.

on the character and value of the several vowels, especially in respect to length and shortness; but at the same time their changeableness (§§ 25, 27) will be noticed in passing.

I. *First Class.* A *sound.*

1. *Qamets*, though everywhere long *a*, is yet in its nature of two kinds:

1) The essentially long and unchangeable *â* (§ 25), for which the Arabic has אָ, as כְּתָב *k'thâbh* (writing), גַּנָּב *gannâbh* (thief), קָם *qâm* (he arose), written at times קָאם. 2) The prolonged *ā* of prosody (see § 26, 3), both in the tone-syllable and close before or after it. This sound invariably proceeds from the original short *a*,* and is found in an open syllable (i. e. one ending with a vowel, see § 26, 3), e. g. לְךָ, קָטַל, גָּדוֹל, יָקוּם, and also in a closed syllable (i. e. one ending with a consonant,) as יָד, עוֹלָם. In the closed syllable, however, it can stand only when this has the tone,† דָּבָר, עוֹלָם, but in the open, it is especially frequent *before the tone-syllable*, as דָּבָר, זָכָן, גָּדוֹל, קָטַלְנִי, לָכֶם. When the tone is either moved forward or lessened, this vowel becomes, in the former case, short *a* (Pathach), and in the latter, vocal *Sh'va* (§ 27, 3), דָּבָר, דְּבַר (*d'bhár*); חָכָם, חֲכַם (*ch'khām*); קָטָל, קְטָלָם.

Under the final letter of a word, Qamets may stand alone (לְךָ, קָטַלְתָּ), but in this position it is also indicated by ה (קָטַלְתָּה, אַתָּה, אִשָּׁה).

2. *Pathach*, or the shorter *a*, stands properly only in a closed syllable with and without the tone (קָטַל, קְטַלְתֶּם). Most of the cases where it now stands in an open syllable (נַעַר, בַּיִת), had the syllable originally closed (נַעֲרָ, בַּיְתִ, see § 28, 4). Otherwise such an *a* in an open syllable is changed into *ā* (ָ), comp. above, Nos. 1, 2.

On the rare union of Pathach with א (אַ), see § 23, 2: on *a* as a helping sound (*Pathach furtive*), see § 22, 2, *b.* and § 28, 4.

3. *Seghol* (*ä*, *ĕ*) belongs chiefly to the second class of vowels, but now and then, according to its origin, to the first or the third class. It belongs to the first, when it is a modification of *a* (like German *Gast*, *Gäste* [comp. Celtic *bardh*, pl. *beirdh*]), e. g. אֶרֶץ from אַרְצָ. Although an obtuse sound, it can stand in the tone-syllable, as in the first syllable of קֶרֶן *qâren*, and even in the gravest tone-syllable at the end of a clause or sentence (in *pause*, § 29, 4).

II. *Second Class.* I *and* E. *sound.*

4. The long *ī* is most commonly expressed by the letter י (a *fully* written *Chireq* יִ); but even when this is not the case, it makes no essential difference, provided the vowel is long by nature (§ 8, 4), e. g. צַדִּיק pl. צַדִּיקִים; יָרֵא pl. יְרֵאִים.

* In the Arabic, this short *a* is still continued.

† When the tone is marked in this book, the sign ֽ is put over the first letter of the syllable, see § 15, 1, 3.—Tr.

Whether a *defectively* written *Chireq* is long, may be best known from the grammatical origin and character of the form, but often also from the character of the syllable (§ 26), or from the position of *Methegh* (§ 16, 2) at its side, as in יְרֵאִי.

5. The *short Chireq* (always written without י) is especially frequent in sharpened syllables (קִטֵּל, אִמִּי)*, and in closed unaccented syllables (לִקְטֹל). It originates, not unusually, in *a* by shortening, as in בִּתִּי (my daughter) from בַּת, דִּבְרֵי from דָּבָר, יִקְטֹל out of יַקְטֹל. Sometimes also it is a mere helping vowel, as in בֵּית for בַּיְתִ (§ 28, 4).

The Jewish and the older grammarians denominate every *fully* written Chireq, *Chireq magnum*, and every *defectively* written one, *Chireq parvum*. In respect to the sound, this is a wrong distinction.

6. The longest *ê*, *Tsere*, with Yodh (ֵי), is a contracted sound of the diphthong *ai* ַי (§ 7, 1), which, in the Arabic and Syriac, is employed instead of the former, as הֵיכָל (palace), in Arab. and Syr. *haikal*. It is therefore a very long and an unchangeable vowel, longer even than ֵי, since it approaches the quantity of a diphthong. This ֵי is but seldom written defectively (עֲנֵי for עֲנֵיִ Is. iii. 8), and then it retains the same value.

At the end of a word ֵי and ֵי *must* be written fully: most rare is the form קָטַלְתִּ (§ 44, Rem. 4).

7. The *Tsere* without Yodh is the long *ē* of a secondary order, and stands only *in* and *close by* the tone-syllable, like the Qamets above in No. 1, 2. Like that, it stands in either an open or a closed syllable; the former *in* the tone-syllable or *before* it (סֵפֶר *book*, שֵׁנָה *sleep*), the latter only *in* the tone-syllable (בֵּן *son*, אִלֵּם *dumb*).

8. The *Seghol*, so far as it belongs to the second class, is most generally a short obtuse *e* sound obtained by shortening the (ֵ), as תֶּן from תֵּן (give). It arises also out of the shortest *e* (vocal Sh'va, § 10, 1), when this is made prominent by the tone (in pause, § 29, 4, *b*), as וַיֶּהִי for וַיְהִי, לֶחִי for לְחִי; and it appears besides as a helping sound, סֶפֶר for סִפְרָ, יֶגֶל for יִגְלָ (§ 28, 4). The Seghol with Yodh (ֶי) is a long but yet obtuse *ä* (*è* of the French) formed out of *ai*, גְּלֶינָה *g'lèna*, and hence belongs rather to the first class (§ 8, 1, *c*).

See more on the rise of Seghol out of other vowels in § 27, Rem. 1, 2, 4.

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* For this sharp *i* the LXX. mostly use *e*, עִמָּנוּאֵל Ἐμμανουήλ.

III. *Third Class.* U *and* O *sound.*

9. In the *third class* we find quite the same relation as in the second. In the *u* sound we have: 1) the *long* *ū*, whether *a*) fully written וּ *Shureq* (answering to the יִ֫ of the second class), e. g. זְבוּל (dwelling), or *b*) defectively written without Vav ֻ (analogous to the long ִ֫ of the second class), *Qibbuts;* viz., that which stands *for* Shureq, and might more properly be called *defective Shureq* (יְמֻתוּן, זְבֻלִי), being in fact a long vowel like *Shureq*, and only an orthographic shortening for the same.

2) The *short* *ŭ*, the proper *Qibbuts* (analogous to the short *Chireq*), in an unaccented closed syllable, and especially in a sharpened one, as שֻׁלְחָן (table), קֻבָּה (bedchamber).

For the latter the LXX. put *o*, e. g. עֲדֻלָּם, Ὀδολλάμ; but it by no means follows that this is the true pronunciation, though they also express *Chireq* by ε. Equally incorrect was the former custom of giving to both sorts of *Qibbuts* the sound *ü*.

Sometimes also the short *u* in a sharpened syllable is expressed by וּ, e. g. יֻלַּד = יוּלַּד (see § 27, Rem. 1).

10. The *O* sound stands in the same relation to *U*, as *E* to *I* in the second class. It has four gradations: 1) the longest *ô*, obtained from the diphthong *au* (§ 7, 1), and mostly written in full וֹ (*Cholem plenum*), as שׁוֹט (whip), Arabic *saut*, עוֹלָה (evil) from עָוְלָה; sometimes it is written defectively, as שׁוֹרֶךָ (thy bullock), from שׁוֹר;

2) The long *ô*, which has sprung from an original *â* [comp. Germ. *alt* = Eng. *old*], usually written *fully* in a tone-syllable and *defectively* in a toneless one, as קֹטֵל Arab. and Chald. *qâtel* אֱלוֹהַּ Arab. and Chald. *ĕlâh*, plur. אֱלֹהִים, עוֹלָם Arab. and Chald. *âlam*.

3) The tone-long *ō*, which is lengthened from an original short *o* or *u* by the tone, and which becomes short again on its removal, as כֹּל (all), כָּל־ (*kŏl*), כֻּלָּם (*kŭllām*), יִקְטֹל, יִקְטְלֶךָּ, יִקְטְלוּ (in this last instance it is shortened to vocal Sh^{e}va, *yiqt^{e}lu*). In this case the Cholem is *fully* written only by way of exception.

4) The *Qamets-chatuph* (ָ֫), always short and in the same relation to *Cholem* as the *Seghol* of the second class to the *Tsere*, כָּל־ *kŏl*, וַיָּקָם *văy-yā-qŏm*. On the distinction between this and *Qamets*, see *post*, in this section.

11. The *Seghol* belongs here also, so far as it arises out of *u* or *o* (No. 3), e. g. in אַתֶּם, קְטַלְתֶּם. (See § 27, Rem. 4, *b*.)

On the *half vowels*, see the next section.

12. In the following table we give a scale of the vowel sounds in each of the three classes, with respect to their quantity, from the greatest length to the utmost

shortness. The table does not indeed suffice to exhibit all vowel transitions which occur in the language, but yet it furnishes a view of those in more frequent use:—

First Class. A.	*Second Class. I and E.*	*Third Class. U and O.*
ָ longest *á* (Arabic ָא).	ֵי *é* diphthongal (from *ai*).	וֹ *ó* diphthongal (from *au*).
	ֶי *è* (from *ai*).	וֹ or ֹ *ó* changed from *á*.
	ִי or ִ long *ī*.	וּ or ֻ long *ū*.
ָ tone-lengthened *ā* (from short *a* or ֶ) in and by the tone-syllable.	ֵ tone-lengthened *ē* (from ִ *ĭ* or ֶ obtuse *e*) in and immediately before the tone-syllable.	ֹ tone-lengthened *ō* (from ָ *ŏ* or ֶ) in the tone-syllable.
		ֻ short *ŭ*, specially in a sharpened syllable.
ַ short *ă*.	ִ short *ĭ*.	ָ short *ŏ*.
ֶ obtuse *ä*.	ֶ obtuse *e*.	ֶ obtuse *e*.
Greatest shortening to ֱ^{a} or ֲ^{e} in an open, and to ִ *ĭ* in a closed syllable.	Greatest shortening to ֱ^{ä} or ֲ^{e} in an open syllable, besides the ִ *ĭ* or ֶ in the closed.	Greatest shortening to ֳ^{o} or ֲ^{e} in an open syllable, besides the short ֻ or ָ *ŏ* in the closed.

ON THE DISTINCTION OF QAMETS AND QAMETS-CHATUPH.*

As an instance of incongruity in the vowel system, we may notice the fact, that the long *ā* (*Qamets*) and the short *ŏ* (*Qamets-chatuph*) are both represented by the sign (ָ), e. g. קָם *qām*, כָּל־ *kŏl*.† The beginner who has as yet no knowledge of that surest of guides, viz., the grammatical derivation of the words he has to read, may, in order to distinguish between these two vowels, attend to the following two rules:—

1. *The sign* (ָ) *is ŏ in a closed syllable which has not the tone* [or *accent*]; for such a syllable cannot have a long vowel (§ 26, 5). The examples are various:

a) When a simple Sh^{e}va follows, dividing syllables, as in חָכְמָה *chŏkh-má* (wisdom), זָכְרָה *zŏkh-ra;* with a *Methegh*, on the contrary, the (ָ) is *ā*, and closes the syllable, and then the following Sh^{e}va is a half vowel (*vocal* Sh^{e}va) as זָכְרָה *zā-kh^{e}ra*, according to § 16, 2.

b) When *Daghesh forte* follows, as בָּתִּים *bŏttím* (houses), חָנֵּנִי *chŏn-né-ni* (pity me); also בָּתֵּיכֶם *bŏttêkhém* (notwithstanding the *Methegh*, which stands by the vowel in the *ante-penultima*).

c) When *Maqqeph* follows (§ 16, 1), as כָּל־הָאָדָם *kŏl-haadhám* (all men).

d) When the unaccented closed syllable is final, as וַיָּקָם *vayyáqŏm* (and he stood up).—There are some cases where *á* in the final syllable loses its tone by *Maqqeph* (§ 16, 1) and yet remains unchanged, e. g. כְּתָב־הַדָּת Esth. iv. 8; שָׁת־לִי Gen. iv. 25. *Methegh* usually stands in these cases, but not always.

In cases like הָלְאָה, לָמָּה *lámma*, where the (ָ) of the closed syllable has the tone, it is *ā*, according to § 26, 6.

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* This portion must, in order to be fully understood, be studied in connexion with what is said on the syllables in § 26, and on Methegh in § 16, 2. [In the original it is all printed in small type, but its importance justifies the change we have made].

† For the cause of this, see p. 21.

2. The sign (ֹ) as short *ŏ* in an open syllable is far less frequent, and belongs to the exceptions in § 26, 3. It occurs: *a*) when *Chateph-Qamets* follows, as פֹּעֳלוֹ* *pŏ°-lō* (his deed); *b*) when another *Qamets-chatuph* follows, as פָּעָלְךָ *pŏ-ŏl°kha* † (thy deed); *c*) in two anomalous words, where it stands merely for (ָ), which are found so even in manuscripts, viz., קָדְשִׁים *qŏ-dhashim* (sanctuaries) and שָׁרְשִׁים *shŏ-rashim* (roots), see § 93, 6, Rem. 3.

In these cases (ֹ) is followed by *Methegh*, although it is *ŏ*, since *Methegh* always stands in an open second syllable before the tone. The exceptions that occur can be determined only by the grammatical derivation, as בָּאֳנִי in *the* ship (read: *ba°ni*) 1 Kings ix. 27, with the article included; on the contrary בְּחֳרִי אַף *bŏch°ri aph* (in anger's glow) Ex. xi. 8, without the article.

Sect. 10.

THE HALF VOWELS AND THE SYLLABLE-DIVIDER (SH^{E}VA).

1. Besides the full vowels, chiefly treated in § 9, the Hebrew has also a series of very slight vowel sounds, which may be called *half vowels*.‡ They are to be regarded in general as extreme shortenings, perhaps mere traces, of fuller and more distinct vowel sounds in an earlier period of the language.

To them belongs, first, the sign ־ְ, which indicates the shortest, slightest, and most indistinct half vowel, something like an obscure half *ĕ*. It is called *Sh^{e}va*,§ and also *simple Sh^{e}va*, to distinguish it from the *composite* (see *post*, No. 2), and *vocal Sh^{e}va* (*Sh^{e}va mobile*), to distinguish it from the *silent* (*Sh^{e}va quiescens*), which is merely a divider of syllables (see *post*, No. 3). This last can occur only under a consonant closing the syllable, and is thus distinguished from the vocal Sh^{e}va, whose place is under a consonant beginning the syllable, whether *a*) at the beginning of the word, as קְטֹל *q^{e}tōl*, מְמַלֵּא *m^{e}mallē*, or *b*) in the middle of the word, as קוֹטְלָה *qô-t^{e}lā*, יִקְטְלוּ *yiq-t^{e}lū*, קִטְּלוּ *qit-t^{e}lū*. So also in cases like הַלְלוּ *ha-l^{e}lū* (which stands for הַלֵּלוּ *hal-l^{e}lū*), לַמְנַצֵּחַ *la-m^{e}nats-tsē^{a}ch* (for לְמְנַ), further הַמְשֹׁל *ha-m^{e}shōl* Judges ix. 2 (where the interrogative הַ makes a syllable by itself), מַלְכִּי *ma-l^{e}khî*. In the last examples the Sh^{e}va sound is specially slight, in consequence of the very short syllable preceding.

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* That פֹּ ought here to be considered and divided as an open syllable פָּ | עֳלוֹ appears from § 26, Remark.

† This case is connected with the foregoing, so far as the second *Qamets-chatuph* is sprung from *Chateph-Qamets*.

‡ In the table § 9, 12, the half vowels have already been exhibited for the sake of a more complete view. We express them by letters of a small type.

§ The name שְׁוָא is written also שְׁבָא, and its derivation and proper meaning are obscure.

The sound *ĕ* may be regarded as representing *vocal Shᵉva*, although it is certain that it often accorded in sound with other vowels. The LXX. express it by ε, even η, כְּרוּבִים *Χερουβίμ*, הַלְלוּ יָהּ *ἀλληλούϊα*, oftener by α, שְׁמוּאֵל *Σαμουήλ*, but very often they give it a sound to accord with the following vowel, as סְדֹם *Σόδομ*, שְׁלֹמֹה *Σολομῶν* (besides also *Σαλομῶν*), צְבָאוֹת *Σαβαώθ*, נְתַנְאֵל *Ναθανήλ*.* A similar account of the pronunciation of Shᵉva is given also by the Jewish grammarians of the middle ages.†

How the Shᵉva sound springs from the slight or hasty utterance of a stronger vowel, we may see in בִּרְכָה (for which also בֶּרֶכָה occurs, see No. 2, Rem.) from *barakha*, as this word also sounds in Arabic. This language has still regularly for *vocal Shᵉva* an ordinary short vowel.

The vocal Shᵉva is too weak to stand in a closed syllable; but yet it can with the consonant before it form a hasty open syllable, as appears from the use of *Methegh* (see § 16, 2), and also from the fact that it can become an accented ֵ, as לֶחִי from לְחִי (§ 26, 4).

2. With the simple *vocal Shᵉva* is connected the so-called *composite Shᵉva* or *Chateph* (*rapid*), i. e. a *Shᵉva* attended by a short vowel to indicate that we should sound it as a half *ă*, *ĕ*, or *ŏ*. We have, answering to the three principal vowel sounds (§ 7, 1), the following *three:*

(ֲ) *Chateph-Pathach*, as in חֲמוֹר *chᵃmôr* (ass).

(ֱ) *Chateph-Seghol*, as in אֱמֹר *ᵉmōr* (to say).

(ֳ) *Chateph-Qamets*, as in חֳלִי *chᵒlī* (sickness).

The *Chatephs*, at least the two former, stand chiefly under the four gutturals (§ 22, 3), the utterance of which naturally causes the annexed half vowel to be more distinctly sounded.

Rem. Only (ֱ) and (ֲ) occur under letters which are not gutturals.

The *Chateph-Pathach* is thus found instead of *simple vocal Shᵉva*, but without any fixed law, especially *a*) under a doubled letter, since the doubling causes a more distinct utterance of the vocal Shᵉva,‡sometimes also where the sign of doubling has fallen away, עֲנִי for עַנִּי Gen. ix. 11, וַתְּאַלֲצֵהוּ Judges xvi. 16; *b*) after a long vowel, e. g. זָהָב (gold of), but וְהַזָּהָב Gen. ii. 12; יִשְׁמָע (hear), but וַיִּשְׁמַע Deut. v. 24, comp. Gen. xxvii. 26, 38.

The *Chateph-Qamets* is less connected with the gutturals than the first two, and stands frequently for *simple vocal Shᵉva* when an *O* sound was originally in the syllable, and requires to be partly preserved, e. g. רָאִי for רָאְיִ *eision* (§ 93, VI. Rem. 6), יִרְדֳּפֵךְ for the usual יִרְדְּפֵךְ Eze. xxxv. 6, from יָרַד; קָרְקָרוֹ *his pate*, from קָרְקֹר. It is used, also, like (ֱ) when *Dagheš forte* has fallen away, לָקֳחָה for לָקְּחָה Gen. ii. 23. In וַעֲדָה 1 Kings xiii. 7, and וַצֲעָקִי Jer. xxii. 20, the choice of this *composite Shᵉva* is dependent on the following guttural and the preceding *U* sound.

3. The sign of the *simple Shᵉva* (ְ) serves also as a mere *syllable-divider*, without expressing any sound, and therefore called in this case *silent Shᵉva* (*Shᵉva*

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* This is not unusual in the Phœnician language, e. g. מִלְכָּה *Malacca*, גְּבוּלִים *gubulim* (see Gesen. *Mon. Phœnicia*, p. 436, Mover's article, *Phönizien*, in the *Encyclop.*, etc., p. 436). Comp. the Latin augment, in *momordi*, *pupugi*, with the Greek in *τέτυφα*, *τετυμμένος*, and the old form *memordi*.

† See especially Juda Ḥayúg, p. 4 and p. 200 of the edition by Dukes, also in Ibn. Ezra's *Tsachoth*, p. 3, Gesenius's *Lehrgebäude der heb. Sprache*, S. 68.

‡ As in שַׁבֲּלִי (branches), Zech. iv. 12.

quiescens), answering to the Arabic *Sukûn*. It stands in the midst of a word under every consonant that closes a syllable; at the end of words, on the other hand, it is omitted, except in *final* ך, e. g. מֶלֶךְ (king), and in the less frequent case where a word ends with two consonants, as in נֵרְדְּ (nard), אַתְּ (thou, *fem.*), קָטַלְתְּ (thou hast killed), וַיִּשְׁקְ, וַיִּשְׁבְּ, אַל־תִּשְׁתְּ, etc.

Yet in the last examples *Sh*e*va* under the last letter might rather pass for *vocal*, since it is pretty clear that a final vowel has been shortened, e. g. אַתְּ *att*e from אַתִּי *attī*, קָטַלְתְּ from קָטַלְתִּי, יִשְׁבְּ *yishb*e from יֵשְׁבָה,* etc. The Arabic actually has a short vowel in the analogous forms. In נֵרְדְּ, borrowed from the Indian, this is less clear. קֹשְׁטְ (truth) Prov. xxii. 21, seems to require the pronunciation *qōsht*. For אַל־תּוֹסְךְ (*ne addas*) Prov. xxx. 6, others read אַל־תּוֹסֶף.

Sect. 11.

SIGNS WHICH AFFECT THE READING OF CONSONANTS.

In intimate connexion with the vowel points stand the *reading-signs*, which were probably adopted at the same time. Besides the diacritic point of שׁ and שׂ (p. 16), a point is used *in* a letter, in order to show that it has a stronger sound, or is even doubled; and, on the contrary, a small horizontal stroke *over* a letter, as a sign that it has *not* the strong sound. The use of the point *in* the letter is *threefold: a*) as *Daghesh forte* or sign of *doubling; b*) as *Daghesh lene* or sign of the hard (not aspirated) sound; *c*) as *Mappiq*, a sign that the vowel letter (§ 7, 2), especially the ה at the end of a word, has the sound of a consonant. The stroke *over* a letter, *Raphe*, has a contrary effect, and is scarcely ever used in the printed Hebrew copies.

Sect. 12.

OF DAGHESH IN GENERAL, AND DAGHESH FORTE IN PARTICULAR.

1. Daghesh is a point written in the bosom † of a consonant, and is employed for two purposes; *a*) to indicate the *doubling* of the letter (Daghesh *forte*), e. g. קִטֵּל *qĭt-tēl; b*) the *hardening* of the aspirates, i. e. the removal of the aspiration (Daghesh *lene*.)

The root דגשׁ, from which דָּגֵשׁ is derived, in Syriac signifies to *thrust through*, to *bore through* (with a sharp iron). Hence the word Daghesh is commonly supposed to mean, with reference to its figure merely, a *prick*, a *point*. But the names of all similar signs are expressive of their gram-

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* So thought Juda Chayúg among the Jewish grammarians.

† Daghesh in ו is easily distinguished from Shureq, which never admits a vowel or Sh*e*va under or before the ו. The *Vav* with Daghesh (וּ) ought to have the point not so high up as the *Vav* with *Shureq* (וּ). But this difference is often neglected in typography.

matical power, and in this case, the name of the sign refers both to its figure and its use. In grammatical language דגשׁ means, 1) *acuere literam*, to *sharpen* the letter by doubling it; 2. to *harden* the letter by taking away its aspiration. Accordingly דָּגֵשׁ means *sharp* and *hard*, i. e. sign of sharpening or hardening (like Mappiq, מַפִּיק *proferens*, i. e. *signum prolationis*), and it was expressed in writing by a mere *prick* of the *stilus* (*punctum*). (In a manner somewhat analogous, letters and words are represented, in the criticism of a text, as expunged (*ex-puncta*) by a *point* or *pointed instrument* (*obeliscus*) affixed to them). The opposite of Daghesh is רָפֶה *soft* (§ 14, 2). That דגשׁ, in grammatical language, is applied to a *hard pronunciation* of various kinds appears from § 22, 4, Rem. 1.

2. Its use as Daghesh *forte*, i. e. for *doubling* a letter, is of chief importance (compare the *Sicilicus* of the ancient Latins, e. g. *Luc͡ilus* for *Lucullus*, and in German the stroke over *m̄* and *n̄*). It is wanting in the unpointed text, like the vowel and other signs.

For further particulars respecting its uses and varieties, see § 20.

Sect. 13.

DAGHESH LENE.

1. Daghesh *lene*, the sign of *hardening*, belongs only to the aspirates (*literæ aspiratæ*) בְּגַדְכְּפַת (§ 6, 3). It takes away their aspiration, and restores their original *slender* or *pure* sounds (*literæ tenues*), e. g. מֶלֶךְ *mā̆lĕkh*, but מַלְכּוֹ *malkō*; תָּפַר *tāphar*, but יִתְפֹּר *yith-pōr*; שָׁתָה *shāthā*, but יִשְׁתֶּה *yish-tè*.

2. Daghesh *lene*, as is shown in § 21, stands only at the beginning of words and syllables. It is thus easily distinguished from Daghesh *forte*, since in these cases the doubling of a letter is impossible. Thus the Daghesh is *forte* in אַפִּי *appī*, רַבִּים *rabbīm*, but *lene* in יִגְדַּל *yigdal*.

3. Daghesh *forte* in an aspirate not only doubles it, but takes away its aspiration, thus serving at once for both *forte* and *lene*, as אַפִּי *appī*; רַכּוֹת *rak-koth*. (Compare in German *stechen* and *stecken*, *wachen* and *wecken*.)

This is accounted for by the difficulty of doubling an aspirated letter in pronunciation. In confirmation of this rule we may refer to certain Oriental words, which, in the earliest times, passed over into the Greek language, as כַּפָּא *κάππα* (not *κάφφα*), yet סַפִּיר *σάπφειρος*.

The doubling of a letter does not occur in Syriac, at least in the Western dialects. Where it would be required, however, according to etymology and analogy, the aspiration at least is removed: thus אַפֵּק in Syriac is read *apeq*, for *appeq*.

Sect. 14.

MAPPIQ AND RAPHE.

1. *Mappiq*, like Daghesh, to which it is analogous, is a point *in* a letter. It belongs only to the vowel-letters וֹ, יִ, and א, ה (*literæ quiescibiles*), and shows that they are to be sounded with their full *consonant* power, instead of serving as vowels. It is at present used only in final ה, for in the body of a word this letter always has a consonant force, e. g. גָּבַהּ *ga-bhah* (the *h* having its full consonant sound), אַרְצָהּ *ar-tsah* (*her land*), in distinction from אַרְצָה *ár-tsā* (*to the earth*), which ends with a vowel.

Without doubt such a ה was uttered with stronger aspiration, like the Arabic *He* at the end of the syllable, or like *h* in the German *Schuh*, which in common life is pronounced *Schuch*. The use of it *in* and *under* א, וֹ, יִ, to mark them as consonants, is confined to manuscripts, e. g. גוֹי (*góy*), קוֹ (*qāv*).

The name מַפִּיק signifies *producens*, and indicates that the sound of the letter should be clearly expressed. The same sign was selected for this and for Daghesh, because the design was analogous, viz., to indicate the strong sound of the letter. Hence also *Raphe* is the opposite of both.

2. *Raphe* (רָפֶה i. e. *soft*) written *over* the letter, is the opposite of both Daghesh and Mappiq, especially of Daghesh *lene*. In exact manuscripts an aspirate has generally either Daghesh lene or Raphe, e. g. מֶלֶךְ *mälekh*, תַּפַּר, שָׂתָה; but in printed editions of the Bible it is used only when the absence of Daghesh or Mappiq is to be expressly noted, e. g. וְתִאַלְּצֵהוּ for וְתִאַלְּצֵהוּ, Judges xvi. 16, and v. 28, (where *Daghesh lene* is absent), *Mappiq* in Job xxxi. 22.

Sect. 15.

THE ACCENTS.

1. The design of the *accents* in general is, to show the rhythmical members of the verses in the Old Testament text. But as such the use is two-fold, according to which they are chiefly to be noticed in the grammar, viz., *a*) to show the logical relation of each word to the whole sentence; *b*) to mark the tone-syllable to each word. In respect to the former, they serve as signs of *interpunction;* in respect to the latter, as signs of the *tone* or *accent.*

By the Jews, moreover, they are regarded as signs of cantillation, intimating the elevation and depression of the tone, and are used as such in the recitation of the Scriptures in the synagogues. The use made of them in this way is also connected with the general rhythmical design.

2. As a sign for marking the *tone* of a single word, the accent, whatever its rhythmical value may be besides, stands regularly (comp. Rem. 2) with the syllable which has the chief tone in the word. In most words the tone is on the last syllable, less frequently on the penultima. In the first case, the word is called by the grammarians *mĭl-rā* (מִלְּרַע Chald., *from below*), e. g. קָטַל *qatál;* in the second, *mĭl-él* (מִלְּעֵיל Chald., *from above*), e. g. מַלְאָךְ *mă'lekh.* On the third syllable from the end (antepenultima) the chief tone never stands; but we often find there a secondary one or by-tone, which is indicated by the *Methegh* (§ 16, 2).

3. The use of the accents as signs of *interpunction* is somewhat complicated, since they serve not merely to *separate* the members of a sentence, like our period, colon, and comma, but also as marks of *connexion.* Hence they form two classes, *Distinctives* (*Domini*) and *Conjunctives* (*Servi*). Some are, moreover, peculiar to the poetical books* (Job, Psalms, and Proverbs), which have a stricter rhythm.

The following is a list of them according to their value as signs of *interpunction:*

A. Distinctives (Domini).

I. Greatest Distinctives (*Imperatores*), which may be compared with our period and colon. 1. (֑) *Sĭllūq* (end), only at the end of the verse, and always united with (׃) *Sōph-pāsūq*, which separates each verse, e. g. הָאָרֶץ׃. 2. (֖) *Athnāch* (*respiratio*), generally in the middle of the verse, dividing it in two halves; but in the three books, Job, Psalms, and Proverbs, it is lighter than *Mĕrkā-Māhpākh* (No. 3), and then divides the second half of the verse. 3. (֥) *Mĕrkā* with *Māhpākh,** in Job, Psalms, and Proverbs, mostly principal dividers in the middle of a verse.

II. Great Distinctives (*Reges*): 4. (֪) *Sĕghōl'tā* ††: 5. (֫) *Zāqēph-qātōn:* 6. (֬) *Zāqēph-gādhōl:* 7. (֭) *Tĭphchā.*

III. Smaller (*Duces*): 8. (֮) *Rĕbhīa:* 9. (֯) *Zărqā* ††: 10. (֠) *Pāshta* ††: 11. (֝) *Yĕthībh* †: 12. (֞) *Tĕbhīr:* 13. (֡) *Shālshĕlēth**: 14. (֜) *Tĭphcha initiale* †.

IV. Smallest (*Comites*): 15. (֟) *Pāzēr:* 16. (֢) *Qărnê-phārā:* 17. (֣) Great *Tĕlīshā* †: 18. (֤) *Gā'rĕsh:* 19. (֥) Double *Gā'rĕsh:* 20. (׀) *Pĕsīq, between* the words.

B. Conjunctives (Servi).

21. (֝) *Mĕrkā:* 22. (֗) *Mūnāch:* 23. (֥) Double *Mĕrkā:* 24. (֞) *Māhpākh:*

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* These accents are marked in the following list with an asterisk. On the mark † and †† see below, Rem. 2.

25. (ַ) *Qădhmā:* 26. (ָ) *Dărgā:* 27. (ֶ) *Yä'răch:* 28. (ֹ) Little *Tĕlīshā* ††: 29. (ֻ) *Tĭphchā* final*: 30. (ֲ) *Mĕrkā* with *Zărqā**: 31. (ֳ) *Măhpăkh* with *Zărqā.**

REMARKS ON THE ACCENTS.

I. *As Signs of the Tone.*

1. As in Greek (comp. εἰμί and εἶμι), so also in Hebrew, words which are written with the same consonants and vowel signs are often distinguished by the accent, e. g. בָּנוּ *ba-nú* (*they built*), בָּנוּ *bánu* (*in us*); קָמָה *qámā* (*she stood up*), קָמָה *qamá* (*standing up*, fem.). (Compare in English *compáct* and *cómpact.*—Tr.)

2. As a rule, the accents stand on the tone-syllable, and properly on its initial consonant. Some, however, stand only on the first letter of a word (*prepositive*), others only on the last letter (*postpositive*). The former are designated in the table by †, the latter by ††. These do not, therefore, clearly indicate the tone-syllable, which must be known in some other way. Those marked with an asterisk are used only in the poetical books.

3. The place of the accent, when it is not on the final syllable, is indicated in this book by the sign (ַ), e. g. קָטַלְתָּ *qa-tál-ta.**

II. *As Signs of Interpunction.*

4. In respect to this use of the accents, every verse is regarded as a period, which closes with Silluq,† or, in the figurative language of the grammarians, as a *realm* (*ditio*), which is governed by the great Distinctive at the end (*Imperator*). According as the verse is long or short, i. e. as the empire is large or small, so varies the number of *Domini* of different grades, which form the larger and smaller divisions.

5. Conjunctives (*Servi*) unite only such words as are closely connected in sense, as a noun with an adjective, or with another noun in the genitive, etc. For the closest connexion of two or several words *Maqqeph* is used (§ 16, 1).

6. In very short verses few conjunctives are used, and sometimes none; a small distinctive, in the vicinity of a greater, having a connective power (*servit domino majori*). In very long verses, on the contrary, conjunctives are used for the smaller distinctives (*fiunt legati dominorum*).

7. The choice of this or that conjunctive depends on very subtile laws of consecution, with which the learner need not trouble himself at present. It is sufficient for him to know the greater distinctives, which answer to our period, colon, and comma, though they often stand where a half comma is scarcely admissible. They are most important in the poetical books for dividing a verse into its members. (See in the Reading Book at the end of this Grammar, and more fully in Nordheimer's *Heb. Grammar*, §§ 1151—1157.)

Sect. 16.

MAQQEPH AND METHEGH.

These are both closely connected with the accents.

1. *Maqqeph* (מַקֵּף *binder*) is a small horizontal stroke between two words, which

* [In the present edition, although we have used this mark (ַ) in the body of the work, we have adopted this (ָ) instead, in the tables of the pronouns and conjugations, as the more convenient.]

† This has the same form with *Methegh* (§ 16, 2); but they are readily distinguished, as *Silluq* always stands on the last tone-syllable of a verse, while *Methegh* never stands on the tone-syllable.

thus become so united that, in respect to tone and interpunction, they are regarded as one, and have but one accent. Two, three, and four words may be united in this way, e. g. כָּל־אָדָם *every man*; אֵת־כָּל־עֵשֶׂב *every herb*, Gen. i. 29; אֵת־כָּל־אֲשֶׁר־לוֹ *all which to him* (was), Gen. xxv. 5.

Certain monosyllabic words, like אֶל־ *to*, אֵת־ sign of the *Acc.*, כָּל־ *all*, are almost always thus connected. But a longer word may also be joined to a monosyllable, e. g. הִתְהַלֶּךְ־נֹחַ Gen. vi. 9, וַיְהִי־כֵן Gen. i. 7, 9; or two polysyllables, e. g. שִׁבְעָה־עָשָׂר Gen. vii. 11.

2. *Methegh* (מֶתֶג *a bridle*), a small perpendicular line on the left of a vowel, forms a kind of check upon the influence of the accents as marking the tone-syllable, and shows that the vowel, though not accented, should not be hastily passed over in pronunciation. It stands, therefore, regularly *by the vowel of the antepenultima when the last syllable has the tone*, whether that vowel be long, as הָאָדָם, הֶרְאֹה, or short, as קְדֹשִׁים *qŏdhashim*, בְּתֵיכֶם *bŏttekhém*. But this rule is to be understood according to the view which regards the half vowels (*simple Sh'va vocal* and *composite Sh'va*) as forming a syllable (§ 10, 1, and § 26, 4); accordingly *Methegh* stands *a*) by the vowel which precedes a *vocal Sh'va* (*simple* or *composite*), קָטְלָה *qā-ṭ'-lā*, יִירְאוּ *yī-r'-ū*, שָׁהֲדִי, הָעֲלָה, נַעֲרוֹ, פָּעֳלוֹ *pŏ-'-lô*, and *b*) by even the *vocal Sh'va* itself קָרְאֶנָּא Job v. 1.

When it stands by Sh'va, many Jewish Grammarians call it *Ga'ya* גַּעְיָא, while others use this name in general for every Methegh.

N.B. It is of special service to the beginner, as indicating (according to letter *a* above) the quantity of *Qamets* and *Chireq* before a *Sh'va*. Thus in זָכְרָה *zā-khᵉra* the *Methegh* shows, that the (ָ) stands in the *antepenultima*, and that the *Sh'va* is here *vocal* and forms a syllable; but the (ָ) in an open syllable before (ְ) must be *long* (§ 26, 3), consequently *Qamets*, not *Qamets-chatuph*. On the contrary, זָכְרָה *zŏkh-ra* without Methegh is a dissyllable, and (ָ) stands in a closed syllable, and is consequently *short* (*Qamets-chatuph*). Thus also יִרְאוּ (they fear) with *Methegh* is a trisyllable with a long *i*, *yī-r'-ū*, but יִרְאוּ (they see) without *Methegh* is a dissyllable with short *i*, *yĭr-ū*. (See above, the rule about *Qamets* and *Qamets-chatuph*, in § 9 at the end.)

Sect. 17.

QᴱRI AND KᴱTHIBH.

The margin of the Hebrew Bible exhibits a number of various readings of an early date (§ 3, 2), called קְרִי (*to be read*), because in the view of the Jewish critics they are to be preferred to the reading of the text, called כְּתִיב (*written*). Those critics have therefore attached the vowel signs, appropriate to the marginal reading, to the consonants of the corresponding word in the text; e. g. in

Jer. xlii. 6, the text exhibits אֲנַ֫ן, the margin אנחנו קרי. Here the vowels in the text belong to the word in the margin, which is to be pronounced אֲנַ֫חְנוּ; but in reading the text אנו, the proper vowels must be supplied, making אֲנוּ. A small circle or asterisk over the word in the text always directs to the marginal reading.

As to the value of the marginal readings in point of criticism, see Gesenius's *Gesch. der Hebr. Sprache*, S. 50, 75.

CHAPTER II.

PECULIARITIES AND CHANGES OF LETTERS; OF SYLLABLES AND THE TONE.

Sect. 18.

In order fully and rightly to comprehend the changes which the forms of the various parts of speech undergo, it is necessary first to get acquainted with certain general laws on which those changes depend. These general laws are founded partly on the peculiarities of certain classes of letters, considered individually or as combined in syllables, and partly on certain usages of the language in reference to syllables and the tone.

Sect. 19.

CHANGES OF CONSONANTS.

The changes occasioned among consonants by the formation of words, inflexion, euphony, or certain influences connected with the progress of the language, are *commutation*, *assimilation*, *rejection* and *addition*, *transposition*.

1. *Commutation* takes place most naturally among letters which are pronounced similarly, and by the aid of the same organs, e. g. עָלַם, עָלַז *to exult;* לָאָה, לָהָה, Aram. לְעָא *to tire;* ־ִים and ־ִין (as plural ending); לָחַן, נָחַן *to press;* סָגַר, סָכַר *to close;* מָלַט, פָּלַט *to escape.* In process of time, and as the language approximated to the Aramæan, hard and rough sounds were exchanged for softer ones, e. g. גָּאַל for גָּעַל *to reject;* שָׂחַק for צָחַק *to laugh;* for the sibilants were substituted the corresponding flat sounds, as ד for ז, ט for צ, ת for שׁ.

This interchange of consonants affects the original forms of words more than it does their grammatical inflexion; the consideration of it, therefore, belongs rather

to the lexicon.* Examples occur, however, in the grammatical inflexion of words; viz., the interchange *a*) of ת and ט in Hithpaël (§ 54), *b*) of ו and י in verbs *Pe Yodh* (§ 69), as יָלַד for וָלַד (he begat).

2. *Assimilation* usually takes place when one consonant at the close of a syllable passes over into another beginning the next syllable, so as to form with it a double sound, as *illustris* for *inlustris; diffusus* for *disfusus*. In Hebrew this occurs—

a) most frequently with the feeble nasal נ, especially before the harder consonants, e. g. מִקֶּדֶם for מִנְקֶדֶם *from the east;* מִזֶּה for מִנְזֶה *from this;* יִתֵּן for יִנְתֵּן *he will give;* נָתַתָּ for נָתַנְתָּ *thou hast given.* Before gutturals נ is commonly retained, as יִנְחַל *he will possess;* seldom before other letters, as שָׁכַנְתָּ *thou hast dwelt.*

b) less frequently, and only in certain cases, with ל, ר, ת, e. g. יִקַּח for יִלְקַח *he takes;* הִכּוֹנֵן for הִתְכּוֹנֵן *to be established;* שֶׁ· for אֲשֶׁר *who* (§ 36).

In all these cases, the assimilation is expressed by a *Daghesh forte* in the following letter. In a *final* consonant, however, as it cannot be doubled (§ 20. 3, *a*), Daghesh is omitted, e. g. אַף *nose* for אַנְף or אֶנֶף; תֵּת for תֶּנֶת *to give;* לַת for לֶדֶת *to bear.* (Comp. τυψᾱς for τυψανς.)

In these last cases the assimilated letter has not Sh^eva, but the helping vowel Seghol (§ 28, 4), which, however, does not render the assimilation impracticable.

In the way of assimilation, we occasionally find a second weaker sound swallowed up by the stronger one before it; e. g. קְטָלַתּוּ from קְטָלַתְהוּ (§ 59, Rem. 3), מִמֶּנּוּ for מִמֶּנְהוּ *from him* (§ 103, 2). With this may be classed up יִסֹּב for יִסְבֹּב *he surrounds* (§ 67, 5).

3. The *rejection* or *falling away* of a consonant easily happens in the case of the feebly-uttered vowel letters א, ה, ו, י, and also of the liquids. It happens—

a) at the beginning of a word (*aphæresis*), when such a feeble consonant has not a full vowel, and its sound is easily lost upon the ear, as נַחְנוּ and אֲנַחְנוּ (*we*); שֶׁ· for אֲשֶׁר (comp. No. 2, *b*); שֵׁב (*sit*) for יְשֵׁב; תֵּן (*give*) for נְתֵן.

b) in the midst of a word (*contraction*), when such a feeble consonant is preceded by a Sh^eva, e. g. לַמֶּלֶךְ, the prevailing form for לְהַמֶּלֶךְ (§ 23, 5, and § 35, Rem. 2); יַקְטִיל for יְהַקְטִיל (§ 53, 1).

c) at the end of words (*apocopè*), e. g. יִקְטְלוּ for יִקְטְלוּן; בָּנִים *sons*, before the genitive בְּנֵי.

Bolder changes were made in the infancy of the language, particularly in casting away consonants at the end of a word; thus, from אָכֵן was formed אַךְ *only;* from בֵּית, בְּ; from הַל, הֲ (see § 99, and § 100, 4). Here belongs also the change of the feminine ending ־ַת *àth* to ־ָה *ā* (see § 44, 1, and § 80, 2).

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* See the first article on each letter in Gesenius's *Hebrew Lexicon*, translated and edited by Dr. Tregelles. Small Quarto. Bagster and Sons.

4. In other cases a harshness in pronunciation is prevented by the *addition* of א (*Aleph prostheticum*) with its vowel at the beginning of a word, e. g. זְרוֹעַ and אְזרוֹעַ *arm* (comp. $\chi\theta\acute{\varepsilon}\varsigma$, $\grave{\varepsilon}\chi\theta\acute{\varepsilon}\varsigma$, Lat. *spiritus* = French *esprit*).

5. *Transposition*, in grammar, seldom occurs. An example of it is הִשְׁתַּמֵּר for הִתְשַׁמֵּר (§ 54, 2), because *sht* is easier to sound than *thsh*. Cases are more frequent which fall within the province of the lexicon, as כֶּבֶשׂ and כֶּשֶׂב *lamb;* שִׂמְלָה and שַׂלְמָה *garment;* they are, however, chiefly confined to the sibilants and liquids.

Consonants, especially the weaker, may also at the end of a syllable be softened to vowels, like *eus* from *ĕvs*, *chevaux* from *cheval* (comp. § 30, 2, *e*), e. g. כּוֹכָב *star* from כַּוְכָב, כַּוְכָב; אִישׁ *man* from אִנְשׁ or אֱנָשׁ (where the *Seghol* is merely a helping vowel, see above, No. 2).*

Sect. 20.

DOUBLING OF CONSONANTS

1. The doubling of a letter by *Daghesh forte* takes place, and is *essential*, i. e. necessary to the form of the word (*Daghesh essential*)—

a) when the same letter is to be written twice in succession, without an intermediate vowel; thus for נָתַנּוּ we have נָתַנּוּ *we have given;* for שַׂתִּי, שַׂתִּי *I have set.*

b) in cases of assimilation (§ 19, 2,) as יִתֵּן for יִנְתֵּן. In both these instances it is called *Daghesh compensative.*

c) when the doubling of a letter originally single is characteristic of a grammatical form, e. g. לָמַד *he has learned*, but לִמֵּד *he has taught* (*Daghesh characteristic*).

The double consonant is actually and necessarily written twice, whenever a vowel sound, even the shortest (a vocal Sh^{e}va), comes between. Hence this is done *a*) when a long vowel precedes, as in הוֹלֵלִים (*insolent*), which is read *hô-l^{e}lim* (§ 26, Rem.), frequently also after a mere tone-lengthened vowel, as in שָׁמֵמוּ, which is, however, usually contracted into שָׁמּוּ; *b*) when a Daghesh has already been omitted, as הַלְלוּ *hă-l^{e}lu* for הַלֵּלוּ *hăl-l^{e}lu;* *c*) when the two consonants have come to stand together by composition, but properly belong to two words, as יְבָרֶכְךָ (*he blesses thee*), יִקְרָאוּנְנִי (*they call me*), where ךָ and נִי are suffixes; *d*) when the form has come from another which has a long vowel, as קִלְלַת construct of קְלָלָה. Sometimes the same word is found in both the full form and the contracted, e. g., יְשַׁדֵּם Jer. v. 6, and יְשָׁדֵּם Prov. xi. 3, *Qeri;* חָנְנֵנִי Ps. ix. 14, and חָנֵּנִי Ps. iv. 2.

2. A consonant is sometimes doubled merely for the sake of *euphony*. The use of Daghesh in such cases (*Daghesh euphonic*) is only occasional, as being less essential to the forms of words. It is employed—

a) when two words, of which the first ends in a vowel, are more closely united in

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* In the Punic, מלך *malkh* (king) is in this way contracted to *môkh* (see *Mon. Phœnicia*, p. 431).

pronunciation by doubling the initial consonant of the second (*Daghesh forte conjunctive*), as מַה־זֶּה *what is this?* for מָה זֶה; קוּמוּ צְּאוּ *qū-mūts-tsᵉū, arise! depart!* Gen. xix. 14; וְאָכַלְתָּ שָׁם Deut. xxvii. 7.*

In some instances words thus united are contracted into one, as מַזֶּה for מַה־זֶּה, מַלָּכֶם for מַה־לָּכֶם, מָה לָכֶם *what to you?* Is. iii. 15.

Analogous to the usage above mentioned is the Neapolitan *le llagrime* for *le lagrime*, and (including the union of the two words in one) the Italian *alla* for *a la*, *della* for *de la*.

b) when the final consonant of a closed syllable, preceded by a short vowel, is doubled in order to sharpen the syllable still more, e. g. עִנְּבֵי for עִנְבֵי *grapes*, Deut. xxxii. 32. (Compare Gen. xlix. 10; Ex. ii. 3; Is. lvii. 6—lviii. 3; Job xvii. 2; 1 Sam. xxviii. 10; Ps. xlv. 10.) Examples of this, however, are comparatively rare, and without any regard to uniformity.

Compare the following forms as found in very ancient Greek inscriptions, viz., ἀρισστος, τελεσσται, Ἀσσκληπιος (Böckh. *Corpus Inscr. Gr.* I. p. 42), and in German *anndere*, *unnsere* (for *andere*, *unsere*), as written in the time of Luther.

c) when the final tone-syllable of a sentence (§ 29, 4) is to receive more firmness and stress by the doubling, e. g. נָתֻנּוּ for נָתֻנוּ *they give*, Eze. xxvii. 19; יִחֵלּוּ for יִחֵלוּ *they waited*, Job xxix. 21, Is. xxxiii. 12.

3. The Hebrews omitted, however, the doubling of a letter by Daghesh forte, in many cases where the analogy of the forms required it; viz.—

a) *always* at the end of a word, because there the syllable did not admit of sharpening. Thus the syllable *all* would be pronounced, not as in German with a sharpened tone,† but like the English *all*, *call*, *small*. Instead, therefore, of doubling‡ the consonant, they often lengthened the preceding vowel (§ 27, 2), as עָם (*people*), with a distinctive accent (§ 15, 3) for עַם from עָמַם. The exceptions are very rare, as אַתְּ *thou f.*, נָתַתְּ *thou hast given*, Eze. xvi. 33, (see § 10, 3, Rem.).

b) *often* at the end of a syllable, in the body of a word (where the doubling of a letter is less audible, as in Greek ἆλτο Homeric for ἄλλετο); e. g. הַמְבַקְשִׁים for הַמְּבַקְּשִׁים.

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* Here belong cases like גָּאֹה גָּאָה, Ex. xv. 1, 21; so that the assertion is not correct, that the first of the two words must be a monosyllable, or accented on the penultima.

† This distinction may be illustrated by the English word *alley* compared with *alloy*.—Tr.

‡ The doubling of a final letter is also omitted in Latin, as *fel* (for *fell*) gen. *fellis*, *mel* gen. *mellis*, *ōs* gen. *ossis*. In the ancient German, the doubling of consonants never took place at the end of a word, but always in the middle, as *val* (Fall) gen. *valles*, *svam* (Schwamm), etc; Grimm's *Deutsche Gramm.*, 2nd ed. I. 383.

In these cases it may be assumed as a rule, that the *Daghesh* remains in the letter with *Sh^eva* (which is then *vocal*, § 10, 1), and is *never* left out of the *aspirates*, because it materially affects their sound, e. g. אֲכַפְּרָה *ᵃkhăpp^erā* (not אֲכַפְּרָה *ᵃkhăphrā*) Gen. xxxii. 21, כִּתְּתוּ Is. ii. 4, וַתְּדַבֵּר, וַתְּהִי. On the contrary, it is usually omitted in the preformatives יְ and מְ in *Piel*, as וַיְדַבֵּר, הַמְדַבְּרִים, לַמְנַצֵּחַ for לַמְנַצֵּחַ; so also in וַיְהִי, and in cases like הַלְלוּ for הַלְּלוּ, הִנְנִי for הִנְּנִי.

In some cases a vowel or half vowel was inserted to render the doubling of the letter more audible, e. g. עִמָּכֶם *with you* for עִמְּכֶם; סַבּוֹתָ for סַבְּתָ (§ 67, 4), יִקָּבֶנּוּ Is. lxii. 2.

c) In the gutturals (see § 22, 1).

Rem. In the later books we sometimes find *Daghesh* omitted, and then compensation made by lengthening the preceding vowel (comp. *mīle* for *mille*), as יְחִיתַן *he terrifies them* for יְחִתֵּן (Hab. ii. 17), מוֹרִיגִים *threshing-sledges* for מוֹרִגִּים, 1 Chron. xxi. 23.

Sect. 21.

ASPIRATION AND THE REMOVAL OF IT BY DAGHESH LENE.

The *pure hard* sound of the six *aspirates* (ת, פ, כ, ד, ג, ב,) with *Daghesh lene* inserted, is to be regarded, agreeably to the analogy which languages generally exhibit in this respect, as their original pronunciation, from which gradually arose the softer and weaker aspirated sound (§ 6, 3, and § 13). The original hard pronunciation maintained itself in greatest purity when it was the initial sound, and after a consonant; but when it followed a vowel sound immediately, it was softened and aspirated by the influence of the vowel, so פָּרַץ *pārats* becomes יִפְרֹץ *yiphrōts*. Hence the *aspirates* take Daghesh lene:

1. At the beginning of words, when the preceding word ends with a vowelless consonant, as עַל־כֵּן *ăl-kēn* (*therefore*), עֵץ פְּרִי *ēts p^erī* (*fruit-tree*); or at the beginning of a chapter or verse, or even of a minor division of a verse (consequently after a distinctive accent, § 15, 3), e. g. בְּרֵאשִׁית *in the beginning*, Gen. i. 1; וַיְהִ֫י כַּאֲשֶׁר *it happened, when*, Judges xi. 5; on the contrary, וַיְהִי־כֵן *it was so*, Gen. i. 7; וַיִּפְלֻ֫וּ פָּנָיו (with dist. accent) iv. 5, but in ver. 6 נָפְלֻ֫וּ פָנֶיךָ (with conj. accent).

Also a diphthong (§ 8, 5), so called, is here treated as ending in a consonant, e. g. שָׂרַי בְּ Judges v, 15. (*Daghesh lene* is therefore regularly found after יהוה, because אֲדֹנָי was read instead of it.)

2. In the middle and at the end of words after *silent Sh^eva*, i. e. at the beginning of a syllable, being immediately preceded by a vowelless consonant, e. g. יִרְפָּא *he heals*, קְטַלְתֶּם *ye have killed*, יֵשְׁתְּ *let him drink*. On the contrary, after *vocal Sh^eva* they take the soft pronunciation, e. g. רְפָא *heal thou*, כָּבְדָה *she is heavy*.

N.B. The aspirates have the soft sound also especially in—

a) Forms which are made, by the addition or omission of letters, immediately from other forms in which they had their soft sound; e. g. רִדְפוּ (not רִדְפּוּ) from רְדֹף; מַלְכֵי (not מַלְכֵּי) formed imme-

diately from מְלָכִים (on the contrary, מַלְכִּי *măl-kī*, because it is formed directly from מַלְךְ *mălk*); בִּכְתָב (not בִּכְתָּב) from כְּתָב. In these cases, that pronunciation of the word, to which the ear had become accustomed, was retained; thus, *rid^ephū*, *mal^ekhê*, *bikh^ethâbh*.*

Rem. 1. The form שָׁלַחַתְּ, where we might expect the feeble pronunciation of ת on account of the preceding vowel, was originally שָׁלַחְתְּ; and the relation of ת, notwithstanding the slight vowel sound thrown in before it, was regarded as unchanged. Comp. § 28, 4.

b) The כ in the *suffixes* ־ְךָ, ־ְכֶם, ־ְכֶן, has always its soft sound, because *vocal Sh^eva* is before it. § 58, 3, *b*.

2. Also the tone appears at times to affect the division of a word into syllables, and consequently the sound of the aspirates; thus, לִסְפֹּת Num. xxxii. 14, but לִסְפֹּתָהּ Ps. xl. 15; קָרְבָּן (*qŏrbán*), but הַקָּרְבָּן (in pause) Eze. xl. 43.

c) Finally in certain classes of forms, e. g. מַלְכוּת (*mal^ekhūth*), יַלְדוּת.

3. That the hard or soft pronunciation of these letters did not affect the *signification* of words, affords no reason to doubt that such a distinction was made. Comp. in Greek θρίξ, τριχός.

Sect. 22.

PECULIARITIES OF THE GUTTURALS.

The four gutturals, ח, ה, ע, א, have certain properties in common, which result from the pronunciation peculiar to them; yet א and ע, having a softer sound than ח and ה, differ from these in several respects.

1. The gutturals cannot be doubled in pronunciation, and therefore exclude *Daghesh forte*. To our organs also there is a difficulty in doubling an aspiration. But the syllable preceding the letter which omits Daghesh appears longer in consequence of the omission;† hence its vowel is commonly lengthened, especially before the feebler letters א and ע, e. g. הָעַיִן *the eye* for הַעַיִן; יֵאָמֵר *it is said* for יִאָמֵר, etc. The harder gutturals, ח and ה, allowed a sharpening of the syllable, though orthography excluded *Dagh. f.* (as in German the *ch* in *sicher*, *machen*, has the sharp pronunciation without being written double), and hence the short vowel almost universally maintains its place before these letters, e. g. הַחֹדֶשׁ *the month*, הַהוּא *that*.

As these last forms are treated as though the guttural were doubled, the grammarians not inappropriately speak of them as having a *Daghesh forte implicitum*, *occultum*, or *delitescens*; e. g. אַחִים for אַחִּים *brothers*; פַּחִים *snares*; חַחִים *thorns*. See more in § 27, Rem. 2.

2. They are inclined to take a short *A* sound before them, because this vowel stands organically in close affinity to the gutturals. Hence—

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* A particularly instructive case occurs in § 45, 3, in the Inf. with prefixes.

† Comp. *terra* and the French *terre*; the Germ. *Rolle* and the French *rôle*; Germ. *drollig*. and Fr. *drôle*. In this omission, we see the diminished vigour of the language. The fresher and more original sounds of the Arabic (§ 1, 6) still admit the doubling of the gutturals.

a) Before a guttural, *Pathach* is used instead of any other short vowel, as *ĭ*, *ĕ* (*Chireq parvum*, *Seghol*), and even for the rhythmically long *ē* and *ō* (*Tsere* and *Cholem*); e. g. זֶבַח *sacrifice* for זֶבֶח, שֵׁמַע *report* for שֵׁמֶע. This is still more decisively preferred when the form with Pathach is the original one, or is used in common with another. Thus in the *Imp.* and *Fut. Kal* of verbs; שְׁלַח *send*, יִשְׁלַח *he will send* (not יִשְׁלֹח); *Pret. Piel* שִׁלַּח (not שִׁלֵּח); נַ֫עַר *a youth*, where Pathach in the first syllable is the original vowel; יַחְמֹד for יִחְמֹד *he will desire.*

b) But a strong and unchangeable vowel, as וֹ, וּ, ִי, (§ 25, 1), and in many cases *Tsere*, is retained. Between it and the guttural, however, there is involuntarily uttered a hasty *ă* (*Pathach furtive*), which is written under the guttural. This is found only in final syllables, and never under א; e. g. רוּחַ *rūᵃch* (*spirit*), שָׁלוּחַ *shā-lūᵃch* (*sent*), רֵיחַ *rêᵃch* (*odour*), רֵעַ *rēᵃ* (*companion*), גָּבוֹהַּ *gā-bhōᵃh* (*high*), הִשְׁלִיחַ *hĭsh-līᵃch*, etc.

For the same reason the Swiss pronounces *ich* as *iᵃch*, and the Arabian משיח *mesiᵉch*, though neither *writes* the supplied vowel. [Analogous to this is our use of a *furtive e* before *r* after long *ē*, *ī*, *ū*, and the diphthong *ou*; e. g. *here* (sounded *hēᵉr*), *fire* (*fīᵉr*), *pure* (*pūᵉr*), and *our* (*oūᵉr*).]

The *Pathach furtive* falls away when the word receives an accession at the end, e. g. רוּחַ *spirit*, רוּחִי *my spirit*, where the ח is made the beginning of the new syllable.

The LXX. write ε instead of Pathach furtive, as נֹחַ Νῶε.

Rem. 1. The guttural sometimes exerts an influence on the *following* vowel. But the examples of this usage are few, and are rather to be regarded as exceptions than as establishing a general rule, e. g. נַ֫עַר *a youth* for נַ֫עֶר; פֹּ֫עַל *deed* for פֹּ֫עֶל. The *A* sound is preferred only where it would be admissible without the influence of the guttural, as in the Imp. and Fut. of verbs, e. g. שְׁחַט, יִשְׁחַט. If, however, another vowel serves at all to *characterise* the form, it is retained, as יִלָּחֵם *he fights*; וַיָּחֶל *and he waited*, not וַיָּחַל.

2. Seghol is used instead of Pathach both *before* and *under* the guttural, but only in an initial syllable, as יֶחְבַּשׁ *he binds*, חֶבְלֵי. Without the guttural these forms would have Chireq, in place of Seghol.

When, however, the syllable is sharpened by Daghesh, the more slender and sharp Chireq is retained even under gutturals, as הִלֵּל, הִנֵּה, חִטָּה; but when the character of the syllable is changed by the falling away of Daghesh, the Seghol, which is required by the guttural, returns, e. g. הִגָּיוֹן const. state הֶגְיוֹן *thought*; חִזָּיוֹן, חֶזְיוֹן *vision.*

3. Instead of *simple Shᵉva vocal*, the gutturals take a *composite Shᵉva* (§ 10, 2), e. g. אֲקַטֵּל, עֲמֹד *to stand*, שָׁחֲטוּ *they have slain*, יִשְׁחֲטוּ *they will slay.* This is the most common use of the composite Shᵉvas.

4. When a guttural stands at the end of a (closed) syllable, in the midst of a word, and has under it the syllable-divider (*silent Shᵉva*, § 10, 3), then the division of syllables often takes place as usual, especially when that syllable has the tone, e. g. שָׁלַחְתָּ, *thou hast sent.* But when the syllable stands *before* the tone, there is

usually a softening of the sound by giving to the guttural a slight vowel (one of the *composite Sh'vas*), which has the same sound as the full vowel preceding, as יַחֲשֹׁב (also יַחְשֹׁב), יַחֲשִׁיךְ (also יַחְשִׁיךְ), יֶחֱזַק (also יֶחְזַק); this composite Sh'va is changed into the short vowel with which it is compounded, whenever the following consonant loses its full vowel in consequence of an increase at the end of the word, e. g. יֶחֱזְקוּ, יַעַבְדוּ *yŏ-ŏbh'dhū* (from יַעֲבֹד), יַהַפְכוּ *yāhāph'khū* (from יַהֲפֹךְ).

Rem. 1. *Simple Sh'va* under the gutturals, the grammarians call *hard* (דָּגֵשׁ), and the *composite Sh'vas* in the same situation *soft* (רָפֶה). See more in the observations on verbs with gutturals (§§ 62—65).

2. Respecting the choice between the three composite Sh'vas it may be remarked, that—

a) ח, ה, ע, at the beginning of words prefer ֲ, but א ֱ, e. g. חֲמוֹר *ass*, הָרַג *to kill*, אֱמוֹר *to say*. But when a word receives an accession at the end, or loses the tone, א also takes ֲ, as אֲלֵיכֶם *to you*; אֲכֹל *to eat*; but אֱכָל Gen. iii. 11. Comp. § 27, Rem. 5.

b) In the middle of a word, the choice of a composite Sh'va is regulated by the vowel (and its class) which another word of the same form, *but without a guttural*, would take before the Sh'va; as *Pret. Hiph.* הֶעֱמִיד (according to the form הִקְטִיל), *Inf.* הַעֲמִיד (conformed to הַקְטִיל), *Pret. Hoph.* הָעְמַד (conformed to הָקְטַל).

For some further vowel changes in connexion with gutturals, see § 27, Rem. 2.

5. The ר, which the Hebrew uttered also as a guttural (§ 6, 2, 1), shares with the other gutturals only the characteristics mentioned above in No. 1, and a part of those given in No. 2; viz.—

a) The exclusion of Daghesh forte; in which case the vowel before it is always lengthened, as בֵּרֵךְ *he has blessed* for בִּרֵךְ; בָּרֵךְ *to bless* for בַּרֵךְ.

b) The use of *Pathach** before it in preference to the other short vowels, though this is not so general as in the case of the other guttural sounds, e. g. וַיַּרְא *and he saw*, while for the full form יִרְאֶה is in use; וַיָּסָר for וַיָּסָר *and he turned back*, and for וַיְסִר *and he caused to turn back*.

Unfrequent exceptions to the principle given under letter *a* are מְרֵרָה *mŏr-rā*, Prov. xiv. 10; שְׁרֵרְךָ *shŏr-rēkh*, Eze. xvi. 4, where ר is notwithstanding doubled (also in Arabic it admits of doubling, and the LXX. write שָׂρρα Σάρρα). There are some other cases in which neither the doubling of the ר nor the lengthening of the vowel has taken place, as יִרְדֹּף (for כִּירְדֹּף) 2 Sam. xviii. 16.

Sect. 23.

THE FEEBLENESS OF THE BREATHINGS א AND ה.

1. The א, a light and scarcely audible breathing in the throat, regularly loses its feeble power as a consonant (it *quiesces*), whenever it stands without a vowel at

* The preference of *r* for the vowel *a* is seen also in Greek, e. g. in the feminine of adjectives ending in *ρος*, as *ἐχθρά* for *ἐχθρή* from *ἐχθρός*.—Tr.

the end of a syllable. It then serves merely to prolong the preceding vowel (like the German *h* in *sah*), as מָצָא *he has found*, מָלֵא *he was filled*, הִיא *she*, מְצֹא *to find*, הוּא *he*; מְצָאתָ, תִּמְצֶאנָה. This takes place after all vowels; but in this situation short vowels, with few exceptions, become long, as מָצָא for מָצַא, יִמְצָא for יִמְצַא.

2. On the contrary א generally retains its power as a consonant and guttural in all cases where it begins a word or syllable, as אָמַר *he has said*, מָאֲסוּ *they have rejected*, לֶאֱכֹל *for to eat*. Yet even in this position it sometimes loses its consonant sound, when it follows a short vowel or a half vowel (*vocal Sh'va*) in the middle of a word; for then the vowel *under* א is either shifted back so as to be united with the vowel *before* it into a long sound, as לֵאמֹר for לֶאֱמֹר, יָצֵל for יָאֲצֵל, also יֹאכַל (with *â* changed to *ô*, § 9, 10, 2) for יַאֲכֵל, or it wholly displaces it, as in בְּדָאם for בְּדֹאֶם Neh. vi. 8, חֹטְאִים (*chôtîm*) for חֹטְאִים (*sinning*) 1 Sam. xiv. 33, מָאתַיִם (*two hundred*) for מְאָתַיִם, רָאשִׁים (*heads*) for רְאָשִׁים. Sometimes there is a still greater change in the word, as יִשְׂמָעֵאל for יִשְׁמַעְאֵל, מְלָאכָה (*business*) for מַלְאָכָה. Sometimes also the vowel before א remains short when it is *ă*, e. g. וַאדֹנִי for וַאֲדֹנִי, לַאדֹנִי for לַאֲדֹנִי, לִקְרַאת for לִקְרָאת.

Instead of א in such a case, there is often written one of the vowel letters ו and י, according to the nature of the sound, the former with *ô* and the latter with *ê* and *ī*; e. g. בּוֹר for בְּאֵר (*cistern*), רֵים (*buffalo*) for רְאֵם, רִישׁוֹן (*the first*) for רִאשׁוֹן Job viii. 8, comp. לוֹ for לֹא (*not*) 1 Sam. ii. 16, *K'thibh*; at the end of a word ה also is written for א, as יְמַלֵּה (*he fills*) for יְמַלֵּא Job viii. 21.

3 When א is thus quiescent, it is sometimes entirely dropped, e. g. יָצָתִי (*I went forth*) for יָצָאתִי, מָלֵתִי (*I am full*) Job xxxii. 18, for מָלֵאתִי, אָמַר (*I say*) constantly for אֹאמַר, מָלוּ Eze. xxviii. 16, for מָלְאוּ, לַהֲשׁוֹת (*to lay waste*) 2 Kings xix. 25, for לְהַשְׁאוֹת Is. xxxvii. 26.

Rem. 1. In Aramæan the א becomes a vowel much more readily than in Hebrew; but in Arabic, on the contrary, its power as a consonant is much firmer. According to Arabic orthography א serves also to indicate the lengthened *â*; but in Hebrew the examples are very rare, in which it is strictly a vowel letter for the long *A* sound, as קָאם Hos. x. 14 for the usual קָם *he stood up*, רָאשׁ *poor* Prov. x. 4, xiii. 23 for רָשׁ. Hebrew orthography generally omits, in this case, the vowel letter (§ 8, 3).

2. In Syriac א even at the beginning of words cannot be spoken with a half vowel (*vocal Sh'va*), but then always receives a full vowel, usually *E*, as אֶכַּל in Syr. *ekhal*. Accordingly in Hebrew, also, instead of a *composite Sh'va* it receives, in many words, the corresponding long vowel, as אֵזוֹר *girdle* for אֶזוֹר, אֳהָלִים *tents* for אֶהָלִים, אֳרָיוֹת *stalls* for אֲרָיוֹת.

3. We may call it an *Arabism*, or a mode of writing common in Arabic, when at the end of a word an א (without any sound) is added to a ו (not being part of the root), as הָלְכוּא for הָלְכוּ (*they go*) Josh. x. 24, אָבוּא (*they are willing*) Is. xxviii. 12. Similar are נָקִיא for נָקִי *pure*, לוּא for לוּ *if*, אֲבוּא for אֲבוּ *then*. The case is different in הוּא and הִיא; see § 32, Rem. 6.

4. The ה is stronger and firmer than the א, and scarcely ever loses its aspiration (or *quiesces*) in the middle of a word;* also at the end it may remain a consonant, and then it takes *Mappiq* (§ 14, 1). Yet at times the consonant sound of the הּ at the end of a word is given up, and ה (without Mappiq, or with Raphe הֿ) then remains only as a representative of the final vowel, e. g. לָהֿ (*to her*) Num. xxxii. 42, for לָהּ Job xxxi. 22; Ex. ix. 18. The ה at the beginning of a syllable preceded by vocal Sh^eva often disappears and is omitted in writing, as לַבֹּקֶר (*in the morning*) for לְהַבֹּקֶר, בָּאָרֶץ (*in the land*) for בְּהָאָרֶץ, יְהוֹנָתָן contracted יוֹנָתָן. In these cases of contraction, the half vowel ^e (ְ) *before* ה is displaced by the full vowel *under* it. In other cases, however, the vowel *under* ה is displaced by the one *before* it, as בָּם (*in them*), from בָּהֶם; or both are blended into a diphthongal vowel, as סוּסוֹ (also סוּסֹה) from סוּסָהוּ, קְטָלוֹ from קְטָלָהוּ.

According to this, the so-called *quiescent* ה at the end of a word stands, sometimes, in the place of the consonant הּ. But usually it serves quite another purpose, viz., to represent final *ā*, as also *ō*, *ē* and *ä* (Seghol), e. g. אִשָּׁה, גָּלָה, גָּלֹה, גְּלֵה, יִגְלֶה. See § 7, 2, and § 8, 3.

Rem. In connexion with *ō* and *ē* it is occasionally changed for ו and י (רָאֹה=רָאוֹ, חַכֵּי=חַכֵּה Hos. vi. 9), and in all cases for א according to later and Aramæan orthography, particularly in connexion with *ā*, e. g. שֵׁנָא (*sleep*) Ps. cxxvii. 2, for שֵׁנָה, נָשֹׁא (*to forget*) Jer. xxiii. 39, for נָשֹׂה, etc.

Sect. 24.

CHANGES OF THE FEEBLE LETTERS ו AND י.

The ו [the sound of which is probably between our *w* and *v*] and the י [our *y*] are as consonants so feeble and soft, approaching so near to the corresponding vowel sounds *u* and *i*, that they easily flow into these vowels in certain conditions. On this depend, according to the relations of sounds and the character of the grammatical forms, still further changes which require a general notice in this place, but which will also be explained in detail wherever they occur in the inflexions of words. This is especially important for the form and inflexion of the feeble stems, in which a radical ו or י occurs (§ 69, etc., and 85, III.—VI.).

1. The cases where ו and י lose their power as consonants and flow into vowel sounds, are principally only in the middle and end of words, their consonant sound

* A very few examples are found in *proper names*, as עֲשָׂהאֵל, פִּדָהצוּר, which are compounded of two words, and in many MSS. are also written in two separate words. One other case, יְפֵה־פִיָּה Jer. xlvi. 20, is also in the printed text divided by *Maqqeph*, in order to bring the *quiescent* ה at the end of a word.

being nearly always heard at the beginning.* These cases are chiefly the following:—

a) When ו or י stands at the end of a syllable, immediately after a vowel. The feeble letter has not strength enough, in this position, to maintain its consonant sound. Thus הוּשָׁב *it is inhabited* for הֻוְשַׁב or הָוְשַׁב; יִיקַץ *he awakes* for יִיְקַץ; ביהודָה for בִּיְהוּדָה; so also at the end of the word, e. g. יִשְׂרָאֵלִי *yĭsrāēlî* (properly, *-liy*, hence *fem. -liyya*), עָשׂוּ (*made*) Job xli. 25, for עָשׂוּו (comp. עֲשׂוּוֹת 1 Sam. xxv. 18, *Kᵉthibh*). After homogeneous vowels, particularly pure *u* and *i*, ו and י constantly quiesce in these cases. But after a heterogeneous vowel they sound as consonants (according to § 8, 5), as שָׁלֵו *quiet*, זִו *May month*, גּוֹי *nation*, גָּלוּי *disclosed*. But with a preceding short *a* ו and י mostly form a diphthongal *ô* and *ê*; see below, No. 2, *b*.

b) When ו or י is preceded by vocal Shᵉva, and such syllables are formed as *qᵉvom*, *bᵉvo*. Hence בּוֹא *to come* for בְּוֹא, קוּם *to arise* for קְוֹם. So also especially when ו and י preceded by Shᵉva come to stand at the end of a word; as יְהִי for יִהְי (from יִהְיֶה), פְּרִי *fruit* for פִּרְי.

c) Very seldom when the feeble letter has a full vowel both before and after it; as קוֹם *surgendo* for קָווֹם, קוּם for קָווּם. Comp. [*parvum* contr. *parum*], *mihi* contr. *mî*, *quum* contr. *cum*.

In Syriac, where these letters flow still more readily into vowel sounds, י is sounded, even at the beginning of words, merely as *i*, not as יְ or יִ (like *e* for אֲ); and so in the LXX. יְהוּדָה is written Ἰουδά, יִצְחָק Ἰσαάκ. Hence may be explained the Syriac usage, examples of which occur also in Hebrew, which transfers the vowel *i*, belonging to the feeble letter, to the preceding consonant, which should properly have simple Shᵉva, e. g. כִּיתְרוֹן *as the superiority* for כְּיִתְרוֹן Eccles. ii. 13, וִיחֵלּוּ (in some editions) for וְיִחֵלּוּ Job xxix. 21 *and they waited*.

2. When such a contraction has taken place, the vowel letter quiesces (see p. 22, note †) regularly in a *long* vowel. Respecting the *choice* of this vowel, the following rules may be laid down:—

a) When the vowel, which an analogous form *without the feeble letter* would take, is homogeneous with the vowel letter, it is retained and lengthened, as יִיטַב *he is good* for יִיְטַב (analogous form יִקְטַל); הוּשַׁב (*habitare factus est*) for הֻוְשַׁב.

b) When a short *a* stands before י and ו, there arise diphthongal *ê* and *ô* (according to § 7, 1); thus מַיְטִיב becomes מֵיטִיב *doing well*; הַוְשִׁיב, הוֹשִׁיב; עַוְלָה, עוֹלָה.†

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* An exception is וּ for וְ *and*, see § 26, 1, and § 104, 2, *b*.

† Instances in which no contraction takes place after a short *a* are, מַיְמִינִים, *using the right hand*, 1 Chron. xii. 2; אַיְסִירֵם *I chastise them*, Hos. vii. 12; שָׁלַוְתִּי *I am at ease*, Job iii. 26. At times both forms are found, as עַוְלָה and עוֹלָה *evil*; חַי *living*, construct state חֵי. Analogous is the contraction of מָוֶת *death*, constr. מוֹת, עַיִן *eye*, constr. עֵין.

c) But when the vowel sign is heterogeneous, and at the same time is an essential characteristic of the form, it controls the feeble letter, and changes it into one which is homogeneous with itself. Thus יִוְרַשׁ becomes יִירַשׁ; קָוַם becomes קָם *qâm;* גָּלַי and שָׁלַו become גָּלָה and שָׁלָה.*

An original ־ַי at the end of words becomes—

a) ־ֶה (for ־ֶי is never written at the end of a word), when the impure sound *ä* must be used; e. g. יִגְלֶה for יִגְלַי (§ 75, 1); מַרְאֶה *form* for מַרְאַי; שָׂדַי *field* (poet.), common form שָׂדֶה.†

b) ־ָה, when the *A* sound predominates, and is characteristic of the form; as גָּלָה, גִּלָּה, גֻּלָּה for גָּלַי, גִּלַּי, גֻּלַּי.

Sect. 25.

UNCHANGEABLE VOWELS.

What vowels in Hebrew are firm and irremovable, can be known, with certainty and completeness, only from the nature of the grammatical forms, and from a comparison with the Arabic, in which the vowel system appears purer and more original than in Hebrew. This holds, especially, of the *essentially long* vowels in distinction from those which are long only *rhythmically*, i. e. through the influence of the tone and of syllabication, and which, having arisen out of short vowels, readily become short again by a change in the position of the tone and in the division of the syllables. The beginner may be guided by the following specifications:—

1. The essentially long and therefore unchangeable vowels of the *second* and *third* class, viz., *ī*, *ū*, *ê*, *ô*, are mostly expressed among the consonants [or in the line] by their vowel letters, *ī* and *ê* by י, *ū* and *ô* by ו, with their appropriate vowel signs; thus ־ִי, ־ֵי, וּ, וֹ, as in מָשִׁיחַ *anointed*, הֵיכָל *palace*, גְּבוּל *boundary*, קוֹל *voice*. The *defective* mode of writing these vowels (§ 8, 4) is indeed frequently sufficient; e. g. מָשִׁחַ for מָשִׁיחַ, גְּבֻל for גְּבוּל, קֹלוֹת *voices* for קוֹלוֹת; but this is merely a difference of orthography, by which nothing is essentially changed in the nature and quantity of such a vowel, and *î* in מָשִׁחַ is as necessarily long as that in מָשִׁיחַ.

The exception here is, when, on the contrary, now and then a merely rhythmically long vowel of these two classes is written *fully*, e. g. *ō* in יִקְטוֹל for יִקְטֹל.

2. The essentially long and unchangeable *â* has in Hebrew, as a rule, no representative among the consonants, though in Arabic it has, viz., the א, which occurs

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* The Arab writes in this case, etymologically, גָּלַי, but speaks *gala*. So the LXX. write סִינַי, Σινᾶ. But for שָׁלַו is *written* in Arabic שלא.

† When any addition is to be made to the ending ־ֶה, it is written ־ֶי, and sometimes also the original ־ַי is restored. See § 93, 9, Rem.

here but very seldom (§ 9, 1, § 23, 3, Rem. 1). For ascertaining this case, therefore, there is no guide but a knowledge of the forms (see § 84, Nos. 6, 13, 28).

Cases like מָצָא (§ 23, 1) do not belong here.

3. Unchangeable is also a short vowel in a sharpened syllable, followed by *Daghesh forte*, e. g. גַּנָּב *thief;* likewise in every closed syllable which is followed by another closed syllable, e. g. מַלְבּוּשׁ *garment*, אֶבְיוֹן *poor*, מִדְבָּר *wilderness.*

4. Such are also the vowels after which a *Daghesh forte* has been omitted on account of a guttural, according to § 22, 1 (*forma dagessanda*), e. g. הָרֵי־אֵל for הַרֵּי־אֵל *mountains of God;* בֹּרַךְ for בֻּרַּךְ *he has been blessed.*

Sect. 26.

SYLLABLES AND THEIR INFLUENCE ON THE QUANTITY OF VOWELS.

To obtain an adequate view of the laws, according to which the long and short vowels are chosen or exchanged one for another, a previous acquaintance is required with the *theory of syllabication*, on which that choice and exchange depend. The syllable may then be viewed with reference, partly to its commencement (its *initial* sound) as in No. 1, and partly to its close (its *final* sound) as in Nos. 2—7. The latter view is of chief importance.

1. With regard to the *commencement* of the syllable, it is to be observed, that every syllable must begin with a *consonant;* and there are no syllables in the language which begin with a vowel. The single exception is וּ (*and*), in certain cases for וְ, e. g. in וּמֶלֶךְ (§ 104, 2, *b*).* The word אָמַר is no exception, because the א has here the force of a light breathing.

2. With regard to the *close* of a syllable, it may end—

a) With a vowel, and is then called an *open* or *simple* syllable, e. g. in קָטַלְתָּ the first and last are open. See No. 3.

b) With a half vowel or vocal Sh^{e}va, as p^{e} in פְּרִי p^{e}*rī* (*fruit*), ch^{a} in חֲצִי ch^{a}*tsī* (*half*), t^{e} in קָטְלוּ *qā-t^{e}-lū.* Such we call *half syllables;* see No. 4.

c) With one consonant: a *closed* or *mixed* syllable, as the second in קָטַל, לֵבָב. See No. 5.

Here belongs also the *sharpened* syllable, as the first in קַטֵּל *qăt-tēl.* See No. 6.

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* It may be questioned whether וּ in the above position be a real exception; for וּמֶלֶךְ ought probably to be pronounced *wūmälĕkh* (not *ūmälĕkh*), the וּ retaining its feeble consonant sound before the *Shureq.*—Tr.

d) With two consonants, as קֹשְׁטְ *qōsht*, קָטַלְתְּ; comp. § 10, 3. We shall now (in Nos. 3—7) treat in particular of the vowels that are used in these various kinds of syllables.

3. The *open* or *simple* syllables have, as a rule, a *long* vowel,* whether they have the tone, as בְּךָ *in thee*, סֵ֫פֶר *book*, קֹ֫דֶשׁ *sanctuary*, or not, as קָטַ֫ל, לֵבָ֫ב *heart*, יִרְא֫וּ *they will fear*. Usually there is a long vowel (*Qamets*, less frequently *Tsere*) in an open syllable before the tone (pretonic vowel), e. g. לָהֶ֫ם, יָקוּם, קָטַ֫ל, לֵבָ֫ב.†

Short vowels in *open* syllables occur only in the following cases:—

a) In dissyllabic words formed by means of a helping vowel (§ 28, 4) from monosyllables (*Segholates*), as מֶ֫לֶךְ, נַ֫עַר *youth*, בַּ֫יִת *house*, יֵ֫רֶב, from מַלְךְ, נַעְר, בַּיְתְּ, יִרְבְּ. The reason is, that the final helping vowel is very short, and the word sounds almost as one syllable. Yet the first vowel is also lengthened, as in יֵ֫רֶב, another form for יִ֫רֶב (§ 75, Rem. 3, *b*), שָׁ֫מֶשׁ (in *pause*, § 29, 4).

b) In certain forms of the *suffixes*, as קְטָלַ֫נִי, דְּבָרֶ֫ךָ (from דְּבָרְךָ).

c) Before the so-called *He local*, which has not the tone (§ 90, 2), e. g. כַּרְמֶ֫לָה *towards Carmel*, מִדְבַּ֫רָה *towards the wilderness*.

In all these cases the short vowel is supported by the chief tone of the word. Elsewhere it has at least the support of *Methegh*, viz.—

d) In these connexions, ַָ֫, ֶֶ֫, ָָ֫, as טַעֲמוֹ *his taste*, יֶאֱסֹר *he will bind*, פָּעֳלוֹ *his deed*, וַהֲדָרְךָ *and thy adorning*.

e) In some other forms, as יֶחֱזְקוּ *yĕ-chĕ-zᵉqū* (*they are strong*), פָּעָלְךָ *pŏ-ŏlᵉkhā* (*thy deed*), שָׁרָשִׁים *shŏ-rāshīm* (*roots*); comp. page 27 and § 28, 3.

The first syllable in הֶהָרִים, הַחֹדֶשׁ, and in similar forms, does not come under this, but under No. 6, below.

4. There is also a slighter sort of open syllables, consisting of one consonant and a *half vowel* (or *vocal Shᵉva*, § 10, 1, 2), and may be called *half syllables*. They are so short, and so unfit to stand by themselves, that they constantly lean on the stronger syllable that follows, e. g. לְחִי (*cheek*) *lᵉchī*, יִלְמְדוּ *yil-mᵉdhū*, חֳלִי (*sickness*) *chᵒlī*, פֹּעֲלוֹ *pō-ᵃlō*.

The modern grammarians do not regard these as actual syllables, but always reckon them as part of that which immediately follows [thus they regard לְחִי as forming but one syllable *lᵉchī*, and

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* This is certainly a fundamental law in Hebrew, as its pronunciation is now indicated by the vowel signs, but not a matter of absolute necessity, for other languages very often have short vowels in open syllables, as ἐγένετο, Arab. *qătălă*. At an earlier period the Hebrew, like the Arabic, most probably had short vowels in those open syllables in which the vowel was not *essentially* long, and the present pronunciation is derived in part from the solemn, slow, and chanting way of reading the Old Testament in the synagogues.

† The Arabic has for this pretonic vowel constantly a short vowel; the Chaldee only a *vocal Shᵉva*, לְהוֹן *to them*, יְקוּם, קְטַל, לְבַב, which is the case also in Hebrew, when the tone is shifted forward (§ 27, 3, *a*). But this pretonic vowel must not be regarded as if it had been adopted, perhaps in place of Shᵉva, on account of the tone on the following syllable; but it originally belongs to this place, and the circumstance of its standing before the tone-syllable only causes it to remain, whilst it is reduced to a vocal Shᵉva upon the shifting forward of the tone.

not two *ĕ-chi*]. The half vowel is certainly not fit to serve as the final sound of a full syllable; and, according to the pronunciation handed down to us, this syllable with Sh^{e}va is obviously of a different sort from the open syllable with a full vowel (No. 3). But yet that half vowel is in general but a shortening of an original long vowel, which is commonly still to be found in Arabic; and even the Jewish grammarians, from whom the vowels and accents came, have assigned to the union of a consonant with a half vowel the value of a syllable, as appears from the use of *Metheg* (see § 16, 2, *b*).

5. The *closed* syllables, ending with one consonant, have necessarily, when *without* the tone, *short* vowels, both at the beginning and at the end of words,* as מַלְכָּה *queen*, תְּבוּנָה *understanding*, חָכְמָה *wisdom*; וַיָּסָר *and he turned back*, וַיָּקָם *and he set up*, וַיָּקָם *and he stood up*.

When *with* the tone, they may have a long vowel as well as a short, e. g. חָכָם *wise*, חָכַם *he was wise*; yet of the short vowels only *Pathach* and *Seghol* have strength enough to stand in such a syllable having the tone.† Examples of long vowels in the final syllable, are דָּבָר, קְטֹל, יִקְטֹל; in the last but one, קְטֹלָה, קְטֹלֶנָּה. Examples of short vowels, קָטַל; אַתֶּם, שְׁכֶם; in the penultima, קָטַלְתָּ, יִקְטְלֶנּוּ.

6. A peculiar sort of *closed* syllables are the *sharpened*, i. e. those which end with the same consonant with which the following syllable begins, as אִמִּי *ĭm-mī*, כֻּלִּי *kŭl-lī*. Like the other closed syllables, these have, when *without* the tone, short vowels, as in the examples just given; when *with* the tone, either short, as סַבּוּ, הִנָּנוּ, or long, as שַׁמָּה, הֵמָּה.

Sharpened syllables are wholly avoided at the end of words; see § 20, 3, letter *a*.

7. Closed syllables, ending with two consonants, occur only at the end of words, and have most naturally short vowels, as קָטַלְתְּ, וַיִּשְׁבְּ, yet sometimes also *Tsere*, as נֵרְדְּ, וַיִּבְךְּ, and *Cholem*, as קִשֹּׁטְ. But compare § 10, 3. Most commonly this harshness is avoided by the use of a helping vowel (§ 28, 4).

Rem. In the division into syllables, accordingly, a simple *Sh^{e}va* after a short vowel belongs to the foregoing syllable, and is *quiescent*, as מִרְמָה *mir-mā*; but after a long vowel to the following, and is *vocal* (§ 10, 1), as קוֹטְלָה *qô-tĕlā*, הוֹלְלִים *hô-lĕlim*. The *composite Sh^{e}va* belongs always to the following syllable, as פֹּעֲלוֹ *pō-^{a}lô*, even after a short vowel, as טָעֲמוּ *tă-^{a}mô*, אָהֳלוֹ *ŏ-^{o}lô*.

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* There are some exceptions, when a word loses the tone through *Maqqeph*, as כְּתָב־הַדָּת (*k^{e}thāv*), Esth. iv. 8.

† See § 9, 2. Short *Chireq* (*ĭ*) occurs only in the particles אִם and עִם, which, however, are mostly toneless, because followed by *Maqqeph*.

Sect. 27.

CHANGES OF VOWELS, ESPECIALLY IN RESPECT TO THEIR QUANTITY.

As to the changes, which the vowels undergo by the inflexion of words, we may first lay down these *fundamental principles*,—

a) That they generally occur only in the last syllable and the last but one, very seldom in the antepenultima, e. g. דָּבָר *word*, constr. st. דִּבַּר; זִכָּרוֹן *remembrance*, זִכְרוֹן; חִזָּיוֹן *vision*, חֶזְיוֹן.

b) That they are usually made within the limits of one and the same vowel class [§ 8]. Thus *ā* may be shortened into *ă* and *ä*, *ē* into *ĭ* and *ĕ*, *ō* into *ŏ* and *ŭ*; and with the same limitation the short vowels may become long. But such a change as turning *a* into *u* can never take place.

The most material exception consists in the approximation of the first vowel class to the second, by attenuating *Pathach* into *Chireq* and *Seghol*; see below, Rem. 2 and 3. So also in the derivation of obtuse *Seghol* from vowels belonging to all three classes; see Rem. 4.

The vowels, with the changes of which we are chiefly concerned here, are all the short ones, and as many of the long as owe their length simply to the tone and rhythm, viz.—

Long vowels (by the influence of the tone),	Corresponding short vowels,
ָ *ā*	ַ *ă*
ֵ *ē*	ֱ *ä*, ֶ *ĕ* ִ *ĭ*
ֹ *ō*	ָ *ŏ* (*Qamets-chatuph*) ֻ *ŭ*

To these add the half vowels or Sh'vas ְ, ֲ, ֳ, ֵ, as the utmost shortenings.

Let the student compare here again what was said in § 9, on the character and value of the several vowels; and in § 25, on the unchangeable vowels.

Agreeably to the scale of § 26, the following changes occur:—

1. A tone-long vowel is changed into a kindred short one, when a closed syllable loses the tone (§ 26, 5). Thus, when the tone is moved forwards, יָד *hand* becomes יַד, as יַד־יְהוָה *hand-of-Jehovah*; בֵּן *son*, בֶּן־הָאָדָם *son-of-man*; כֹּל *whole*, כָּל־הָעָם

the whole-of-the-people; also when the tone is moved backwards, e. g. יָקֻם, וַיָּקָם; יֵלֵךְ, וַיֵּלֶךְ. So also, when an open syllable with a long vowel becomes by inflexion a closed one, e. g. סֵפֶר *book*, סִפְרִי *my book;* קֹדֶשׁ *sanctuary*, קָדְשִׁי *my sanctuary*. In these cases *Tsere* (*ē*) passes over into *Seghol* (*ĕ*) or *Chireq* (*ĭ*), *Cholem* (*ō*) into *Qamets-chatuph* (*ŏ*). But when a closed syllable with a long vowel becomes a sharpened one, i. e. ending with a doubled consonant, *Tsere* is attenuated into *Chireq*, and *Cholem* into *Qibbuts*, as אֵם *mother*, אִמִּי *my mother;* חֹק *statute*, plur. חֻקִּים.

The short vowels *ŭ* and *ĭ* are more pure, and hence pass for shorter than *ĕ* and *ŏ*.

2. On the contrary, a short vowel is changed into a corresponding long one,—

a) When a closed syllable, in which it stands, becomes an open one, i. e. when the word receives an accession, beginning with a vowel, to which the final consonant of the closed syllable is attached, as קָטַל, קְטָלוֹ *he has killed him;* סוּסָתִי from סוּסָה.

b) When a syllable, which should be sharpened by *Daghesh forte*, has a guttural for its final consonant (see § 22, 1), or stands at the end of a word (see § 20, 3, *a*).

c) When it meets with a feeble letter (according to § 23, 1, 2; § 24, 2), as מָצָא for מָצַא *he has found*.

d) When the syllable is in *pause*, i. e. is the tone-syllable of the last word in the clause (§ 29, 4).

3. When a word increases at the end, and the tone is at the same time shifted forward, all vowels (long and short) may, according to the division of syllables, either pass over into a half vowel (vocal Sh^eva), or may even be entirely *dropped*, so that only the syllable-divider (silent Sh^eva) supplies their place; e. g. for the first case is שֵׁם (*name*) pl. שֵׁמוֹת become שְׁמִי (*my name*) and שְׁמוֹתָם (*their names*); for the second is בְּרָכָה (*blessing*) constr. בִּרְכַּת. Whether the full vowel remains, or is changed into a half vowel, or is altogether dropped (דָּם, דָּמִי; שֵׁם, שְׁמִי), and which of the two vowels disappears in two successive syllables, must be determined by the nature of the word; but in general it may be said, that in the inflexion of nouns the first vowel is mostly shortened in this manner, while the second, when it stands immediately before the tone-syllable (as a pretonic vowel), remains, as יָקָר (*dear*), *fem.* יְקָרָה *y^eqārā;* in the inflexion of verbs, the second, as יָקַר (*he is dear*), *fem.* יָקְרָה *yāq^erā*. Thus we have a half vowel in place of—

a) *Qamets* and *Tsere* in the first syllable (principally in the inflexion of nouns),

as דָּבָר *word*, *plur.* דְּבָרִים; גָּדוֹל *great*, *fem.* גְּדוֹלָה; לֵבָב *heart*, לְבָבִי *my heart*; תָּשׁוּב *she will return*, תְּשׁוּבֶינָה * *they* (*fem.*) *will return*.

b) The short or merely tone-long vowels *a*, *e*, *o*, in the last syllable, especially in the inflexion of verbs, e. g. קָטַל, *fem.* קָטְלָה *qāṭ'lā*; קוֹטֵל, *plur.* קֹטְלִים *qôṭ'lîm*; יִקְטֹל, יִקְטְלוּ *yiqṭ'lū*. The *Seghol* as a helping vowel is entirely rejected (becomes silent Sh'va), e. g. מֶלֶךְ (for מַלְכִּי), מַלְכִּי. If there be no shifting of the tone, the vowel will remain notwithstanding the lengthening of the word, as יָשׁוֹב, יָשׁוּבוּ; כַּרְמֶל, כַּרְמֶלָה.

Where the tone is advanced two places, both the vowels of a dissyllabic word may be shortened, so that the first becomes *ĭ* and the second becomes *Sh'va*. From דָּבָר we have in the *plur.* דְּבָרִים, and with a grave *suffix* [i. e. one that always has the tone] this becomes דִּבְרֵיהֶם *their words* (comp. § 28, 1). On the shortening of *ă* into *ĭ*, see especially in Rem. 3, below.

Some other vowel changes, chiefly also with respect to quantity, are exhibited in the following remarks:—

Rem. 1. The diphthongal וֹ *ó* (from *au*), as also the *ó* derived from the firm *á* (§ 9, 10, 2), is longer than וּ *ū*; and therefore, when the tone is moved forward, the former is often shortened into the latter: e. g. נָקוֹם, נְקוּמוֹתָ, (see *Paradigm M. Niph.*); מָנוֹס *flight*, *fem.* מָנוֹסָה, with *suff.* מְנוּסִי; מָתוֹק *sweet*, *fem.* מְתוּקָה. The וּ stands sometimes even in a sharpened syllable, הוּבָה Ps. *cii.* 5, חוּקֵי Eze. xx. 18. Nearly the same relation exists between ◌ֵי *é* and ◌ִי *ī*; see examples in § 75, 2.

N.B. On the contrary, וּ *ū* is shortened into *ŏ*, which in the tone-syllable appears as a tone-long *ō* (*Cholem*), but on the removal of the tone it becomes again *ŏ* (*Qamets-chatuph*), as יָקוּם (*he will rise*), יָקֹם (jussive: *let him rise*), וַיָּקָם (*and he rose up*), see *Parad. M. Kal*. So also ◌ִי becomes a tone-long *Tsere* (*ē*), and in the absence of the tone, *Seghol* (*ĕ*), as יָקִים (*he will set up*), יָקֶם (*let him set up*), וַיָּקֶם (*and he set up*); see *Parad. M. Hiphil*.

2. From a *Pathach* (*ă*) in a closed syllable, there arises a *Seghol* (*ĕ*), through a further shortening or rather weakening of the sound. This happens—

a) *Sometimes* when the tone hastens on to the following syllable, as יֶדְכֶם *your hand* for יַדְכֶם, אֶבְיָתָר (*prop. n.*) for אַבְיָתָר; especially when a *Daghesh forte* is omitted in a letter which would regularly close a sharpened syllable, as אֲבַלֶּךָּ Ex. xxxiii. 3, for אֲבַלֵּךְ *I destroy thee*, יְחֶזְקֵאל *Ezekiel* for יְחַזְקֵאל *whom God strengthens*.

b) This is more regularly the case, when *Daghesh forte* is omitted in a guttural that has a *Qamets* under it. Thus always חָ for חַ (חּ) e. g. אָחָיו *his brothers* for אַחָיו, from אַחִים; חֶזְיוֹן *the vision*; כָּזָב *false* for כַּזָּב, and so always with ח. With ה and ע the *Seghol* is used only where a greater shortening is required on account of the distance of the tone; hence, הֶהָרִים for הַהָרִים *the mountains*, but הָהָר *the mountain*; הֶעָוֹן *the misdeed*, but הָעָם *the people*. Before א and ר, where a short sharpened vowel cannot so easily stand (§ 22, 1), *Qamets* is almost constantly used, as הָאָבוֹת *the fathers*, הָרָקִיעַ *the firmament*. Comp. also the interrogative הַ (הֶ, הֵ) § 100, 4.

* The vowel, which here disappears on the shifting of the tone forward, is the so-called *pretonic vowel* in an open syllable, concerning which see in § 9, 1, 2, and § 26, 3.

c) In syllables properly ending with two consonants, e. g. כַּלְבְּ (also in Arabic pronounced *kälb*), for which we get, first, כֶּלֶבְ, and then with a *helping Seghol* (§ 28, 4) כֶּ֫לֶב; יַגְלְ (jussive in *Hiphil* from גָּלָה), then יֶגֶלְ, and finally יֶ֫גֶל.*

3. In a closed (and sharpened) syllable, which loses the tone, *ă* is at times attenuated into *ĭ*, e. g., דִּמְכֶם *your blood* for דַּמְכֶם, מִדּוֹ *his measure* for מַדּוֹ; יָ֫לַדְתִּי *I have begotten*, יְלִדְתִּ֫יךָ *I have begotten thee.*† Comp. above, דִּבְרֵיהֶם.

4. The *Seghol* arises, besides the cases given above, in Rem. 1 and 2, also—

a) From the weakening of *ā* (*Qamets*) at the end of a word (comp. *Roma*, French *Rome;* Arab. חליפה read *khalifè*), as מָה and מֶה *what?* (§ 37, 1). See similar examples in Ps. xx. 4; Is. lix. 5; Zech. ix. 5.

b) Even from the weakening of *u*, as אַתֶּם (*you*) from the original *attum* (Arab. *antum*), see § 32, Rem. 5 and 7; לָהֶם (*to them*) from the original *luhum*. Comp. § 8, Third Class of Vowels, p. 21.

5. Among the half vowels, (ֲ) is shorter and lighter than (ֱ), and the group (ֲֶ֫) than (ֱֶ֫), e. g. אֱדֹם *Edom*, אֲדֹמִי *Edomite;* אֱמֶת *truth*, אֲמִתּוֹ *his truth;* נֶעֱלָם *hidden, plur.* נַעֲלָמִים; הֶעֱבַ֫רְתִּי; וְהַעֲבַרְתִּי.

Sect. 28.

RISE OF NEW VOWELS AND SYLLABLES.

1. When a word begins with a half syllable (§ 26, 4), i. e. with a consonant which has a half vowel (vocal Sh^eva), and there comes another half syllable before it, then this latter receives, instead of the Sh^eva, an ordinary short vowel, which is regularly *ĭ* (Chireq), but with gutturals *ă* (Pathach; e. g. נְפֹל (to fall) *n^ephōl*, with the preposition בְּ, not בְּנְפֹל *b^en^ephōl*, but בִּנְפֹל *bĭn^ephōl;* so also כִּנְפֹל *kĭn^ephol* for כְּנְפֹל; לִפְרִי *for fruit* for לְפְרִי; בִּיהוּדָה (whence בִּיהוּדָה according to § 24, 1) for בְּיְהוּדָה; הַמְעַט (*num parum* est?) *hăm^eat* for הֲמְעַט *h^am^eat.* At times another division of syllables takes place, so that the second consonant gives up its half vowel and forms a closed syllable with the first, as לִנְפֹל *lĭn-pōl* Num. xiv. 3, כִּזְכֹּר Jer. xvii. 2.

A similar process occurs in the body of a word, as רִשְׁפֵּי *rĭsh^ephê* and רִשְׁפֵּי *rĭshpê*, אַנְשֵׁי from אֲנָשִׁים; yet here the initial vowel comes immediately from a full vowel, and is more like *ĭ* in דִּבְרֵיהֶם (§ 27, 3).

In Syriac, the usual vowel here is *ă* (*ĕ*), even in the absence of gutturals; in Chaldee it is the same as in Hebrew; the Arabic has always a firm short vowel for the vocal Sh^eva.

2. When the second of the two consonants is a guttural with *composite Sh^eva*, then the first takes, instead of simple Sh^eva, the short vowel with which the other is compounded, so that we obtain the groups ֲֶ֫, ֱֶ֫, ֲֶ֫, e. g. כַּאֲשֶׁר *how*,

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* So the LXX. also express מַלְכִּי־צֶדֶק by Μελχισεδέκ.

† Analogous to this attenuating of *ă* into *ĭ*, is the Latin *tango, attingo; laxus, prolixus;* and to that of *ă* into *ĕ*, (in Rem. 2) the Latin *carpo, decerpo; spargo, conspergo.*

לַעֲבֹד *to serve*, לֶאֱכֹל *to eat*, בַּחֳלִי *in sickness*, for בְּאֲשֶׁר, לְעָבֹד, לְאֶכֹל, בְּחָלִי. The new vowel in such cases has *Methegh*, according to § 16, 2, *a*.

3. When the first *Sh'va* is composite, and comes to stand after an open syllable with a short vowel, then it is changed into the short vowel with which it is compounded, e. g. יַעַמְדוּ *yăăm'dhū* for יַעֲמְדוּ *they will stand*, נֶהֱפְכוּ *nēhĕph'khū* for נֶהֶפְכוּ *they have turned themselves*, פָּעָלֶךָ *pŏŏl'khā* (*thy work*). Comp. § 26, 3, *e*.

4. At the end of words, syllables occur which close with two consonants (§ 10, 3, § 26, 7); yet this takes place only when the last of these is a consonant of strong sound, ט, ק, or an aspirate with its hard sound (*tenuis*), viz., ב, ד, ך, ת,* e. g. יַשְׁקֵט *let him turn aside*, וַיַּשְׁקְ *and he caused to drink*, קָטַלְתְּ *thou* (*fem.*) *hast killed*, וַיֵּבְךְ *and he wept*, יֵרְדְ *let him rule*, וַיִּשְׁבְּ *and he took captive*. This harsh combination of letters is, however, avoided in general by supplying between the two consonants a *helping vowel*, which is mostly *Seghol*, but *Pathach* under gutturals,† and *Chireq* after י, e. g. וַיִּגֶל *and he revealed* for וַיִּגְלְ; קֹדֶשׁ *sanctuary* for קָדְשׁ; נַעַר *a youth* for נַעְרְ; שָׁלַחְתְּ ‡ for שָׁלַחְתְּ *thou hast sent*; בַּיִת *house* for בַּיְתְּ. Compare German *Magd* and the old form *Māyed*. These helping vowels have not the tone, and they are dropped whenever the word increases at the end.

These helping vowels have inappropriately been called *furtive*, a term which should be restricted to the *Pathach* sounded before a final guttural, according to § 22, 2, *b*.

5. Full vowels rise out of half vowels also by reason of the *Pause;* see § 29, 4.

Sect. 29.

THE TONE; CHANGES OF THE TONE; THE PAUSE.

1. The principal tone, indicated by the accent (§ 15, 2), rests on the final syllable of most words, e. g. קָטַל, דְּבָר; דִּבְּרוֹ, קְטַלְתֶּם (the last two examples have

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* There is no instance of a similar use of ג and ף, which would in that case likewise require Daghesh. The use of תּוֹסֶף in Prov. xxx. 6 (shortened from תּוֹסֵף) is the only exception; and in some MSS. the ף has Daghesh.

† With the exception, however, of א, as פֶּרֶא *wild ass*, דֶּשֶׁא *fresh grass*. On account of the feeble sound of the א, the helping vowel may also be omitted, as חֵטְא *sin*, גֵּיא *valley*.

‡ In this form (§ 65, 2) *Daghesh lene* remains in the final *Tav*, just as if no vowel preceded (§ 22, 2), in order to indicate that the helping *Pathach* has a very short sound, and at the same time to suggest שָׁלַחַתְּ as the original form. (Accordingly לָקַחְתְּ *thou hast taken* is distinguished also in pronunciation from לָקַחַת *ad sumendum*.) The false epithet *furtive* given to this helping vowel, in connexion with the notion that such a vowel must be sounded *before* the consonant, caused the decided mistake, which long had its defenders, viz., that שָׁלַחַתְּ should be read *shaláacht;* although such words as שַׁחַת, נַחַל were always correctly sounded *shúchăth*, *náchăl* not *naachl*. Quite analogous is יִחַדְ *yichăd* (from חָדָה, see § 75, Rem. 3, *d*).

it even on additions to the root); less frequently on the penultima, as in מֶלֶךְ, לַיְלָה *night*, קְטַלְתְּ.

Connected with the principal tone is *Methegh*, a kind of secondary accent (§ 16, 2). Small words which are united by *Maqqeph* with the following one, are destitute of the tone (§ 16, 1).

It is not necessary here to single out the words accented on the penultima (*voces penacutæ*); for the sake, however, of calling attention to these words, they are chiefly marked in this book with ֽ, as a sign of the tone.

In Arabic the tone is more on the penultima, and even on the antepenultima. The Syrians accent mostly the penultima; and the Hebrew is pronounced thus, contrary to the accents, by the German and Polish Jews, e. g. בְּרֵאשִׁית בָּרָא *bréshis bóro*.

2. The original tone of a word frequently shifts its place on account of changes in the word itself, or in its relation to other words. If the word is increased at the end, the tone is thrown forward (*descendit*) one or two syllables, according to the length of the addition, as דָּבָר *word*, דְּבָרִים *words*, דִּבְרֵיכֶם *your words*; קֹדֶשׁ *sanctuary*, קָדָשִׁים *sanctuaries*; קְטַלְתָּ, קְטַלְתָּהוּ. For the consequent shortening of the vowels, see § 27, 1, 3.

In one case the tone is thrown forward in consequence of accession at the beginning of the word. See § 44, Rem. 5, *b*.

3. On the contrary, the original tone is shifted from the final syllable to the penultima (*ascendit*)—

a) When the syllable וַ (§ 49, 2) is prefixed, as יֹאמַר *he will say*, וַיֹּאמֶר *and he said*; יֵלֵךְ *he will go*, וַיֵּלֶךְ *and he went*; יָקָם *let him rise*, וַיָּקָם *and he rose*.

b) When a monosyllabic word, or one with the tone on the penultima follows, in order to avoid the meeting of two tone-syllables;* e. g. אִוָּלֵד בּוֹ *I was born in it* Job iii. 3, for אִוָּלֵד בּוֹ; הֹלֵם פַּעַם *beating the anvil* Is. xli. 7, for הוֹלֵם פַּעַם Gen. i. 5; iii. 19; iv. 17; Job xxii. 28; Ps. xxi. 2.

c) In *pause*. See No. 4.

The meeting of two tone-syllables (*letter b*) is avoided in another way, viz., by writing the words with *Maqqeph* between them, in which case the first wholly loses the tone, as וַיְכַתֵּב־שָׁם. The mode given above (*letter b*) is adopted whenever the penultima is an open syllable with a long vowel. Compare § 47, Rem. 1, § 51, Rem. 3, § 52, Rem. 2.

4. Very essential changes of the tone, and consequently of the vowels, are effected by the *Pause*. By this term is meant the strong accentuation of the tone-

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* Even the prose of the Hebrews proceeds, according to the accentuation, in a kind of Iambic rhythm. That the authors of the system intended to secure this object is evident, particularly from the application of Methegh.

syllable of the word which closes a period or member of a period, where one of the great *distinctive accents* stands, as הָאָרֶץ, הַמַּיִם. The changes are as follows:—

a) When the syllable in *pause* has a short vowel, it becomes long; as קָטַל, קָטֶל; מַיִם, מָיִם; קָטַלְתְּ, קָטָלְתְּ; קֶשֶׁר (*conspiracy*), קֶשֶׁר 2 Ki. xi. 14; אֶרֶץ, אֶרֶץ Jer. xxii. 29.

b) When a final tone-syllable is preceded by a half syllable (as קָטְלָה, see § 26, 4), the vocal Sh^eva of the latter gives place to a full vowel; a more fitting position is thus secured for the tone, which is moved from the last syllable to the new penultima; e. g. קָטְלָה, קָטָלָה; מָלְאָה, מָלֵאָה; יִקְטְלוּ, יִקְטָלוּ. The vowel selected is always that which had been dropped from the same syllable, in consequence of the lengthening of the word.* Moreover, *vocal Sh^eva* in pause becomes *Seghol*, as לְחִי, לֶחִי; and a *Chateph* gives place to the analogous long vowel, as אֲנִי *I*, אֱנִי; חֳלִי, חֹלִי *sickness*.

c) This tendency to place the tone on the *penultima* in *pause* shows itself, moreover, in several words which then regularly retract the tone, as אָנֹכִי *I*, אָנֹכִי; אַתָּה *thou*, אָתָּה; עַתָּה *now*, עָתָּה; and in single cases, like בָּלוּ Ps. xxxvii. 20, for בָּלוּ, and also לָעוּ Job vi. 3, for לָעוּ, from לָעָה.

The rule given under letter *a* relates mainly to *Pathach* and *Seghol*. Seghol is, however, strong enough to be retained in *pause*, as מֶלֶךְ, and specially when the syllable closes with *Daghesh forte*, as, יִקְטֶלֶּנּוּ.

Pathach is sometimes adopted in place of Seghol, as וַיֶּלֶךְ, in *pause* וַיֵּלֶךְ; אַל־תָּלֶן *lodge not*, in *pause* אַל־תָּלָן Judg. xix. 20. Pathach even takes the place of Tsere in *pause;* e. g. הָשֵׁב *bring back*, for הָשֵׁב, Is. xlii. 22, although more usually Tsere remains; and, on the other hand, Pathach occurs also even when the word is not in pause; e. g. תֵּרֵד for תֵּרֵד Ecc. iii. 48.

Several other changes occasioned by the *pause* will be noticed farther on, when treating upon the Forms and Inflexions.

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* Such a pausal syllable is sometimes strengthened further by doubling the following consonant, § 20, 2, *c*

PART SECOND.

FORMS AND INFLEXIONS, OR THE PARTS OF SPEECH.

Sect. 30.

THE STEM-WORDS AND ROOTS (BILITERALS, TRILITERALS, QUADRILITERALS).

1. The stem-words of the Hebrew and of the other Shemitic languages have this peculiarity, that by far the most of them consist of *three consonants*, on which the meaning essentially depends, while its various modifications are expressed by changes in the vowels, e. g. אָדַם *he was red*, אָדֹם *red*, אָדָם *man* (prop. *red* one). Such a stem-word may be indifferently either a verb or a noun, and usually the language exhibits both together, as מָלַךְ *he has reigned*, מֶלֶךְ *king*. Yet it is customary and of practical utility for the beginner to consider the *third person singular of the Preterite*, i. e. one of the most simple forms of the verb, as the stem-word, and the other forms of both the verb and the noun, together with most of the particles, as derived from it, e. g. צָדַק *he was righteous*, צֶדֶק *righteousness*, צַדִּיק *righteous*, etc. Sometimes the language, as handed down to us, exhibits only the verbal stem without a corresponding form for the noun, as סָקַל *to stone*, נָהַק *to bray;* and occasionally the noun is found without the corresponding verb, e. g. נֶגֶב *south*, תֵּשַׁע *nine*. Yet it must be supposed that the language, as spoken, often had the forms now wanting; most of them being actually found in the cognate dialects.

Rem. 1. The Jewish grammarians call the stem-word, i. e. the third person singular of the Preterite, the *root*, שֹׁרֶשׁ, for which the Latin term *radix* is often used; and hence the three consonants of the stem are called *radical letters*, in contradistinction from the *serrile letters* (viz. א, ב, ה, ו, י, כ, ל, מ, נ, ש, ת, forming the mnemonic expression אֵיתָן מֹשֶׁה וְכָלֵב *Ethan, Moses, and Caleb*), which are added in the derivation and inflexion of words. We, however, employ the term *root* in a different sense, as explained here, in No. 2.

2. Many etymologists give the name *root* to the three stem-consonants, viewed as vowelless and unpronounceable, from which the stems for both the verbs and the nouns are developed, as, in the

vegetable kingdom (from which the figurative expression is taken), the stems grow out of the concealed root. Thus for example—

Root: מלך *to reign.*

Verb-stem: מָלַךְ *he has reigned.* Noun-stem: מֶלֶךְ *king.*

This supposition of an unpronounceable root is, however, an abstraction too remote from the actual state of the language; and it is better, at least for the historical mode of treatment, to consider the concrete verb [3rd pers. sing. Pret.] as the stem-word.

3. These triliteral stems are generally of two syllables. But among them are reckoned also such as have for their middle letter a ו, which is uttered as a vowel (§ 24, 2, *c*), and thus reduces the form to one syllable, e. g. קָם for קָוַם.

2. The use of three consonants in the stems of the verbs and nouns is so prevalent a law in the Shemitic languages, that it is to be regarded as a characteristic peculiarity of this family. Even such monosyllabic nouns as might be deemed originally monosyllables (*biliteral roots*), since they express the first, simplest, and commonest ideas, as אָב *father*, אֵם *mother*, אָח *brother*, come under this law; thus, we have אִמִּי *my mother*, as if derived from אִמַּם. Yet, on the other hand, stems with three consonants (*triliteral roots*) may be reduced to two consonants, which, with a vowel uttered between, form a sort of *root*-syllable, from which again several triliteral stems with the same meaning have sprung up. Such root-syllables are called *primary* or *biliteral* roots. They are very easily distinguished when the stem has a feeble consonant or the same consonant in the second and third place. Thus, the stems דָּכַךְ, דּוּךְ, דָּכָא, דָּכָה have all the meaning of *to beat* and *to beat in pieces*, and the two stronger letters דך *dakh* [comp. Eng. *thwack*] constitute the monosyllabic root. The third stem-consonant may also be strong. To such a monosyllabic root there often belongs a whole series of triliteral stems, which have two radical letters and the fundamental idea in common.

Only a few examples of this sort here:—

From the root קץ, which imitates the sound of *hewing*, are derived immediately קָצַץ, קָצָה *to cut off;* then קָצַב, קָצַע, קָצַר, with the kindred significations *to shear*, *to mow*, and metaph. *to decide*, *to judge* (hence קָצִין Arab. *Kadi*, *a judge*). Related to this is the syllable קשׁ, קס, from which is derived קָסַם *to cut into;* קָשַׁב *to sharpen;* קָשָׂה *to pare.* With a lingual instead of the sibilant קט, קד; hence קָטַב *to cut down, to destroy;* קָטַל *to cut down, to kill;* קָטַן *to cut off, to shorten;* קָטַף *to tear off, to pluck off;* קָרַר *to cut asunder, to split.* A softer form of this radical syllable is כס; hence כָּסַם *to cut off, to shear off;* נכס Syr. *to sacrifice, to slay for sacrifice.* Still softer are גז and גד; hence גָּזַז *to mow, to shear;* גָּזָה *to hew stones;* גָּזַם, גָּזַע, גָּזַל, גָּזַר *to hew off, to cut off, to cut off, to graze;* and so גָּדַד *to cut,* גָּדַע, *to cut off;* compare also גָּדָה, גָּדַף. With the change of the palatal for the guttural sound חָצַב, חָטַב *to hew stones and wood,* חָצַן, חָצָה *to split, divide,* חֵץ *arrow* (σχίζα), חָרַר *to sharpen,* חָזִיז *arrow, lightning,* also חָזָה *to see* (Lat. *cernere*, Germ. unter*scheiden*), and many others.

The syllable הם expresses the *humming* sound made with the mouth closed (*μύω*); hence הָמָה, נָאם, נָהַם, Arab. המהם, *to hum, to buzz.* To these add בהם *to be dumb;* דהם *to become mute, to be astonished.*

The root syllable רע, of which both letters have a tremulous sound, means *to tremble*, in the stem-words רָעַד, רָעַל, רָעַם, רָעַשׁ: then it is expressive of what causes tremulous motion or agitation, as thunder רעם, the act of *shattering*, of *breaking in pieces* (רעע, רעץ).

Compare with these the root-syllable גב with the idea of *elevation, curving upward* (*gibbous*), פר *to break*, לע, לח, *to lick, to sup*, under the articles גָּבַב, פָּרַד, לוּעַ, in Gesenius's *Hebrew Lexicon.*

From a further consideration of this subject, we may draw the following observations:—

a) These roots are *mere abstractions* from stems in actual use, and are themselves *not* in use. They merely represent the hidden germs (*semina*) of the stems which appear in the language. Yet the latter have, now and then, so short a form, that they exhibit only the elements of the root itself, as תַּם *perfectus fuit*, קַל *light.*

b) Most of these monosyllabic roots are imitations of natural sounds, and sometimes coincide with the roots of the Indo-Germanic stock (§ 1, 4); e. g. תָּפַף [comp. Eng. *tap*], *τύπτω* (*τύπω*), רָפָא *ῥάπτω* (*ῥάφω*), כָּלַף [comp. Eng. *club*], *κολάπτω.*

c) The stems with hard, strong consonants are to be regarded, according to the general progress of language (§ 6, 4), as the *oldest*, while the feebler and softer consonants distinguish forms of a later period, which consequently are more frequently used for the derivative and metaphorical significations: e. g. קָרַח and גָּלַח *to be smooth, to be shorn, to be bald;* and even גָּלָה *to be bare.* Sometimes, however, the harder or softer sound is essential to the imitative character of the word, as גָּלַל *to roll* (spoken of a ball, of the rolling of waves), but גָּרַר more for a rough sound, as made in the act of *scraping* = *σαίρω, σύρω, verro:* חָצַב *to cut stones* or *wood*, requires a stronger sound than גָּזַז *to cut grass, to mow.*

d) It appears also that those consonants, which *resemble* each other in strength or feebleness, are commonly associated in the formation of root-syllables, as קץ, כס, גז, גד (never כץ, גץ, נס, קז); פץ, בז (seldom פז); קט, גד (not גט). Scarcely ever are the first two radicals the same (דָּדָה) or very similar (אָהַל). On the contrary, the last two are very often the same (§ 67).*

e) The tendency to substitute smooth for harsh sounds (see letter *c*) is sometimes so great, that *l, n, r*, especially when used as middle stem-letters, are even softened to vowels, as דָּרַשׁ, דָּשׁ *to tread down, to thresh;* אָלַץ, אָץ (comp. אנס), *to press*, and many others. Comp. *salvare*, French *sauver; calidus*, Ital. *caldo*, in Naples *caudo*, French *chaud; falsus, falso*, in Calabria *fauzu*, French *faux;* and the pronunciation of the English words *talk, walk.* Comp. § 19, 5, Rem.

f) Often, however, the three stem-letters must all be regarded as original, since all are necessary to make the sound of the word expressive of the sense, e. g. חָנַךְ, חָנַק, עָנַק, *to be narrow, to afflict, ἄγχω, ango* [*anguish*, Welsh *yng, angau*]; דָּרַךְ *to tread* [comp. *track*]; בָּרַם, *βρέμω, fremo*, [Welsh *brefu*, Ger. *brummen*], *to make a humming sound* (*to buzz*, hence *to spin*), etc.

A fuller development of this active change among the elements of the language is to be sought for in the *Lexicon.*

3. To a secondary process or later epoch of the language belong stem-words of *four*, and, in the case of nouns, even of *five*, consonants. These are, however,

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* Letters which are not found associated as radicals are called *incompatible.* They are chiefly such as too strongly resemble each other, as קג, גק, בף, פב. Some letters, however, have been falsely considered *incompatible*, as ל, ר, which are often found associated, e. g. in גָּרַל and חָרַל, from the harsher forms גָּרַר, חָרַר. Comp. *γραπτός* along with *γράβδην*, *ὀκτώ* along with *ὄγδοος*, and much that is analogous in Sanskrit.

comparatively far less frequent in Hebrew than in its sister dialects.* This enlargement of the form is effected in two ways: *a*) by adding a fourth stem-letter; *b*) by combining into one word two triliteral stems, by which process even *quinqueliterals* are formed. Such enlarged forms as arise from the mere repetition of some of the three stem-letters, as קָטַל, קִטַּלְטַל; סָבַב, סִבְּסֵב, are not regarded as quadriliteral, but as variations in conjugation (§ 55). So likewise the few words which are formed by prefixing שׁ, as שַׁלְהֶבֶת *flame*, from לָהַב, Aram. conj. *Shaphel* שַׁלְהֵב.

Rem. on *a*). Some forms are made by the *insertion* particularly of *l* and *r* between the first and second radicals; as כָּסַם, כַּרְסֵם *to shear off, to eat off*; שֵׁבֶט = שַׁרְבִיט *sceptre*; זָעַף *to glow*, זַלְעָפָה *hot wind* (the first form with ר frequent in Syr.). This mode of formation is analogous with *Pi'el*, and in Aramæan the two forms exist together, as עָגַל, עַרְגֵּל. In Latin there is a corresponding enlargement of the stem; as *findo, scindo, tundo, jungo* (in Sanskr., Class VII.), from *fid, scid* (σκεδάω,) *tud, jug*. Additions are also made at the end, principally of *l* and *n*; as גַּרְזֶן *an axe*, from גָּזַר *to cut* (comp. *graze*); כַּרְמֶל *an orchard*, from כֶּרֶם; גִּבְעֹל *flower-cup*, from גָּבִיעַ *cup*; from חָרַג *to tremble*, חַרְגֹּל *to hop* (the termination *el* has perhaps a diminutive force, as it has in many languages).

Rem. on *b*). In the combination of *triliterals*, it generally happens that letters common to them both are written but once in the compound form, as צְפַרְדֵּעַ *a frog*, perhaps prop. *marsh-hopper*, from צָפַר *to hop*, and Arab. ردا *a marsh*. שַׁלְאֲנָן *tranquil*, from שָׁלָה *to be quiet*, and שַׁאֲנָן *to be at rest*; or a feeble letter is cast away, as עֲטַלֵּף *a bat*, from עטל *dark* and עוף *flying*. Still bolder changes are sometimes made in the amalgamation of words, as פַּלְמוֹנִי (ὁ δεῖνα) Dan. viii. 13, from פְּלֹנִי אַלְמֹנִי.

It should be remarked that *quadriliterals* may be shortened again into *triliterals*; e. g. from חַרְגֹּל (*hop*, see above), חגל with the same signification; hence הָגְלָה *a partridge* (from its hopping, limping gait); שַׁרְשָׁה *a chain* for שַׁרְשֶׁרֶת, from שָׁרַשׁ.

4. To an earlier stage of the language, on the contrary, belong the *pronouns* (§ 32, foll.), and some particles, especially *interjections* (§ 105, 1), which, as an ancient and crude formation, have not attained to the model of the triliteral stems, and follow peculiar and freer laws of inflexion.† Most of the particles, however, are either derived from nouns or resemble them in inflexion, although their form is often very much shortened on account of their enclitic nature, and their origin can no longer be known. (See § 99, etc.)

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* Especially in Æthiopic, where these forms are very frequent; see Hupfeld's *Exercitatt. Æthiop.* pp. 24 foll.

† Comp. Hupfeld's *System der semitischen Demonstrativbildung und der damit zusammenhängenden Pronominal = und Partikelbildung*, in *der Zeitschrift für die Kunde des Morgenlandes*, Bd. II. S. 124 ff. 427 ff.

Sect. 31.

GRAMMATICAL STRUCTURE.

1. The formation of the parts of speech from the roots, and their inflexion, are effected in two ways: *a*) by changes in the stem itself, particularly in its vowels; *b*) by the addition of formative syllables. A third method, viz., the use of several separate words in place of inflexion (as in expressing the comparative degree and several relations of case), belongs rather to the syntax than to that part of grammar which treats of *forms*.

The second mode of forming words, viz., by agglutination, which is exemplified in the Egyptian, appears on the whole to be the more ancient of the two. Yet other languages, as well as the Shemitic, had early recourse also to the first mode, viz., internal modification of the stem, and in the period of their youthful vigour developed a strong tendency to follow this process; but in their later periods this tendency continually diminished in force, so that it became necessary to use syntactical circumlocution. This is exemplified in the Greek (including the modern) and in the Latin with its corrupt branches (called the *Romance language*). The formation of words by agglutination is prevalent in ancient and modern Egyptian; that by internal modification, in Sanskrit and Greek. The Chinese is almost entirely destitute of any grammatical structure, and supplies its place by syntactical methods.

2. Both methods of formation and inflexion are found in Hebrew. That which is effected by vowel changes exhibits considerable variety (קָטַל, קָטֵל, קָטָל, קִטֵּל, קְטַל). We have an example of the other method in הִתְקַטֵּל, and of both in the same word in הָתְקַטַּל. Inflexion by the addition of formative syllables occurs, as in almost all languages, in the formation of the persons of the verb, where also the import of these annexed syllables is still, for the most part, perfectly clear (see §§ 44, 47); moreover, it occurs in the distinction of gender and number in the verb and the noun. Of case-endings, on the contrary, there appear in Hebrew only slight traces [§ 90].

CHAPTER I.

THE PRONOUN.

SECT. 32.

THE PERSONAL OR SEPARATE PRONOUN.

1. THE personal pronoun (as well as the pronouns generally) is among the oldest and simplest elements of the language (§ 30, 4). On this account, and because it lies at the foundation of the flexion of the verb (§§ 44, 47), it properly claims our first attention.

2. The separate and primary forms of this pronoun, and as such expressing the nominative, are the following:—

	Singular.		*Plural.*	
1.	*comm.* אָנֹכִי, in pause אָנֹכִי; אָנִי, in pause אָנִי	*I.*	1. *comm.* אֲנַחְנוּ, (נַחְנוּ), (אָנוּ)	*we.*
2.	*m.* אַתָּה (אַתְּ), in pause אָתָּה	*thou.*	2. *m.* אַתֶּם	*ye.*
	f. אַתְּ (אַתִּי prop. אַתְּי)		*f.* אַתֶּן, אַתֵּנָה	
3.	*m.* הוּא	*he.*	3. *m.* הֵמָּה, הֵם	*they.*
	f. הִיא	*she.*	*f.* הֵנָּה, הֵן	

The forms included in parentheses seldom occur. A complete view of these pronouns, with their abbreviated forms (*suffixes*), is given at the end of § 33.

REMARKS.

I. *First Person.*

1. The form אָנֹכִי is nearly as frequent in the Old Testament as אָנִי. The former is found in the Phœnician, but in no other of the kindred dialects;* from the latter are formed the *suffixes* (§ 33). In the Talmud, אָנֹכִי is very seldom used, and אָנִי is prevalent.

2. The formation of the plural in this and the other persons, though analogous with that of verbs and nouns, exhibits (as also in the pronoun of other languages) much that is irregular and arbitrary. The plural אֲנַחְנוּ is manifestly formed from אָנֹכִי (with the exchange of כ for ח) by the

* In Phœnician it is written אנך, without the ending י, and spoken somewhat like *anekh* (Plauti *Pœnulus*, V. 2, 35, Gesenii *Mon. Phœnicia*, pp. 376, 437). A trace of this form is found in the Æthiopic *qatalku* (*I* have killed). In ancient Egyptian, ANK (pronounced *anok*).

addition of אָנֹכִי. The form אָנִי, from which the suffixes are derived, occurs only in Jer. xlii. 6 (*K^ethibh*). The form נָחְנוּ is found only six times; e. g. Gen. xlii. 11; Numb. xxxii. 32. (In the Talmud אֲנִי alone appears.)

3. The first person alone is of the *common gender*, because one that is present speaking needs not the distinction of gender as does the second person addressed (in Greek, Latin, and German, the distinction is omitted here also), and, much more, the third person spoken of.

II. *Second Person.*

4. The forms אַתָּה, אַתְּ, אַתֶּם, אַתֶּן, are contracted from אַנְתָּה, etc., and the kindred dialects have still the *n* before the ת, Arab. *anta*, f. *anti* thou, plur. *antun*, f. *antunna* ye. The essential syllable is תָּה *tā*, and on it the meaning *thou* depends (see § 44, 1); the *an* prefixed is demonstrative, and gives more support to the form. אַתְּ without ה occurs only five times, e. g. Ps. vi. 4, and each time as *K^ethibh* with the *Q^eri*, אַתָּה. As the vowels of the text belong to the *Q^eri* (§ 17), the reading of the *K^ethibh* may have been אַתְּ, as an abbreviation from אַתָּה.

The feminine form was originally pronounced אַתִּי (with the feminine designation ־ִי, probably from הִיא *she*, properly *thou she;* compare תִּקְטְלִי § 47, 2), as in Syriac, Arabic, and Æthiopic. This form is still found in a few instances (Judg. xvii. 2, 1 Kings xiv. 2). Some forms in the inflexion of the verb are derived from it (see § 44, Rem. 4, § 59, 1). The final *i* sound, however, was gradually given up (in Syriac also it was at length only written, not pronounced), and the י therefore dropped, so that the Jewish critics, even in the above-mentioned passages, place in the *Q^eri* אַתְּ, the Sh^eva of which stands in the punctuation of the text (§ 17). The same final י appears, moreover, in the unfrequent forms of the suffix, ־ֵכִי, ־ָכִי (§ 58).

5. The plurals אַתֶּם, אַתֶּן, are blunted forms (comp. § 27, Rem. 4, *b*) of אַתּוּם (Arab. *antum*, Chal. אַתּוּן, a form which lies at the foundation of some verbal inflexions, § 59, 1), and אַתֵּן or אַתֶּן, the full final vowel giving place to the obtuse sound of *e*, somewhat in the manner of the third person. אַתֶּן is found only once (Eze. xxxiv. 31, where another reading is אַתֶּם), and אַתֶּנָה (for which MSS. have also אַתֵּנָה) occurs only four times, viz., in Gen. xxxi. 6; Eze. xiii. 11, 20; xxxiv. 17. For the ending ־ָה, see No. 7.

III. *Third Person.*

6. The א was, perhaps, heard at the end of הוּא and הִיא, as a kind of half vowel, *húa*, *hía*, as *e* in German *die* (old Germ. *thiu*, *thía*), *sie*, *wie*. A trace of this is also preserved in the Arabic, as *huwa*, *hiya*, in the common dialect *húa*, *hía*.

The masculine הוּא is of common gender in the Pentateuch,* in which it is used also for *she*. (See § 2, 3.) The punctators, however, whenever it stands for הִיא, give it the appropriate pointing of this form (הִוא), and require it to be read הִיא (comp. § 17). It is, however, to be sounded rather according to the old form הוּא.

7. The plural forms הֵם and הֵן are obtained from הוּא and הִיא in the same manner as אַתֶּם from אַתָּה. In Arab., where they are pronounced *hum*, *hunna*, the obscure vowel sound is retained, for which Seghol stands also in the suffixes ־ֵם and ־ֵן (comp. § 27, Rem. 4, *b*). The ־ָה in both forms (He *paragogic*) has a *demonstrative* force. In Chald. (הִמּוֹן, הִמּוֹ), Arab., and Æthiop. (*hūmū*, *hōmū*) there is an *ó* or *ú* appended, which appears in Hebrew in the poetical forms ־ֹמוֹ, ־ֻמוֹ, ־ֵמוֹ (§ 58, 1).

8. The pronouns of the third person, הוּא, הִיא, הֵם, הֵן, are also *demonstrative* pronouns (see § 122, 1).

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* Some rare exceptions occur; see in Lev. xiii. 10; xx. 17.

Sect. 33.

THE SUFFIX PRONOUN.

1. The full and separate forms of the pronoun, as given in the foregoing section, express only the nominative:* the accusative and genitive, on the contrary, are expressed by shortened forms or fragments, which are joined to the end of verbs, nouns, and particles (*suffix pronouns*, usually *suffixes*); e. g. הוּ and וֹ *his* (from הוּא *he*), thus קְטַלְתִּיהוּ *I have killed him*, סוּסוֹ *his horse*.

Instances of the same construction occur in Greek, Latin, and German, as πατήρ μου for πατὴρ ἐμοῦ, Lat. *eccum* in Plautus for *ecce eum*, Germ. *du hast's* for *du hast es* [comp. vulgar English *give'm* for *give them*]. In Hebrew this is done systematically, as in Egyptian, Hungarian, and some other languages.

2. In respect to the *cases* which these suffixes denote, let it be remarked—

a) When joined to verbs, they denote the accusative (but comp. § 121, 4), קְטַלְתִּי־הוּ *I have killed him*.

b) When joined to substantives, they denote the genitive (like πατήρ μου, *pater ejus*), and then serve as *possessive pronouns*, as אָבִי (*abh-i*) *my father*; סוּסוֹ *his horse* (so that it is as much *equus ejus* as *equus suus*, comp. § 124, 1, *b*).

c) When joined to particles, they denote either the genitive or the accusative, according as the particle includes the meaning of a noun or a verb, e. g. אִתִּי (prop. *my vicinity*) *with me*, like *mea caussa*, on the contrary הִנֵּנִי *behold me*.

d) The dative and ablative of the pronoun are expressed by combining the prepositions that are signs of these cases (לְ sign of the dative, בְּ *in*, מִן *from*, § 102) with the suffixes, as לוֹ *to him*, בּוֹ *in him*, מִכֶּם *from you*.

3. Some of these suffixes are probably derived from forms of the separate pronoun, which were early lost in Hebrew, as ־ךָ *thee*, from a form like אַתָּה = אַבָּה † *thou*. This applies also to the afformatives of the verb (§ 44, 1).

4. The suffix of the verb (the accusative), and the suffix of the noun (the

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* See an exception in § 121, 3.

† That a palatal (*k*) and lingual (*t*) are liable to be exchanged, is manifest from the speech of young children, who frequently confound them, as *likkie* for *little*. Obvious instances of this exchange are found in many languages, as Gr. δαίω=καίω, Gr. τίς=Æol. κίς, Lat. *quis*, and in the Hebrew itself שְׁתָה = שָׁקָה *to drink*. There is thus a strong presumption that the pronoun of the second person in the Shemitic languages must have had two forms, one with *k* and the other with *t*, as אַבָּה and אַתָּה, אַבֶּם and אַתֶּם.—Tr.

genitive), are mostly the same in form, but sometimes they are different, e. g. נִי *me*, ־ִי *my*.

The following Paradigm gives a view of all the forms of the pronoun, both separate and suffix; more explanation about the suffix of the verb and the mode of attaching it to the verb will be found in §§ 58, etc., about the suffix of the noun in § 91, about prepositions with suffixes in § 103.

A. THE PERSONAL PRONOUN.*

NOMINATIVE OF THE PRONOUN, OR SEPARATE PRONOUN.	ACCUSATIVE OF THE PRONOUN, OR VERBAL SUFFIX.		GENITIVE OF THE PRONOUN, OR NOMINAL SUFFIX (PRON. POSSESSIVE).	
	A. Simple Form.	B. With ן Epenthetic.	A. Suff. to Nouns Singular.	B. To Nouns Plural and Dual.
Singular.				
1. *com.* אָנֹכִי, in pause אָנֹכִי; אֲנִי, in pause אֲנִי *I.*	־ִנִי; ־ֵנִי ־ִנִי *me.*	־ֵנִּי, ־ִנִּי	־ִי *my.*	־ַי *my.*
2. *m.* אַתָּה (אַתָּ), in pause אָתָּה; *f.* אַתְּ (אַתִּי, *prop.* אַתִי) *thou.*	־ְךָ, ־ָךְ, in pause ־ֶךָ (־ָךָ); ־ֵךְ (־ָךְ) *thee.*	־ֶכָּ֫ךְ, (־ֶכָ֫ךְ); not found.	־ְךָ, ־ָךְ, in pause ־ֶךָ (־ָךָ); ־ֵךְ (־ָךְ) *thy.*	־ֶ֫יךָ; ־ַ֫יִךְ *thy.*
3. *m.* הוּא *he.*	־ֵהוּ, ־ֵה, (־ֹה), ־ָיו; ־ֵהּ *him.*	־ֶנְּהוּ, ־ֶנִּי, (־ֶנּוּ)	־ֵהוּ, ־ֵה, ־ָיו; (־ֹה) *his.*	־ֵ֫יהוּ, ־ֵ֫יו, ־ֵ֫יהּ* *his.*
f. הִיא *she.*	־ָהּ; ־ֶהָ; ־ָהּ *her.*	־ֶנָּהּ	־ָהּ; ־ֶהָ; ־ָהּ *her.*	־ֶ֫יהָ *her.*
Plural.				
1. *com.* אֲנַחְנוּ (נָחְנוּ), (אָנוּ) *we.*	נוּ; ־ֵנוּ; ־ֵנוּ (*nos*) *us.*	־ֶנּוּ	נוּ; ־ֵנוּ; (־ֵנוּ) *our.*	־ֵ֫ינוּ *our.*
2. *m.* אַתֶּם *f.* אַתֶּן, אַתֵּנָה *ye.*	־ְכֶם, ־ְכֶן; ־ֶכֶם, ־ֶכֶן *you.*	not found.	־ְכֶם, ־ְכֶן; ־ֶכֶם, ־ֶכֶן *your.*	־ֵ֫יכֶם, ־ֵ֫יכֶן *your.*
3. *m.* הֵמָּה, הֵם *f.* הֵנָּה, הֵן *they.*	(הֶם), ם; ־ֶם, ־ֵמוֹ*; ־ֶם, (־ָם), ־ֵמוֹ* (*eos*) (הֶן), ן; ־ָן, (־ֵן); ־ָן (*eas*) *them.*	not found.	־ָם; ־ֶם, ־ֵמוֹ; ־ָם; ־ָן, ־ֵנָּה *their.*	־ֵ֫יהֶם, ־ֵ֫ימוֹ*; ־ֵ֫יהֶן *their.*

* The forms with an asterisk are exclusively poetical, and those in parentheses are of rare occurrence.

Sect. 34.

THE DEMONSTRATIVE PRONOUN.

Sing. m. זֶה* *f.* זֹאת (זוֹ, זֹה) } *this.* *Plur. comm.* אֵלֶּה (rarely אֵל) *these.*

The feminine form זֹאת is for זָאת (from זָא = זֶה and the feminine ending ת, see § 80), and the forms זוֹ, זֹה, which are both of rare occurrence, come from זֹאת by dropping ת. אֵל and אֵלֶּה (akin to the Arabic article אַל, see § 35, Rem. 1) are plural according to use, and not according to grammatical inflexion. The form אֵל occurs only in the Pentateuch and 1 Chron. xx. 8, and there always with the article הָאֵל (Rem. 1). The ending ה֫ in אֵלֶּה (same as ה֫) is a demonstrative appendage, as in הֲמָּה (§ 32, Rem. 7).

Another secondary form of the demonstrative is זוּ, used only in poetry. It stands mostly for the relative (like *that* for *who*), and it is used alike for all numbers and genders, like אֲשֶׁר (§ 36).

Rem. 1. This pronoun receives the article (הַזֶּה, הָאֵלֶּה, הָאֵל) according to the same rules as the adjectives, § 111, 2, and § 122, 1. There are, besides, some peculiar forms in which ל is inserted after the article, הַלָּזֶה Gen. xxiv. 65; xxxvii. 19; הַלָּזוּ *fem.* Eze. xxxvi. 35, and shortened הַלָּז usually *masc.* Judges vi. 20; 1 Sam. xiv. 1; xvii. 26; but *fem.* in 2 Kings iv. 25. In Arabic there is a corresponding form *alladhī* as relative pronoun.

2. Some other pronominal stems occur among the particles, § 99, etc.

Sect. 35.

THE ARTICLE.

Originally the article was a demonstrative pronoun, akin to the pronoun of the 3rd person. It nowhere occurs in Hebrew as an independent word, but always in close connexion with the word before which it stands. Its usual form is הַ, with a short sharp-spoken *ă* and a doubling of the following consonant (by *Daghesh forte*), e. g. הַשֶּׁמֶשׁ *the sun*, הַיְאֹר *the river* for הַיְאוֹר (according to § 20, 3, *b*).

When, however, the article הַ stands before a word beginning with a guttural,

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* In most languages the demonstratives begin with *d*, hence called the *demonstrative sound*, which is, however, interchanged with a *sibilant* [as in Heb. זֶה] or a rough breathing. Thus in Aram. דָּא, דֵּן, דָּךְ *this*, Arab. *dhu*, *dhi*, *dha*; Sanskr. *sa*, *sā*, *tat*, [Gr. *ὁ*, *ἡ*, *τό*], Goth. *sa*, *sô*, *thata*; Germ. *da*; *der*, *die*, *das* [our *the*, *this*, *that*; Welsh *dyna*; *hyn*, *hyna*], etc.

which (according to § 22, 1) does not admit of *Daghesh forte*, then the short and sharp *a* (Pathach) is lengthened into *ā* (Qamets) or *ä* (Seghol).

But to be more minute:—

1) Before the weakest guttural א and before ר (§ 22, 5) the vowel of the article is always lengthened, as הָאָב *the father*, הָאַחֵר *the other*, הָאֵם *the mother*, הָאִישׁ *the man*, הָאוֹר *the light*, הָאֱלֹהִים ὁ θεός, הָרֶגֶל *the foot*, הָרֹאשׁ *the head*, הָרָשָׁע *the evil-doer*.

2) For the other gutturals it is in general the rule, that the stronger the guttural the firmer is the syllable of the article, both as to its sharpness and its short *ă*. But there are then two cases to be distinguished:—

A) When the guttural is followed by any other vowel than *ā*, ָ or *ō*, ֹ, then *a*) before ח and ה (as being stronger), the article regularly remains הַ, as הַהוּא *that*, הַחֹדֶשׁ *the month*, הַחַיִל *the strength*; with rare exceptions, as הָחַי Gen. vi. 19, and always הָהֵם *those*; *b*) before ע the Pathach is generally lengthened, as הָעַיִן *the eye*, הָעִיר *the city*, הָעֶבֶד *the servant*, pl. הָעֲבָדִים. (Exceptions in Jer. 12. 9; Prov. ii. 17.)

B) But when the guttural is followed by *ā*, ָ, then *a*) before ה and ע the article is always הָ, provided it stands immediately before the tone-syllable, else it is הֶ, e. g. הָעָם *the people*, הָהָר *the mountain*, הָעָיִן (in pause), הָהָרָה *towards the mountain*, on the contrary הֶהָרִים *the mountains*, הֶעָוֹן *the guilt*; *b*) before חָ the article is always הֶ, without regard to the place of the tone, as הֶחָכָם *the wise*, הֶחָג *the feast*; so also *c*) before חֶ, as הֶחֳלִי *the sickness*, הֶחֳדָשִׁים *the months*. (On the contrary הַחָכְמָה according to A, *a*.)

It may be added, that gender and number (just as in our language) have no influence on the form of the article.

Rem. 1. The form of the Hebrew article הַ־ seems to have originated from הַל, the ל of which is constantly assimilated to the next letter (like יִקַּח from יִלְקַח § 19, 2.) This assimilation is to be accounted for from the enclitical nature of the article. In the Arabic it sounds אַל (pronounced *hal* by the Beduins*), the ל of which is likewise assimilated, at least so before all letters sounding like *s* and *t*, and before *l*, *n*, and *r*; e. g. *al-Koran*, but *as-saua* (by the Bed. *has-sana*), e. g. Heb. הַשָּׁנָה *the year*. The Arabic article itself occurs also in the Old Testament in the Arabic name אַלְמוֹדָד Gen. x. 26, and perhaps also in אֶלְגָּבִישׁ *ice, hail*, e. g. גָּבִישׁ Eze. xiii. 11, 13; xxxviii. 22; and according to others also in אַלְקוֹם *the people*, Pr. xxx. 31.

N.B. 2. When the prepositions בְּ, לְ, and the כְּ of comparison (§ 102) come before the article, the ה is dropped by contraction, and the preposition takes its points (§ 19, 3, *b*, and § 23, 5), as בַּשָּׁמַיִם *in the heaven* for בְּהַשָּׁמַיִם; לָעָם *to the people* for לְהָעָם; בָּהָרִים *on the mountains*. With בְּ, however (which is less closely connected with the word), the ה very often remains, as בְּהַיּוֹם Gen. xxxix. 11, but also בַּיּוֹם Gen. xxv. 31, 33; else it seldom remains except in the later books, as

* See *Wallin* in the Zeitschr. der D. Morgenl. Ges. Bd. vi. s. 195. 217.

לְהָעָם 2 Chron. x. 7. (Yet see 1 Sam. xiii. 21; Ps. xxxvi. 6.) With וְ, which is in its conception still less closely connected with the word, the ה always remains, as וְהָעָם *and the people.*

Sect. 36.

THE RELATIVE PRONOUN.

It is the same for both genders and numbers, אֲשֶׁר *who, which.* In the later books, and also in some of the earlier, viz., in Canticles constantly and in Judges occasionally, instead of this full form we have שֶׁ (with the א elided and the ר assimilated, § 19, 2, 3), more rarely שֶׁ Judges v. 7; Cant. i. 7, once שֶׁ before א Judges vi. 17 (else שֶׁ before gutturals), and even שְׁ* Eccl. ii. 22; iii. 18. On the mode of expressing the cases of the relative, see § 123, 1.

אֲשֶׁר is used also as a conjunction, like *quod, ὅτι, that.* Closely connected with it in meaning is כִּי, which also belongs to the pronominal stems, § 104.

Sect. 37.

THE INTERROGATIVE AND INDEFINITE PRONOUNS.

1. The interrogative pronoun is מִי *who?* (of persons), and מָה *what?* (of things).

The pointing of מָה with *Qamets* is seldom found except in pause and before א and ר, as מָה אַתֶּם *what are ye?* מָה רְאִיתֶם *what do ye see?* rarely before ה as in Josh. iv. 6, 21. It is commonly written in close connexion with the following word: *a*) מַה־ with *Maqqeph* and *Daghesh forte conjunctive* (§ 20, 2), as מַה־לְּךָ *what to thee?* and even in one word, as מַה־לָּכֶם *what to you?* Is. iii. 15, מַזֶּה *what is this?* Ex. iv. 2; *b*) before the harder gutturals ה, ח, ע, it likewise receives *Pathach* with the *Daghesh* implied in the guttural (§ 22, 1), מַה־הוּא Num. xiii. 18; *c*) when the guttural has *Qamets*, it receives *Seghol* (according to § 27, Rem. 2), as מֶה־עָשִׂיתָ *what hast thou done?* This Seghol stands also occasionally before letters that are not guttural, as מֶה קוֹל וגו׳ *what voice, etc.?* 1 Sam. iv. 6; 2 Kings i. 7, but only when the tone of the clause is far removed from the word; moreover, in the form בַּמֶּה, בַּמָּה (see more in the *Lexicon*, under מָה in the note).

2. Both מִי and מָה occur also as an indefinite pronoun, in the sense of *whoever, whatever.*

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* In Phœnician the full form אישר does not occur, but ש is pronounced *sa, se, si*, and איש *ys, es;* see Gesen. *Mon. Phœnicia*, p. 438. Mover's *Phœnic.* Text I. p. 81, etc., II. p. 44. Comp. above, § 2, 5. Also in modern Hebrew שֶׁ has become quite predominant.

CHAPTER II.

THE VERB.

SECT. 38.

GENERAL VIEW.

1. THE verb is, in the Hebrew, the most elaborated part of speech as to inflexion, and also the most important, inasmuch as it mostly contains the *stem* of the others (§ 30), and its various modifications are, to a great extent, the basis of the other forms in the language.

2. Yet *all* verbs are not stem-words. Like nouns they may be divided, in respect to their origin, into three classes,—

a) *Primitives*, e. g. מָלַךְ *to reign*; יָשַׁב *to sit*.

b) *Verbal derivatives*, derived from other verbs, e. g. צִדֵּק *to justify*, הִצְטַדֵּק *to justify one's self*, from צָדַק *to be just*; commonly called *conjugations* (§ 39).

c) *Denominatives*, or those derived from nouns in the form both of the primitives and the derivatives; e. g. אָהַל and אֹהֵל *to pitch a tent*, from אֹהֶל *a tent*; שֵׁרֵשׁ *to root out* and הִשְׁרִישׁ *to take root*, from שֹׁרֶשׁ *a root*.

The noun, from which the denominative verb comes, is in most cases itself derivative; e. g. לָבַן *to be white*, hence לְבֵנָה *a brick* (from the colour), and hence again לָבַן *to make bricks*; from דָּגָה *to increase greatly*, דָּג *a fish*, and hence again דּוּג *to fish*.

A peculiar kind of secondary verbs, and at least of rather late formation in the language (hence frequent in the later dialects), are those denominatives, one of whose consonants, originally a mere servile, has become a radical; e. g. נוּחַ *to rest, to set one's self down*; hence the noun נַחַת *a setting down*; hence again נָחַת *to descend*: in like manner שַׁחַת *grave, destruction* (from שׁוּחַ), hence שָׁחַת *to destroy*.

SECT. 39.

1. The 3rd person Preterite of the simple form of the primitive verbs (i. e. Kal, see No. 4) is generally regarded as the stem-form or ground-form of the verb, as קָטַל *he has killed*, כָּבֵד *he was heavy*.* From this are derived the other persons of the Preterite and the Participle. Another, more simple still, is the Infinitive, as קְטֹל, also קְטַל, with which the Imperative generally agrees in form, and from which is derived the Future.

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* The Infinitive is here used for the sake of brevity in most grammars and lexicons, thus לָמַד *to learn*, prop. *he has learned*.

The first ground-form, of two syllables (Arab. *qatala*, *qatila*, *qatula*), may be called the concrete, and the second, which is generally monosyllabic (Arab. *qatl*, *qitl*, *qutl*), the abstract. The same analogy prevails in the division of nouns into abstract and concrete.

In verbs whose second radical is ו, the full stem appears only in the second form; e. g. שׁוּב, of which the 3rd person Pret. is שָׁב.

2. From the simple form of the primitives, viz., Kal, are formed, according to *an unvarying analogy* in all verbs, the *verba derivativa*, each distinguished by a specific change in the form of the stem, with a corresponding definite change in its signification (intensive, frequentative, causative, passive, reflexive, reciprocal); e. g. לָמַד *to learn*, לִמֵּד *to cause to learn, to teach;* שָׁכַב *to lie*, הִשְׁכִּיב *to cause to lie, to lay;* שָׁפַט *to judge*, נִשְׁפַּט *to contend before a judge, to litigate.* In other languages such words are regarded as new derivative verbs; e. g. *to fall, to fell; lactēre, to suck, lactāre, to give suck; jacĕre, to throw, jacēre, to lie;* γίνομαι *to be born,* γεννάω *to bear.* But in Hebrew, where these formations are beyond comparison more regular than e. g. in the German, Latin, and Greek, they are called, since the time of Reuchlin, *conjugations* (Heb. בִּנְיָנִים, more correctly *species, modifications*) of the primitive form, and both in the grammar and lexicon are always treated of in connexion as parts of the same verb.*

3. The changes of the primitive form consist partly in varying its vowels, or doubling one or more of its letters (קִטֵּל, קִטַּל; קוּטַל, קוֹטַל; קִטְלַל, קִטַלְטַל; comp. *to lie, to lay; to fall, to fell*); partly in the addition of formative letters or syllables (נִקְטַל, הִקְטִיל; comp. *to speak, to bespeak; to count, to recount; to bid, to forbid*); sometimes in both united, as הִתְקַטֵּל. (Comp. § 31, 2.)

In the Aramæan this is effected less by the change of vowels than by the addition of formative syllables; so that, for instance, all the passives are formed as reflexives by the prefix syllable אִת, אֶת. The Arabic is rich in both methods, while the Hebrew holds also here the middle place (§ 1, 6).

4. Grammarians differ as to the *number* and *arrangement* of these conjugations. The common practice, however, of giving to them still the old technical designations, prevents any error. The simple form is called *Kal* (קַל *light*, because it has no formative additions); the others (כְּבֵדִים *heavy*, because burdened with formative additions) derive their names from the Paradigm used by the old Jewish grammarians, פָּעַל *he has done.*† Several of them have passives which distinguish

* The term *Conjugations*, therefore, is evidently to be taken here in a different sense than in Greek and Latin grammar.

† This verb, on account of the guttural which it contains, is unsuitable for a Paradigm, and has been exchanged for פָּקַד, which possesses this advantage, that all its conjugations are actually in use in the Old Testament. There is, however, some indistinctness in the pronunciation of some of its forms, as פְּקַדְתָּ, פְּקַדְתֶּם. The Paradigm קָטַל,

themselves from their actives by the obscure vowels. The most common conjugations (including Kal) are the *five* following; but few verbs, however, exhibit them all:—

	Active.		*Passive.*
1. Kal.	קָטַל	*to kill.*	(wanting.)
2. Niphal.	נִקְטַל	*to kill one's self.*	(very rare.)
3. Piël.	קִטֵּל	*to kill many, to massacre.*	Pual. קֻטַּל
4. Hiphil.	הִקְטִיל	*to cause to kill.*	Hophal. הָקְטַל
5. Hithpaël.	הִתְקַטֵּל	*to kill one's self.*	Hothpaal. הָתְקַטַּל

There are *several other less frequent* conjugations, of which some, however, are more common than these in the kindred languages; and in the irregular verb in Hebrew they sometimes take the place of the usual conjugations (§ 55).

In Arabic there is a greater variety of forms, and their arrangement more appropriate. Arranged after the Arabic manner, the Hebrew conjugations would stand thus:—1. *Kal.* 2. *Piël* and *Pual.* 3. *Poël* and *Poal* (§ 55, 1). 4. *Hiphil* and *Hophal.* 5. *Hithpaël* and *Hothpaal.* 6. *Hithpoël* (§ 55). 7. *Niphal.* 8. Wanting in Hebrew. 9. *Pilel.* The more appropriate division is into *three* classes; *a*) The intensive *Piël*, with the analogous forms derived from it; *b*) The causative *Hiphil*, and its analogous forms (*Shaphel, Tiphel*); *c*) The reflexive and passive *Niphal.*

Sect. 40.

1. The Hebrew verb is indebted, for whatever copiousness it exhibits, chiefly to these *conjugations* or derivative verbs. In *moods* and *tenses* it is poor, having only two tenses (*Preterite* and *Future**), an *Imperative*, an *Infinitive* (with two forms), and a *Participle.* All other relations of time, absolute and relative, must be expressed by these, either alone (hence the diversity in the senses of the same form, § 125, etc.) or in syntactical connexion with other words. The jussive and optative are sometimes indicated by peculiar forms of the Future (see § 48).

In the Germanic languages, also, there are distinct forms for only two tenses (the *Present* and *Imperfect*). In the formation of all the others auxiliary verbs are employed. Comp. *Grimm's* d. Gramm. 2. A. 1, 135.

2. In the *inflexion* of the Pret. and Fut. by persons, the Hebrew differs from the Western languages, having in most cases distinct forms for both *genders*, as in the personal pronoun, which is incorporated in the forms of these tenses.

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in common use since the time of Danz, obviates this inconvenience, and is especially adapted to the comparative treatment of the Shemitic languages, inasmuch as it is found with a slight change (Arab. and Æthiop. קתל) in all of them. In Hebrew, it is true, it has only the forms of Kal, which are not frequent, and occur only in poetry; yet it may be retained as a *type* or model sanctioned by usage.

* See note on "the Future and its inflection," § 47, p. 79.—Tr.

As a preliminary view for the beginner, we exhibit here in a Table the formative syllables (*affórmatives* and *preformatives*) of both tenses. Fuller instruction concerning them will be found in §§ 44—47 in connexion with the Paradigms.

Preterite.

Sing.		*Plur.*	
3 *m.*	. . .	3 *c.*	וּ . . .
3 *f.*	ה־ָ . . .		
2 *m.*	תָּ . . .	2 *m.*	תֶּם . . .
2 *f.*	תְּ . . .	2 *f.*	תֶּן . . .
1 *c.*	תִּי . . .	1 *c.*	נוּ . . .

Future.

Sing.		*Plur.*	
3 *m.*	. . . יְ	3 *m.*	וּ . . . יְ
3 *f.*	. . . תְּ	3 *f.*	נָה . . . תְּ
2 *m.*	. . . תְּ	2 *m.*	וּ . . . תְּ
2 *f.*	־ִי . . . תְּ	2 *f.*	נָה . . . תְּ
1 *c.*	. . . אְ	1 *c.*	. . . נְ

SECT. 41.

The general analogy in the inflexion of verbs, which is normally exhibited in the stems with strong and firm consonants, holds good for all verbs; and the deviations which occur from this model of the strong and regular verb, are only modifications owing to the peculiar nature and the feebleness of many consonants, viz.—

a) To the presence of a guttural as one of the stem-letters or radicals, which occasions various vowel changes according to § 22 (*guttural verb*, §§ 62—65).

b) To the falling away of a strong stem-letter by assimilation or contraction (*contracted* verb*, §§ 66, 67), as נָגַשׁ, סָבַב.

c) To the presence of a feeble letter as one of the radicals (§§ 23, 24), so that many changes occur through its commutation, omission, or quiescence (*quiescent* or *feeble verb*, § 68, etc.), as יָשַׁב, קוּם.

The letters of the old Paradigms פָּעַל are used in naming the letters of the stem, פ designating the first, ע the second, and ל the third. Hence the expressions, *verb* פ״א for a verb whose first radical is א (*primæ radicalis* א); *verb* ל״ה for one whose third radical is ה (*tertiæ radicalis* ה); *verb* ע״ע (ע *doubled*) for one whose second and third radicals are the same (*mediæ radicalis geminatæ*).

* The term *defective*, by which some designate this class, we apply to those whose forms are not all in use (§ 78).

I. THE REGULAR VERB.

Sect. 42.

As the rules for the inflexion of the regular verb apply, with only occasional modifications, to all the irregular verbs, it will be most convenient, and it will also exhibit the subject in the clearest light to the learner, if we present, while treating of the former, whatever belongs to the general analogy of the verb.

TABLE B. REGULAR VERB.

	KAL.		NIPHAL.	PIEL.	PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
Pret. 3. *m.*	* קָטַל	* כָּבֵד	* נִקְטַל	* קִטֵּל	* קֻטַּל	* הִקְטִיל	* הָקְטַל	* הִתְקַטֵּל
3. *f.*	* קָטְלָה	* כָּבְדָה	* נִקְטְלָה	* קִטְּלָה	* קֻטְּלָה	* הִקְטִילָה	* הָקְטְלָה	* הִתְקַטְּלָה
2. *m.*	* קָטַלְתָּ	* כָּבַדְתָּ	* נִקְטַלְתָּ	* קִטַּלְתָּ	* קֻטַּלְתָּ	* הִקְטַלְתָּ	* הָקְטַלְתָּ	* הִתְקַטַּלְתָּ
2. *f.*	קָטַלְתְּ	כָּבַדְתְּ	נִקְטַלְתְּ	קִטַּלְתְּ	קֻטַּלְתְּ	הִקְטַלְתְּ	הָקְטַלְתְּ	הִתְקַטַּלְתְּ
1. *c.*	קָטַלְתִּי	כָּבַדְתִּי	נִקְטַלְתִּי	קִטַּלְתִּי	קֻטַּלְתִּי	הִקְטַלְתִּי	הָקְטַלְתִּי	הִתְקַטַּלְתִּי
Plur. 3. *c.*	קָטְלוּ	כָּבְדוּ	נִקְטְלוּ	קִטְּלוּ	קֻטְּלוּ	הִקְטִילוּ	הָקְטְלוּ	הִתְקַטְּלוּ
2. *m.*	* קְטַלְתֶּם	כְּבַדְתֶּם	נִקְטַלְתֶּם	קִטַּלְתֶּם	קֻטַּלְתֶּם	הִקְטַלְתֶּם	הָקְטַלְתֶּם	הִתְקַטַּלְתֶּם
2. *f.*	קְטַלְתֶּן	כְּבַדְתֶּן	נִקְטַלְתֶּן	קִטַּלְתֶּן	קֻטַּלְתֶּן	הִקְטַלְתֶּן	הָקְטַלְתֶּן	הִתְקַטַּלְתֶּן
1. *c.*	קָטַלְנוּ	כָּבַדְנוּ	נִקְטַלְנוּ	קִטַּלְנוּ	קֻטַּלְנוּ	הִקְטַלְנוּ	הָקְטַלְנוּ	הִתְקַטַּלְנוּ
Inf. *absol.*	* קָטוֹל		* הִקָּטֵל, נִקְטוֹל	* קַטֵּל	* קָטֵל	* הַקְטֵל		
constr.	* קְטֹל		* הִקָּטֵל	* קַטֵּל	* קְטֵל	* הַקְטִיל	* הָקְטֵל	* הִתְקַטֵּל
Imp. *m.*	* קְטֹל	* כְּבַד	* הִקָּטֵל	* קַטֵּל	wanting	* הַקְטֵל	wanting	* הִתְקַטֵּל
f.	* קִטְלִי	* כִּבְדִי	* הִקָּטְלִי	* קַטְּלִי		* הַקְטִילִי		* הִתְקַטְּלִי
Plur. m.	קִטְלוּ	כִּבְדוּ	הִקָּטְלוּ	קַטְּלוּ		הַקְטִילוּ		הִתְקַטְּלוּ
f.	* קְטֹלְנָה	* כִּבְדְנָה	* הִקָּטֵלְנָה	* קַטֵּלְנָה		* הַקְטֵלְנָה		* הִתְקַטֵּלְנָה
Fut. 3. *m.*	* יִקְטֹל	* יִכְבַּד	* יִקָּטֵל	* יְקַטֵּל	* יְקֻטַּל	* יַקְטִיל	* יָקְטַל	* יִתְקַטֵּל
3. *f.*	תִּקְטֹל	תִּכְבַּד	תִּקָּטֵל	תְּקַטֵּל	תְּקֻטַּל	תַּקְטִיל	תָּקְטַל	תִּתְקַטֵּל
2. *m.*	תִּקְטֹל	תִּכְבַּד	תִּקָּטֵל	תְּקַטֵּל	תְּקֻטַּל	תַּקְטִיל	תָּקְטַל	תִּתְקַטֵּל
2. *f.*	* תִּקְטְלִי	* תִּכְבְּדִי	* תִּקָּטְלִי	* תְּקַטְּלִי	* תְּקֻטְּלִי	* תַּקְטִילִי	* תָּקְטְלִי	* תִּתְקַטְּלִי
1. *c.*	אֶקְטֹל	אֶכְבַּד	אֶקָּטֵל	אֲקַטֵּל	אֲקֻטַּל	אַקְטִיל	אָקְטַל	אֶתְקַטֵּל
Plur. 3. *m.*	יִקְטְלוּ	יִכְבְּדוּ	יִקָּטְלוּ	יְקַטְּלוּ	יְקֻטְּלוּ	יַקְטִילוּ	יָקְטְלוּ	יִתְקַטְּלוּ
3. *f.*	* תִּקְטֹלְנָה	* תִּכְבַּדְנָה	* תִּקָּטֵלְנָה	* תְּקַטֵּלְנָה	* תְּקֻטַּלְנָה	תַּקְטֵלְנָה	* תָּקְטֵלְנָה	* תִּתְקַטֵּלְנָה
2. *m.*	תִּקְטְלוּ	תִּכְבְּדוּ	תִּקָּטְלוּ	תְּקַטְּלוּ	תְּקֻטְּלוּ	תַּקְטִילוּ	תָּקְטְלוּ	תִּתְקַטְּלוּ
2. *f.*	תִּקְטֹלְנָה	תִּכְבַּדְנָה	תִּקָּטֵלְנָה	תְּקַטֵּלְנָה	תְּקֻטַּלְנָה	תַּקְטֵלְנָה	תָּקְטֵלְנָה	תִּתְקַטֵּלְנָה
1. *c.*	נִקְטֹל	נִכְבַּד	נִקָּטֵל	נְקַטֵּל	נְקֻטַּל	נַקְטִיל	נָקְטַל	נִתְקַטֵּל
Fut. *apoc.*						* יַקְטֵל		
Part. *act.*	* קֹטֵל		* נִקְטָל	* מְקַטֵּל	* מְקֻטָּל	* מַקְטִיל	* מָקְטָל	* מִתְקַטֵּל
pass.	* קָטוּל							

† [Or *jussive*, according to Rödiger, and so throughout all the following Tables.—Edit.]

This Paradigm (together with the Table of the formative syllables in § 40, 2) exhibits a complete view of the usual and normal forms. Full explanations are given in the following sections (43—55), where every subject is elucidated on its first occurrence; thus, under *Kal* the inflexions of the Preterite, and of the Future and its modifications, are minutely explained with reference also to the other conjugations; and under the regular verb are given the forms and significations of conjugations which apply also to the irregular, etc.

A. THE SIMPLE FORM, OR KAL.

Sect. 43.

ITS FORM AND SIGNIFICATION.

1. The common form of the 3rd person *Pret.* in Kal is קָטַל, with a short *A* (*Pathach*), in the second syllable, especially in *transitive* verbs. There is also a form with *E* (*Tsere*), and another with *O* (*Cholem*), in the second syllable; the two latter are usually found with *intransitive* meaning, and serve for expressing states and qualities, e. g. כָּבֵד *to be heavy*, קָטֹן *to be small*. Sometimes both forms, the transitive and the intransitive, exist together, as מָלָא *to fill* (Esther vii. 5), מָלֵא *to be full* (comp. § 47, Rem. 2), yet also with the same signification for both forms, as קָרַב and קָרֵב *to approach*.

A verb *middle E* will be found in the Paradigm by the side of a verb *middle A*.* The example selected shows, at the same time, the effect of inflexion on *Dagheš lene* in the middle stem-letter.

Rem. 1. The vowel of the second syllable is the principal vowel, and hence it distinguishes between the transitive and intransitive. The pretonic Qamets in the first syllable has little strength, and becomes vocal Šᵉva on the shifting of the tone, as קִטַּלְתֶּם. In Aramæan it wholly falls away in the root itself, as קְטַל, קְטַל.

2. Examples of *denominatives* in Kal; חָמַר *to cover with pitch*, from חֵמָר *pitch*; מָלַח *to salt*, from מֶלַח *salt*.

Sect. 44.

PRETERITE OF KAL AND ITS INFLEXION.

1. The inflexion of the Preterite, in respect to person, number, and gender, is effected by the addition of fragments of the personal pronouns (*afformatives*) to the end of the ground-form. In explaining this connexion, we may treat the ground-form as a *participle*, or a *verbal adjective*,† thus קָטַלְתָּ *thou hast killed*.

* A verb *middle A* is one that has *Pathach* or *Qamets* under the *middle radical* or in the second syllable; a verb *middle E*, one that has *Tsere*; and a verb *middle O*, one that has *Cholem*.—Tr.

† On the intimate connexion between the Preterite and the verbal adjective, see what has been already said, § 39, 1. In intransitive verbs they have the same form, as מָלֵא *full*, or *he is full*; קָטֹן *small*, or *he is small*. In transitive verbs the participle presents, indeed, a different form (קֹטֵל), still with קָטַל may be compared the adjective form קָטֵל, though generally it is expressive of quality, as חָכָם *wise*, שָׂטָן *adversary* (§ 48, 1).

(properly *killing-thou*, or *killer-thou*, a *killer* wast *thou*, קטל אַתָּה), יְרֵא *he was fearing*, יראֵיתֶם *fearing ye* (for יראֵ אַתֶּם). In the *second* person this is readily seen as well as in קְטַלְנוּ *we have killed* for קָטַל אָנוּ. In the first person sing. קָטַלְתִּי we have ־ִי, the simple germ of the pronoun, united with the demonstrative sound ת, by which the affirmative is at once distinguished from the suffix forms נִי and ־ִי (as if one would form אַנְתִּי, אַתִּי / after the analogy of אַתָּה).* In the *third* person, ־ָה (originally ־ַת, comp. Rem. 4) is a designation of the feminine (as in the noun § 80, 2), and וּ (orig. ון) is a sign of the plural.

In the Indo-Germanic tongues, the inflexion by persons originated in the same manner, by appending pronominal forms, as is shown in Sanskrit and Greek; e. g. from the stem *as* (to be) Sanskr. *asmi*, εἰμί, Doric ἐμμί for ἐσμί I am, where the ending *μί* belongs to *μοί* and *μέ*; Sanskr. *asi*, Dor. ἐσσί thou art, where *σι* is nearly equal to *σύ*; Sanskr. *asti*, ἐστί he is, where *τί* corresponds to the pronoun *τό*, etc.: [and this is shown better still in Welsh, e. g. *wyf*, I am (with ending *f* from *fi* I), *wyt* thou art (ending *t* from *ti* thou), *yw* he is (no ending as in Hebrew), *ym* we are (ending *m* from *ni* we), *ych* you are (ending *ch* from *chwi* you), *ynt* they are (ending *nt* from *hwynt* they)]. But the etymology in all these languages [except in Welsh] is more obliterated than in Hebrew. This is partly true also of inflexion in the other Shemitic languages; e. g. 1st pers. Arab. *qataltŭ*, Syr. *qetleth*, where the characteristic *i* is wholly lost.

2. In respect to vowel changes, the analogy of the 3 *fem. sing.* קָטְלָה is followed by the 3 *masc. plur.* קָטְלוּ, and that of the 2 *masc. sing.* קָטַלְתָּ, by all the forms of the first and second persons.† Only קְטַלְתֶּם, קְטַלְתֶּן have the tone on the last syllable, and, in consequence, Sh^eva under the first radical (§ 27, 3).

N.B. Rem. 1. Verbs *middle E*, falling back in their inflexion to the type of verbs *middle A*, generally lose the *E sound*, which passes over into *Pathach*, as the Paradigm shows. The original *E* appears, however, regularly in the feeble stems לֵא (§ 74, Rem. 1); in strong stems only in *pause*, i. e. when the stress of voice falls upon it, as דָּבֵקָה *she cleaves*, Job xxix. 10; comp. 2 Sam. i. 23; Job xli. 15.

2. In some feeble stems *middle A*, the *a* under the second radical sometimes passes over into (ֶ) or (ֵ), when the syllable is closed and toneless, and the first radical has not a full vowel (§ 27, Rem. 2, 3). Thus שְׁאֶלְתֶּם *ye have asked* 1 Sam. xii. 13, יְרֵשְׁתֶּם *ye possess* Deut. iv. 1, 22; so also before *suffixes*, שְׁאֵלְתִּיו *I have asked him* 1 Sam. i. 20, יְלַדְתִּיךָ *I have begotten thee* Ps. ii. 7. Such forms must not be considered verbs *middle E*: the weakening of the vowel is owing simply to the general weakness of the form, and the 3rd pers. Pret. is strictly שָׁאַל, יָרַשׁ, יָלַד, not שָׁאֵל, יָרֵשׁ, יָלֵד. See § 64, Rem. 1, and § 69, Rem. 4.

3. In verbs *middle O*, Cholem is retained in the inflexion where it has the tone, as גָּרְתָּ. But when the tone is thrown forward, Cholem becomes Qamets-chatuph, as יְכָלְתֶּם *ye are able*, יְכָלְתִּיו *I have overcome him* Ps. xiii. 5, וְיָכָלְתָּ (see § 49, 3) *and thou wilt be able* Ex. xviii. 23.

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* Gesenius maintained (and so does Ewald), that the affirmative תִּי comes strictly from תִּי, אַתִּי, an ancient form supposed to have been actually used for אָנֹכִי.—Tr.

† In the Paradigms, the forms קָטְלָה and קָטַלְתָּ are, therefore, marked out with an asterisk as model-forms, for the notice of the beginner.

4. Unfrequent forms:* *Sing.* 3 *fem.* in ־ַת (as in Arab. Æthiop. Aram.) e. g. אֶזְלַת Deut. xxxii. 36. Before suffixes this is the prevailing form (§ 59, 1, *a*) common also in stems לא״ and לה״ (§ 74, Rem. 1, § 75, Rem. 1).—2 *mas.* תָּה (the full form) for תָּ, as בָּגַדְתָּה, Mal. ii. 14; comp. Gen. iii. 12. This occurs often.—2 *fem.* sometimes has still a *Yodh* at the end, especially in Jeremiah and Ezekiel, as הָלַכְתִּי Jer. xxxi. 21 (which should properly be spoken הָלַכְתִּי, according to what is said of the pronoun אַתִּי in § 32, Rem. 4). With this is connected the form קְטַלְתִּי before suffixes (§ 59, 1, *c*).—1 *com.* sometimes without *Yodh*, as קָטַלְתִּ, Ps. cxl. 13; Job xlii. 2; 1 Kings viii. 48. This, however, is found only in Kethibh; the Qeri has the full form.—*Plur.* 2 *fem.* תֶּנָה (according to others תֶּנָּה) Amos iv. 3.—3 *com.* seldom with the full plural ending וּן (often in Chald. and Syr.), as יָדְעוּן Deut. viii. 3, 16, or with a superfluous א (according to Arabic orthography), as הָלְכוּא, Jos. x. 24. In the Future, the form with וּן is more frequent; see § 47, Rem. 4.

N.B. 5. In connexion with the afformatives, תָּ, תִּי, נוּ, the tone is on the penultima, and the word is *Milêl;* with the others it is *Milra* (§ 15, 2). The place of the tone is shifted, *a*) in several persons by the *pause* (§ 29, 4), where it is moved backwards, and at the same time the vowel of the second syllable, if dropped, is restored again, as קָטָלָה, קָטָלוּ, מָלֵאָה; *b*) by *Vav conversive of the Preterite*, where it is moved forwards one syllable (§ 49, 3).

Sect. 45.

THE INFINITIVE.

1. The Infinitive, originally a verbal substantive, has two forms—a shorter and a longer form. The shorter (*Infinitive construct*), in Kal קְטֹל, is the most usual; it can take the pronominal suffixes, can be followed both by the nominative of the subject and the accusative of the object (§ 133), and may be preceded by prepositions, as לִקְטֹל *to kill* (§ 132, 2). The longer form (*Infinitive absolute* or *emphatic*), in Kal קָטוֹל, is used when the action of the verb is presented by itself, without direct connexion with other words; and most frequently, when the Infinitive is added to the finite verb, as an adverbial accusative, for the sake of emphasis. The first is the original form, and has retained more of the character and flexibility of a verbal noun; the second is somewhat more inflexible, and expresses rather the abstract idea of the verb. See full explanations in the Syntax (§§ 131—133).†

2. Between קָטוֹל and קְטֹל, there is this difference in the form, that the latter has *Cholem* unchangeable, but the former has *Cholem* changeable (hence with *suff.* קָטְלִי). In the derived conjugations (except *Hiphil* and *Hophal*), the *Infin. absol.* has also generally such a firm *ô*, although the *Infin. constr.* has other vowels, e. g. in *Piel* we have קַטּוֹל besides קַטֵּל.

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* Almost all these forms, which in Hebrew are unfrequent, are the usual ones in the kindred dialects, and may, in a proper sense, be called Chaldaisms, Syriasms, and Arabisms.

† In Rödiger's Paradigms, the *Inf. constr.*, as the predominant form, is put before the other, under the name of Infinitive, κατ' ἐξοχήν; but we deviate in this respect in our Tables of the present edition.—Edit.

Besides קְטֹל, the Infin. Kal has also the following unusual forms :—

a) קְטַל, e. g. שְׁכַב *to lie*, Gen. xxxiv. 7.

b) קִטְלָה and קָטְלָה, קֻטְלָה (feminine forms from קְטַל and קְטֹל); as שִׂנְאָה *to hate*, קָרְבָה *to approach* Ex. xxxvi. 2, חֶמְלָה *to pity* Eze. xvi. 5. (As a verbal noun, also, the Infin. may take the feminine ending.)

c) מִקְטַל (as in Chaldee); e. g. מִקְרָא *to call*, Num. x. 2.

These unfrequent forms are in more common use as *verbal nouns* (§ 84, Nos. 10, 11, 14).

3. A sort of *Gerund* is formed in Hebrew by the *Inf. constr.* with the preposition לְ, as לִקְטֹל *interficiendo*, *ad interficiendum*, לִנְפֹּל *ad cadendum*, (for *to fall.*)

The לְ is here so closely connected, that it constitutes part of the grammatical form, as appears from the syllable-division and the use of *Daghesh lene*, viz., לִנְפֹּל *lin-pōl* (§ 28, 1), so also *liq-tōl*, just as in the Fut. יִכְבַּד, יִקְטֹל. On the contrary, בִּנְפֹל Job iv. 13, כִּנְפֹל 2 Sam. iii. 34, where the prepositions בְּ and כְּ are conceived to be less closely connected with the Infinitive, and by way of exception also with לְ, as לִנְתוֹשׁ וְלִנְתוֹץ Jer. i. 10.

Sect. 46.

THE IMPERATIVE.

1. The leading form of the Imperative קְטֹל (קְטַל) is the same which lies also at the basis of the Future (§ 47), and which, when viewed as an Infinitive (§ 45), is likewise allied to the noun.† It expresses only the *second* person, but has inflexions for the feminine and the plural. For the *third* person it has no form (see § 130, Rem. 2), but this is expressed by the Future in the jussive (§ 127, 3, *c*), and even the second must be expressed by the jussive form, when a negative precedes, as אַל תִּקְטֹל *ne occidas* (not אַל קְטֹל). The proper passive conjugations have no Imperative,‡ but the reflexive Niphal and Hithpaël have.

2. The inflexion is quite similar to that of the Future, and it will be comprehended from the explanations given below, in § 47, 2. Like the Future, the Imperative also has a lengthened and a shortened form, the first in the manner of the cohortative, the second after the analogy of the jussive (see § 48, 5).

Rem. 1. Besides the form קְטֹל, there is also one with *Pathach*, as שְׁכַב (as in the *Inf.* and *Fut.*) 2 Sam. xiii. 5; but Pathach in כְּבַד is the regular vowel for the *Imp.*, from כָּבֵד. See the Paradigm.

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† The *Inf. absol.* also is occasionally used, like the Greek Infinitive, for the Imperative (§ 131, 4, *b*). But this is no ground for taking the Imperative to be properly an Infinitive; for the *Inf. absol.* stands also for a Present, Perfect, and Future. It might rather be supposed, that the Imper. is a shortening of the 2nd person of the Future (קְטֹל, from תִּקְטֹל); but in reality these three forms are each independent, and have not sprung one from another, but stand all alike on the basis of the abstract verb (§ 39, 1). The *inflexion* of the Imper. may certainly have been borrowed from the Future.

‡ An Imper. is found twice (Eze. xxxii. 19; Jer. xlix. 8) in *Hophal*, but with a reflexive meaning.

2. Less frequently there is found in the first syllable of the feminine and plural form an ŏ (Qamets-chatuph), instead of the ĭ, as מָשְׁכוּ *draw ye* Eze. xxxii. 20, מָלְכִי *reign thou* (*fem.*) Judges ix. 10.

3. In the form קְטֹלְנָה, the ה֫ is at times dropped, and then a helping vowel is introduced, as in שְׁמַעְנָה *hear ye* (*fem.*) for שְׁמַעֲנָה Gen. iv. 23; comp. קִרְאֶן *call ye* (*fem.*) for קִרְאֶנָה Ex. ii. 20. The shortening is probably owing to the guttural.

Sect. 47.

THE FUTURE AND ITS INFLEXION.*

1. Fragments of the personal pronoun are employed in the inflexion of the Future as well as of the Preterite; but in the Future these fragments are *pre*-fixed (*preformatives*)† to the stem in the abstract form (קְטֹל). These formative particles, inasmuch as they stand *before* the verbal form, the tendency of which is to have the tone at the end, are much more abbreviated than the afformatives of the Preterite, so that in every case only one consonant remains (י, ת, א, נ) mostly with a very short vowel, viz., vocal Sh'va. But as these are not always sufficient to mark, at the same time, the distinction of gender and of number, the defect is supplied by additions at the end. Comp. the Table, § 40, 2.

2. The derivation and signification both of the preformatives and afformatives, are still in most cases clear.

In the 1*st pers.* אֶקְטֹל, *plur.* נִקְטֹל, אֶ is an abbreviation of אֲנִי, נִ of אֲנוּ. This person required no addition at the end.

In the 2*nd pers. sing.* the ת in תִּקְטֹל is from אַתָּה, the ־ִי in תִּקְטְלִי is the sign of the feminine, as in אַתְּי *thou* (feminine, see § 32, Rem. 4). In the 2*nd pers. plur.* the וּ (more fully ון, see Rem. 4) in תִּקְטְלוּ is the sign of the plural as in the 3rd person and already in the Preterite (§ 44, 1), and is here appropriated to the

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* In this translation the grammatical terms, used by Gesenius himself, and by most other Hebraists, are generally retained, in preference to those adopted by Rödiger after the example of Ewald. A general change of the terminology would occasion inconvenience and some perplexity, particularly in using the best Hebrew lexicons now extant, while it would scarcely secure advantages to counterbalance. Accordingly the tenses are here designated by the usual names. By Rödiger, however, the *Future* is called *Imperfect*, as expressing what is unfinished, in progress, and future; in contradistinction from the *Perfect*, which expresses what is actually finished and past, or conceived to be so (see in the Syntax, § 125). It may be added, that Prof. Lee calls the Future the *Present* tense. In this, however, he seems to stand alone.—Tr.

† There is this striking difference in the formation of the two tenses, that the more objective Preterite begins with the verbal stem, and ends with the pronominal sign as something subordinate; while the Future, on the contrary, begins with the pronoun denoting the subject from which the action of the verb proceeds. See more in the Syntax, § 123, etc.

masculine;* נָה in תִּקְטֹלְנָה is the sign of the plural *feminine* (in Chaldee ָן), or borrowed from הֵנָּה *ea*.

In the 3rd person יִקְטֹל, the י cannot be so easily explained, as no corresponding pronoun can be found for it in the Hebrew; the י may, however, stand as a stronger consonant for ו (from הוּא), properly וִקְטֹל, because ו at the beginning of a word was mostly avoided in Hebrew (comp. יָשַׁב for וָשַׁב, § 69); and hence the plural יִקְטְלוּ by adding the plural-ending וּ. The ת in the *feminines* תִּקְטֹל, תִּקְטֹלְנָה, which are precisely the same as the 2nd person, is probably allied to the feminine-ending, ַת [or it may come, as Gesenius thought, from הִיא *she*, by changing ה into ת, which is often done].

3. In the course of inflexion the final vowel is dropped in some forms, while in others it is retained. In this respect the analogy יִקְטֹל is followed by all the other forms which receive no addition at the end, and that of תִּקְטְלִי by the forms יִקְטְלוּ, תִּקְטְלוּ; analogous to תִּקְטֹלְנָה is קְטֹלְנָה in the Imperative.

Rem. 1. The final *ō* (*Cholem*) is only tone-long (§ 9, No. 10, 3), as in the *Infin.* and *Imper.* Hence, *a*) The examples in which it is written *fully* are very rare, and are to be regarded as exceptions. *b*) Before Maqqeph it becomes Qamets-chatuph; e. g. וַיִּכְתָּב־שָׁם *and he wrote there*, Josh. viii. 32. *c*) It becomes vocal Sh^eva before the afformatives ִי and וּ. In the few instances in which it remains before such afformatives, the pointing becomes וּ, because it stands close before the pause, e. g. יִשְׁפּוּטוּ *yĭsh-pūtū* (*they will judge*) Ex. xviii. 26; Ruth ii. 8; comp. Prov. xiv. 3.

N.B. 2. This *Cholem* is confined almost exclusively to verbs *middle A*, like קָטַל, *Intransitive* verbs (*middle E* and *O*) take *ă* (*Pathach*) in the Future, as גָּדֵל *to be great*, *Fut.* יִגְדַּל; קָטֹן *to be small*, *Fut.* יִקְטַן. Sometimes both forms exist together; the *Fut.* with *ō* is then transitive, and that with *ă* intransitive; e. g. יִקְצֹר *he will cut off*, *will reap*; יִקְצַר *he will be cut off*, i. e. will be short. So also חָלַשׁ, Fut. *ō*, *to subdue*; Fut. *ă*, *to be subdued*; Ex. xvii. 13; Job xiv. 10. More seldom both occur without any difference in signification; e. g. יִשֹּׁךְ and יִשַּׁךְ *he will bite*. In the irregular verbs, the feeble *ē* (*Tsere*) is also found in the final syllable, as יִתֵּן for יִנְתֵּן *he will give*. These three forms of the Future are called *Future O*, *Future A*, *Future E*.

3. For the *3rd plur. fem.* תִּקְטֹלְנָה is substituted in three instances, to distinguish it from the *2nd pers.*, the form יִקְטֹלְנָה, as in Chaldee and Arabic; e. g. יַעֲמֹדְנָה *they shall arise*, Dan. viii. 22; comp. Gen. xxx. 38; 1 Sam. vi. 12. In several instances תִּקְטֹלְנָה seems to have been used improperly for the *3rd pers. singular*, Ex. i. 10; Judg. v. 26 (and, according to some, Job xvii. 16; Is. xxviii. 3). (In the vulgar Arabic, *necul*, properly *we eat*, is the common form for *I eat*; and in the French *patois*, *j'avons* for *j'ai*).—In the Pentateuch ָן (*nā*) occurs in place of נָה, especially after *Vav conversive* (§ 49, 2); e. g. Ex. i. 18, 19; xv. 20, as in Arabic *nă*. A still more abbreviated form of this termination is found in the *Imp.* (§ 46, Rem. 3).—Once occurs (Eze. xvi. 50) the anomalous form תִּגְבְּהֶינָה with ֶי inserted, after the manner of verbs ע״ע and ע״ו (§ 67, 4, § 72, 5).

N.B. 4. The plural forms ending in וּ appear also not unfrequently with the fuller ending וּן,

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* This is also the proper gender of the plural syllable *ūn*, *ū*. It is true that in the Pret. the Hebrew employs it for both genders; but in the kindred tongues, it stands even in the Pret. for the masculine alone; as in Syriac, *mas. qĕtalūn*, *fem. qĕtalēn*, so in Arabic, *mas. qátalū*, *fem. qatálna*.

most commonly with obvious stress on the word at the end of a period, where the vowel of the second syllable is then retained, as יִרְגָּזוּן *they tremble* Ex. xv. 14, תִּשְׁמְעוּן *ye shall hear* Deut. i. 17. But it is not confined to this position; see e. g. Ps. xi. 2, יְדַרְכוּן קֶשֶׁת; comp. iv. 3; Gen. xviii. 28, 29, 30—32; Is. viii. 12; 1 Sam. ix. 13. But the preference for this form at the close of a period is clearly seen in Is. xxvi. 11, בַּל יֶחֱזוּן יֶחֱזוּ וְיֵבוֹשׁוּ *they see not; may they see and be ashamed.** This original ending וּן is common in Aramæan and Arabic; yet in the vulgar Arabic it is shortened. Of the Fut. with א appended, יְנַשּׂוֹא Jer. x. 5, is the only example.

5. In like manner תִּקְטְלִי has a longer form with final וְ, viz., תִּקְטֹלְוִין, which is also common in Aramæan and Arabic. The וְ־ here is scarcely original; probably it arose from imitation of the plural-ending וּן. See examples in 1 Sam. i. 14; Ruth ii. 8, 21; iii. 4, 18.

6. In *Pause*, the vowel of the second syllable, if it had become Sh^eva, is restored and takes the tone, as תִּקְטָלִי, יִקְטָלוּ. Comp. § 29, 4.

Sect. 48.

SHORTENING AND LENGTHENING OF THE FUTURE AND IMPERATIVE.

(*Jussive and Cohortative Forms.*)

1. For the insufficiency of specific forms to express the *relative Tenses* and the *Moods* in the Hebrew and its kindred dialects, a small compensation is made by *changes* in the *form* of the *Future*, to which a certain signification is either exclusively or principally appropriated.

2. We must distinguish, accordingly, between the common form of the Future and two others, viz., a *lengthened* form (with a *cohortative* force) and a *shortened* form (with a *jussive* force). The lengthened Future, however, occurs only in the 1st person (with unimportant exceptions), while its shortened form is confined to the 2nd and 3rd persons. In Hebrew, however, the short-spoken Jussive is not always orthographically distinguished from the common Indicative form of the Future.

In Arabic the distinction is always clear. Besides the common indicative Future *yáqtulu*, it has, *a*) a Subjunctive, *yáqtula*; *b*) a Jussive, *yáqtul*; and *c*) a so-called *Future energic*, *yáqtulan*, which is nearly related to the Heb. Cohortative.

3. The characteristic of the *Cohortative* is a long *a*, ־ָה (*He paragogic*), attached to the 1st person; e. g. אֶקְטְלָה for אֶקְטֹל. It is found in all the conjugations and in all classes of regular and irregular verbs (except in the *passives*), and has the tone wherever it is taken by the afformatives וְ and ־ִי, hence it affects the final

* It is worthy of remark, that the Chronicles often omit the *Nun* where it stands in the books of Kings; see 1 Kings viii. 38, 43; comp. 2 Chron. vi. 29, 33.—1 Kings xii. 24; 2 Kings xi. 5; comp. 2 Chron. xi. 4; xxiii. 4.

vowel in precisely the same manner as these do; e. g. in *Kal*, אֶשְׁמְרָה *I will observe*; in *Piël*, נְנַתְּקָה *let us break asunder*, Ps. ii. 3; but in *Hiphil*, אַזְכִּירָה *I will make mention of*.

In a *very* few instances the more obscure ending ־ָה takes the place of ־ָה (according to § 27, Rem. 1), e. g. 1 Sam. xxviii. 15; Ps. xx. 4. As rarely is it attached to the 3rd person (Is. v. 19; Eze. xxiii. 20; Ps. xx. 4). The 2nd person, however, receives it in the Imperative. See No. 5.

־ָה, as an accusative-ending to a noun, denotes *motion* or *tendency towards a place* (§ 90, 2), and after the same analogy the *Cohortative* with this ending expresses *effort* and the *direction of the will to an action*. Accordingly it is used especially to express *excitement of one's self*, *determination*, *wish* (as Optative), etc. (see § 128).

4. The *Jussive* occurs only in the 2nd and 3rd persons. Its form is orthographically often the same as that of the Indicative, e. g. יִקְטֹל as Ind. *he will kill*, as Juss. *let him kill*. But at times the shortening is clearly indicated, as will be shown in every case under the conjugations. In the regular verb it is confined, as a distinct form, to Hiphil, as Juss. יַקְטֵל for Ind. יַקְטִיל. It is found in Kal and Hiphil of verbs עֹ, as יָמֹת and יָמֵת for יָמוּת and יָמִית; and in all the conjugations of verbs לֹה, where it consists in the removal (*apocopé*) of the ending ־ֶה; e. g. יִגֶל for יִגְלֶה. (Hence the term, *Future apocopated*, is frequently applied to this form.) But in all cases the plural forms of the *Jussive* coincide with the common, only that the ending ן cannot occur. Also the 2nd pers. sing. fem. sounds like תַּקְטְלִי, תָּמוּתִי, תִּגְלִי, etc., and besides also all the singular and plural forms, when they have pronominal suffixes, e. g. תְּמִיתֵנִי, as Indicative in Jer. xxxviii. 15, as Jussive in xli. 8.

In signification this form is similar to the other, with some modification occasioned by difference of person. In general it expresses *command* and *wish*, and stands also in conditional sentences (§ 128).

5. The persons of the Imperative, as it is allied in form and meaning to the Future, are also lengthened (by ־ָה) and shortened, in a manner perfectly analogous. So also the Arabic has an *Imperativus energicus*. In most conjugations only one of these forms is found, in others both together. The lengthened *Imp.* occurs, e. g. in Kal of the regular verb, as שִׁמְרָה, שִׁבְרָה, שִׁבְנָה; the shortened *Imp.* in verbs לֹה, as גַּל for גִּלֵּה; both together in Hiphil, as הַקְטֵל and הַקְטִילָה for הַקְטִיל. The signification of these forms is not always so strongly marked as in the Future. The longer form, however, is often emphatic, as קוּם *stand up*, קוּמָה *up!* תֵּן *give*, תְּנָה *give!*

Sect. 49.

PRETERITE AND FUTURE WITH VAV CONVERSIVE.

1. The use of the two tenses, as will be shown more fully in the Syntax (§§ 126, 127), is by no means confined to the expression of the past and the future. One of the most striking peculiarities in their use, and, indeed, in the Hebrew diction generally, is this: that in continued narrations of the past, only the first verb stands in the Preterite, the others being in the future form; and, on the contrary, in continued descriptions of the future, the first verb is in the Future, while the rest are in the Preterite form. Gen. i. 1: *In the beginning created* (Pret.) *God the heavens and the earth.* 3 v. *And said* (Fut.) *God, Let there be light, and there was* (Fut.) *light.* 4 v. *And God saw* (Fut.), etc. Just the reverse in Is. vii. 17: *Jehovah will bring* (Fut.) *upon thee, and upon thy people, and upon thy father's house, days, such as have not come since*, etc. 18 v. *And it will happen* (Pret. וְהָיָה) *on that day* . . . . . 19 v. *And they will come* (Pret.). This progress of time, this succession of thought, is usually indicated by the *Vav copulative*, which, however, in this case, partly, receives itself a somewhat different form, and partly affects the form of the Preterite and Future to which it is prefixed.*

2. The *Vav conversive of the Future* is the most important. This *a*) is regularly prefixed with *Pathach* and a *Daghesh forte* in the next letter, as וַיִּקְטֹל *and he killed*, but to the 1st person sing. with *Qamets* (according to § 22, 1), as וָאֶקְטֹל *and I killed* [see another exception with *Daghesh forte* omitted, as וַיְדַבֵּר and וַיְהִי, in § 20, 3, *b*]; *b*) it takes a shortened form of the Future, when that exists (comp. § 48, 4), e. g. in *Hiphil* וַיַּקְטֵל (§ 53, Rem. 4), and often at the same time draws the tone back to the penultima, as יָמוּת, shortened יָמֹת, with *Vav conversive* וַיָּמָת (*and he died*), § 67, Rem. 2 and 7; § 68, 1; § 69, Rem. 3; § 71; § 72, Rem. 4 and 7; § 73, Rem. 2.† Yet it is often, particularly in the later books, prefixed to the 1st person sing. with the lengthened form in ־ָה, e. g. וָאֶמְרֹטָה *and I plucked*, Ezra ix. 3. See more in § 129.

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* Since it changes in a degree the meaning of the tenses, it is called by the Hebrew grammarians [including Gesenius] *Vav conversive* (i. e. converting the *Fut.* into the *Pret.* and the *Pret.* into the *Fut.*). Better [in the opinion of Rödiger, who follows Ewald] is the term *Vav consecutive*, since it essentially denotes sequence or progress.

† The forms, also, in ־ֵת and ־ֵן, occur very seldom after *Vav conversive*, וַיָּרִיבוּן Judges viii. 1; Eze. xliv. 8.

This וְ is, as to form, a strengthened *Vav copulative* (comp. בִּמְּה, בַּמָּה, לָמָּה, where the prepositions בְּ, בָּ, לָ are strengthened in a similar way), in the sense of *and then, and so.*

The retracting of the tone is found also in similar connexions, like לָמָּה, and the shortening of the verb at the end (*apocopé*) is only accidentally similar to the form of the Jussive, yet this seems to have occasioned the growing use of the Cohortative form in the 1st person.*

3. The counterpart of *Vav conversive of the Future* is *Vav conversive of the Preterite*, which joins Preterites to a foregoing Future. In form it is the usual *Vav copulative* (וְ), e. g. וְהָיָה (after a Fut.) *and it will be;* yet it has generally the effect of shifting the tone to the last syllable in those verbal forms which would otherwise have it on the penultima,† e. g. הָלַכְתִּי *I went*, וְהָלַכְתִּי (with a Fut. preceding) *and I will go*, Judges i. 3; הִבְדִּילָה Pret., וְהִבְדִּילָה *and it shall divide*, Ex. xxvi. 33. See more on the use of the Preterite in § 126.

This shifting forward of the tone does not always take place, and the exceptions are sometimes strange. It does not take place *a*) in the 1*st pers. pl.* וַיִּשְׁבָּנוּ Gen. xxxiv. 16; *b*) in verbs לֹא and לה, e. g. וְעָשִׂיתָ Ex. xxvi. 4, 6, 7, 10, etc., (on the contrary, וְחִבַּרְתָּ ibid. vs. 9 and others).

Sect. 50.

THE PARTICIPLE.

1. Kal has two forms of the Participle, viz., an *active*, called also *Pôēl* (פֹּעֵל), and a *passive*, or *Pāūl* (פָּעוּל).‡ The latter is probably a remnant of a lost passive form of קָטַל.

In the Aramæan the passives of Piël and Hiphil are in like manner lost, except in the Participles.

2. The form of the Participle active of Kal in the intransitive verbs *mid. E*, and *mid. O*, coincides with the form of the 3rd person sing. of the Preterite, as יָשֵׁן

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* The opinion of earlier grammarians, according to which וַיִּקְטֹל is an abbreviation and contraction from הָיָה יִקְטֹל *it was* (that) *he killed*, is in every respect erroneous, and now nearly obsolete. The וַ is everywhere an emphatic *and*. When entire sections and books of the Old Testament begin with it, it is a proof that they were either originally connected with what precedes them, or have been afterwards thus combined together (Lev., Num., Josh., 1 Sam., 2 Sam., Ruth, Est.); so indeed do some books begin with the simple copulative וְ (Ex., 1 Ki., Ezr.). Equally unfounded is the opinion that it is a contraction of וְהָיָה יִקְטֹל.

† As to whether the hastening of the tone *forward* expresses in itself the reference to the *future*, and, on the contrary, the shifting of it *backward*, as in וַיָּקָם, a closer connexion with what is *past*, may be left undecided.

‡ The Jewish Grammarians call the Participle also בֵּינוֹנִי (*middle word*); yet not in the sense of the Latin name, but as used for a present tense (§ 134, 2), and accordingly holding the *middle* place between the Preterite and the Future.

sleeping, from יָשֵׁן; יָגֹר *fearing*, from יָגֹר. Comp. the formation of the Part. in Niphal, § 51, 1. But the Participle in verbs *mid. A*, takes the form of קֹטֵל, the *ô* of which has sprung from *â*, *qôtel* from *qâtal* (§ 9, No. 10, 2). The form קָטֹל is in common use only as a verbal noun (§ 84, 1). The inflexion of the Participle in *Piël*, *Hiphil*, *Hithpaël* follows a different method.

3. Participles form their feminine and plural like other nouns (§§ 87, 94).

Rem. 1. An unfrequent form is תּוֹמִיךְ *supporting*, Ps. xvi. 5 (for תֹּמֵךְ, from תָּמַךְ); comp. כֹּבֵיב 2 Kings viii. 21, and the *prop. n.* אוֹבִיל 1 Chron. xxvii. 30. Many reckon here also יוֹכִךְ Is. xxix. 14; xxxviii. 5; but this is much rather 3 *sing. fut.* Hiphil of יָכַךְ. Compare a quite similar construction Is. xxviii. 16. The form הֹוֹלֵם Is. xli. 7, for הוֹלֵם, is explained by § 29, 3, *b*.

2. The Participle in the passive form has not unfrequently an active signification, especially when it belongs to an intransitive verb, which cannot take a passive meaning. Compare in English, *aged*, *fled*. Thus, אָחוּז means *holding* (not *held*), Cant. iii. 8; בָּטוּחַ *confisus* for *confidens*, Ps. cxii. 7. Comp. the *deponent* verbs in Latin.

B. DERIVED CONJUGATIONS.

SECT. 51.

NIPHAL.

1. The full characteristic of this conjugation is the syllable הִנְ (in the corresponding seventh conjugation in Arab. אִنْ) prefixed to the ground-form. This characteristic appears only in the *Inf. constr.* הִקָּטֵל, which is contracted from הִנָּקְטֵל. With this are connected the *Imp.*, which has the same form, and the *Fut.* יִקָּטֵל, contracted from יִהָקְטֵל. In the *Pret.* the (less essential) He is dropped, and only Nun remains as the characteristic, hence נִקְטַל. The same applies to the Participle, which is distinguished from the Preterite only by the long (ˊ) as נִקְטָל *fem.* נִקְטָלָה or נִקְטֶלֶת. The inflexion of Niphal is perfectly analogous to that of Kal.

Niphal may be distinguished in the Pret. and Part. by the *Nun* prefixed; in the Imp. Inf., and Fut., by the *Daghesh* in the first stem-letter. The same marks are found in the irregular verbs, except that, where the first stem-letter is a guttural, Daghesh forte must be omitted (§ 63, 4). To compensate for this omission, the preceding vowel is made long (§ 22, 1).

2. *The significations of Niphal.* It is similar to the Greek *middle voice*, and hence, *a*) It is primarily *reflexive* of Kal, e. g. נִשְׁמַר *to look to one's self, to beware*, φυλάσσεσθαι, נִסְתַּר *to hide one's self*; often in verbs which express passion or feeling which re-acts on the mind, as נִהַם *to trouble one's self, to grieve*, נֶאֱנַח *to bemoan one's self, to bewail*; comp. ὀδύρεσθαι, *lamentari, contristari*. *b*) Next, it frequently

expresses reciprocal action, as from שָׁפַט *to judge*, נִשְׁפַּט *to contend with another at law*; יָעַץ *to counsel*, Niph. *to consult together*; comp. the *middle* and *deponent* verbs βουλεύεσθαι (נוֹעַץ), μάχεσθαι (נִלְחָם), *altercari*, *prœliari*. *c*) It has, also, like Hithpaël (§ 54, 3, *c*) and the Greek *middle*, the signification of the active, with the addition of *self*, Lat. *sibi*, *for one's self*, e. g. נִשְׁאַל *to ask for one's self* (1 Sam. xx. 6, 28), precisely like αἰτοῦμαί σε τοῦτο, ἐνδύσασθαι χιτῶνα *to put on* (*one's self*) *a tunic*. Here, instead of the accusative (*se*), the remoter object (usually expressed by the dative *sibi*) lies in the idea of the conjugation. *d*) It is often also *passive* of Kal, e. g. יָלַד *to bear*, Niph. *to be born*; קָבַר *to bury*, Niph. *to be buried*; likewise of Piël and Hiphil, when Kal is intransitive or not in use, e. g. כָּבֵד *to be in honour*, Piël *to honour*, Niph. *to be honoured*, כָּחַד in Piël *to conceal*, Hiph. *to make disappear*, *to destroy*, Niph. passive of both: and in this case its meaning may again coincide with Kal (חָלָה Kal. and Niph. *to be sick*), and even take an accusative (§ 138, 2, Rem. 1).

Examples of *denominatives* are, נִזְכַּר *to be born a male* Ex. xxxiv. 19, (from זָכָר *a male*), נִלְבַּב *cordatum fieri* Job xi. 12, (from לֵבָב *heart*).

The older Hebrew grammarians have represented Niphal as the proper *passive* of Kal. This representation is decidedly incorrect; for Niphal has not the characteristics of the other passives. There are still found in Kal traces of an early passive form (§ 50, 1), and the Arabic has an independent conjugation, corresponding with Niphal (*inqatala*), which has its own passive; nay, in Hebrew itself, there is probably a trace of the passive of Niphal in the form נִגְאַל, Is. lix. 3; Lam. iv. 14. According to the *usage* of the language, the *passive* signification is certainly the predominant one; but it was first derived from the reflexive. The הִן prefixed has the force of a reflexive pronoun, like הִתְ in Hithpaël.*

Rem. 1. The *Inf. absol.* נִקְטֹל connects itself, in form, with the Preterite, to which it bears the same relation, as קָטוֹל to קָטַל. Examples of this form, נִשְׁאֹל *rogando* 1 Sam. xx. 6, נִכְסֹף *desiderando* Gen. xxxi. 30. An example of the other is, הִנָּתֹן Jer. xxxii. 4; once אִדָּרֹשׁ *exaudiendo* Eze. xiv. 3. The וֹ in the final syllable (which is essentially long) is also exhibited in this Infinitive form in Piël and Pual, and it resembles, in this respect, several Arabic Infinitives, in which there is a corresponding *â*. Moreover, the form הִקָּטֵל is not less frequently used for the Inf. absol., e. g. Num. xv. 31; Deu. iv. 26; 1 Ki. xx. 19.

2. In *Pause*, *Pathach* often takes the place of *Tsere* in the final syllable; e. g. וַיִּגָּמַל *and he was weaned* Gen. xxi. 8, as also in other cases (§ 29, 4, Rem.). In the 2nd and 3rd persons plural feminine, the form with Pathach is more common than that given in the Paradigm, e. g. תִּזָּכַרְנָה *they shall be remembered*, Isa. lxv. 17; but only few examples occur of these forms.

3. When the Fut., Inf., or Imp. is immediately followed by a word of one syllable, the tone is commonly drawn back upon the penultima, and consequently the final syllable, losing

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* In other languages, too, the change of the reflexive into the passive is observed. It is still clear in Sanskrit and in Greek how the middle goes before the passive voice; the *r* at the end of the Latin passive is the reflexive pronoun = *se*; in the ancient Slavic and Bohemian, *amat-se* stands for *amatur*, in Dacoromanic *io me laudu* (I am praised). See Pott's *Etymologische Forschungen*, Th. 1, S. 133 ff., Th. 2, S. 92; Bopp's *Vergleichende Grammatik*, S. 686 ff.

the tone, takes *Seghol* instead of *Tsere*; e. g. יִכָּשֶׁל בָּהּ *he stumbles at it*, Eze. xxxiii. 12; וַיִּעָתֶר לוֹ *and he heard him*, Gen. xxv. 21; comp. וַיֵּעָתֶר אֱלֹהִים *and God heard*, 2 Sam. xxi. 14; Ezr. viii. 23. In a few words, this form with the retracted tone has become the exclusive one, as הִשָּׁמֶר *take heed*, Ex. xxiii. 21; וַיִּלָּחֶם *and he fought*, Num. xxi. 1.

4. For the 1st pers. sing. אֶקְטֹל the form אֶקְטֶל is equally frequent, as אִדָּרֵשׁ *I will be found*, Eze. xiv. 3; אִשָּׁבֵעַ *I swear*, Gen. xxi. 24. Comp. § 69, Rem. 5.

Sect. 52.

PIEL AND PUAL.

1. The characteristic of this conjugation (Arab. *Conj.* II. *qattala*, Aram. קַטֵּל) is the *doubling of the middle stem-letter*. In the active, the Fut. יְקַטֵּל and the Part. מְקַטֵּל (preformatives of which retain their original Sh^eva) are formed, according to the general analogy, from the Inf. and Imp. קַטֵּל. The passive (Pual) has an obscure vowel of the third class after the first stem-letter, and *ă* (Pathach) after the second. In other respects the analogy is the same. In the inflexion of the Preterite of Piël, *Pathach* takes the place of *Tsere* in the 1st and 2nd persons (קִטַּלְתָּ, קִטַּלְתְּ), which properly have for their basis the form קִטַּל. See Rem. 1.

The מ, which occurs also in the succeeding conjugations, as the characteristic of the Part., is connected with מִי *who?* in the sense of *some one*.

Piël and Pual are throughout distinguished by the *Daghesh* in the middle stem-letter. It is omitted only in the following cases: *a*) Always when this letter is a guttural (§ 64, 3). *b*) Sometimes, though rarely, when this letter has Sh^eva (§ 20, 3, *b*), as יְשָׁרֵהוּ Job xxxvii. 3, for יְשַׁרֵּהוּ *he directs it*; שְׁלָחָה *she stretches forth*, for שִׁלְּחָה Eze. xvii. 7; xxxi. 4; then also the omission is at times indicated (§ 10, 2, Rem.) by a Chateph under the *litera dagessanda*; e. g. לֳקָחָה for לָקְחָה *she is taken*, Gen. ii. 23; comp. ix. 14; Judges xvi. 16. In the Fut. and Part. the Sh^eva under the preformatives may always serve as a mark of these conjugations.

2. *Significations of Piël.* *a*) It denotes *intensity* and *repetition* (comp. the *Nomina intensiva* and *iterativa*, which are also formed by doubling the middle stem-letter, § 84, 6—9);* e. g. צָחַק *to laugh*, Piël *to sport, to jest* (to laugh repeatedly); שָׁאַל *to ask*, Piël *to beg*; hence it denotes that the action is *performed upon many*, as קָבַר *to bury* (*one*) Gen. xxiii. 4, Piël *to bury* (*many*) 1 Kings xi. 15.

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* Analogous examples, in which the doubling of a letter has an *intensive* force, are found in the German words, *reichen, recken; streichen* (*stringo*, Anglo-Saxon *streccan*), *strecken*; comp. *Strich, Strecke*; *Wacker*, from *wachen*; others in which it has the *causative* signification, are *stechen, stecken; wachen, wecken*; in Greek τελλω *to bring to an end*, from the stem τέλω *to end*, γεννάω *to beget* and *to bear*, from γένω *to come into being*. The above examples from the German show also that *ch*, when doubled, takes the form of *kk, ck*, in accordance with the laws relating to the Daghesh in Hebrew (§ 13, 3).

(So in Syriac frequently.) This signification of Piël is found with various shades of difference, as פָּתַח *to open*, Piël *to loose*; סָפַר *to count*, Piël *to relate*. With the eager pursuit of an object is connected the influence which the subject of it exerts upon others. Hence, *b*) It has a *causative* signification (like Hiphil), e. g. לָמַד *to learn*, Piël *to teach*. It often takes the modifications expressed by, *to permit*, *to declare* or *to regard*, *to help*, as חִיָּה *to let live*; צִדֵּק *to declare innocent*; יִלֵּד *to assist in child-bearing*. *c*) *Denominatives* are frequently found in this conjugation, which in general mean *to make a thing* (sc. that which the noun expresses), or *to be in any way occupied with it*; as from קֵן *nest*, קִנֵּן *to make a nest*; from עָפָר *dust*, עִפֵּר *to throw dust*, *to dust*. It also expresses the *taking away* or *injuring* the thing or part of which the noun is the name (as in English, *to behead*, *to skin*, *to bone*), e. g. שֵׁרֵשׁ (from שֹׁרֶשׁ *a root*) *to root out*, *extirpate*; זִנֵּב (from זָנָב *tail*) properly *to injure the tail*, hence *to rout the rear* of an army; דִּשֵּׁן *to remove the ashes*. So also in verbs the origin of which cannot be traced to a noun; e. g. סִקֵּל *to stone*, and also *to remove the stones*, sc. from a field.*

The significations of the passive will present themselves spontaneously, e. g. גָּנַב *to steal*, Piël *to steal*, Pual *to be stolen*.

In Piël, the proper and literal signification of a word is often retained, when Kal has adopted a figurative one, the former being the stronger and more prominent idea; e. g. רָפָא in Piël *to stitch up*, in Kal *to heal*; בָּרָא, Piël *to cut*, *to hew out*, Kal *to form*, *to make*; גָּלָה, Piël *to uncover*, Kal *to reveal*.

In intransitive verbs, also, Piël occurs as an intensive form, but only in poetry, as חִתַּת *frangi*, Jer. li. 56; פִּתַּח *to be open*, Is. xlviii. 8; lx. 11; רִוָּה *to be drunken*, Is. xxxiv. 5, 7.

N.B. Rem. 1. The Pret. Piël has frequently (-) in the final syllable, instead of (ֵ), e. g. אִבַּד *to destroy*, שִׁבַּר *to break in pieces*. This occurs especially before *Maqqeph* (Eccles. ix. 15; xii. 9), and in the middle of a period, when other words immediately follow; but at the end of a period, *Tsere* is the more common vowel. Comp. גִּדַּל Is. xlix. 21 with גִּדֵּל Jos. iv. 14; Esth. iii. 1. Some verbs have *Seghol*, as דִּבֶּר *to speak*, כִּפֶּר *to atone*, כִּבֶּס *to wash clothes*.

A single instance of (-) in the *first* syllable (after the manner of the Chaldee) is found in Gen. xli. 51, נִשָּׁה *to cause to forget*, occasioned by the play upon the name מְנַשֶּׁה. Compare the quadriliteral פִּרְשֵׁז, which is analogous in form with Piël (§ 56).

2. The Fut., Inf., and Imp., when followed by *Maqqeph*, generally take *Seghol* in the final syllable, e. g. יְבַקֶּשׁ־לוֹ *he seeks for himself* Is. xl. 20, קַדֶּשׁ־לִי *sanctify to me* Ex. xiii. 2. So in Hithpaël. In the 1st pers. sing. Fut., there occurs, besides אֲקַטֵּל, also in a few cases the form with (ֶ) under א, as אֶזְנֶה Lev. xxvi. 33; and even with (ֵ), as אֵכְעַר Zech. vii. 14 (according to § 23, 4, Rem. 2). With *Var. conv.* we have also וַאֲקַטֵּל for וָאֲקַטֵּל Judges vi. 9. Instead of תְּקַטַּלְנָה are found such forms as תְּקַטַּלְנָה, but only in Is. iii. 16, and xiii. 18.

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* In Arabic, *denominatives* of Conj. II. often express injury done to a member, the removal of vermin or of any injurious thing. This force is not wholly wanting, also, in the simplest Conj. I. Comp. Hebrew Kal שָׁבַר (from שֶׁבֶר) *to buy* and *sell grain*; Lat. *causari*, *prædari*, etc.

3. The Inf. absol. has the special form קַטֹּל, as יַכֹּר *castigando* Ps. cxviii. 18, and in Pual, גֻּנֹּב Gen. xl. 15. But more frequently the form קַטֵּל is used; e. g. Jer. xii. 17; xxxii. 33.

4. In Pual, instead of Qibbuts, is found less frequently Qamets-chatuph, e. g. כְּיָאְדָּם *dyed red* Nah. ii. 4; comp. iii. 7; Ps. lxxii. 20; lxxx. 1. It is merely an orthographic variation when Shureq takes the place of Qibbuts, as יוּלַד Judges xviii. 29.

5. For the Inf. abs. of Pu. there is found גֻּנֹּב Gen. xl. 15. The Inf. constr. does not occur in the regular verb.

6. The Part. Pual sometimes occurs without the prefix מְ; it is then distinguished, like the Part. Niph., only by the *Qamets* in the final syllable, e. g. לָקֹחַ *taken*, 2 Kings ii. 10; comp. יוּלַד for מְיֻלָּד Judges xiii. 8; also Eccles. ix. 12; Hos. i. 6, 8; Prov. xxv. 9.

Sect. 53.

HIPHIL AND HOPHAL.

1. The characteristic of the active is ה with (ַ) or (ָ) prefixed to the stem, and יִ inserted after the second radical. From the Inf. הַקְטִיל are formed the Fut and the Part. יַקְטִיל, מַקְטִיל, for יַהַקְטִיל, מְהַקְטִיל. In the passive, the ה is expressed with an obscure vowel, and the second syllable has *ă* instead of *ī*, as הָקְטַל or הָקְטָל, Fut. יָקְטַל or יָקְטָל, Inf. absol. הָקְטֵל; and in its other forms it follows the general analogy. The inflexion has nothing peculiar, except that in the 1st and 2nd pers. Pret. the יִ is dropped, and Pathach takes its place, as הִקְטִיל, הִקְטַלְתָּ; which is explained by the analogy of the Aramæan (אַקְטֵל) and of the Arabic (أَقْتَلَ), where the יִ is not found. It does not appear to be an essential characteristic of the form, but it has arisen out of a shorter vowel. See Rem. 1.

The *marks* of this conjugation are therefore, in the Pret., Imp., and Inf., the prefix ה; in the Fut. and Part., the vowel under the preformatives, which in Hiphil is *Pathach*, in Hophal, *Qibbuts* or *Qamets-chatuph*.

2. *Significations of Hiphil.* It is properly *causative of Kal*, and in this sense is more frequently employed than Piël (§ 52, 2, *b*), e. g. יָצָא *to go forth*, Hiph. *to bring out of, to lead forth*; קָדַשׁ *to be holy*, Hiph. *to sanctify*. When Kal is transitive, Hiph. takes two accusatives (§ 139, 1). Frequently Piël and Hiphil are both in use in the same signification, as אָבַד *to perish*, Piël and Hiph. *to destroy*; but generally only one of them is found, or they have some difference of signification, as כָּבֵד *to be heavy*, Piël *to honour*, Hiph. *to make heavy*. Intransitive verbs merely become transitive, e. g. נָטָה *to bow* (intrans.), Hiph. *to bow*, *bend*.

The causative and transitive signification of Hiphil is sometimes employed after a mode of conception familiar to the Hebrew, for the expression of ideas, which other languages express by

intransitive verbs. Especially, was any change in one's *habit of body* conceived (and very rightly too) by the Hebrew, as the result of personal agency, and was represented, in the mode of expression, as produced by the individual himself;* e. g. שָׁמַן, Hiph. *to become fat* (properly *to produce fat*); חָזַק and אָמַץ, Hiph. *to become strong* (properly *to develope strength*); עָטַף, Hiph. *to become feeble*. The same analogy applies to עָשַׁר, Hiph. *to become rich* (properly *to make, to acquire, riches*); also especially to words which express *the taking of a new colour*, as הֶאֱדִים *to become red*, הִלְבִּין *to become white*, etc. Moreover, what is merely a *state* or *condition*, becomes, in the Hebrew mode of conception, an *act*; e. g. הֶחֱרִישׁ not *to be silent*, but properly *to keep silence* (*silentium facere*, Plin.); הֶרְגִּיעַ *to lead a quiet life*, הֶאֱרִיךְ *to prolong* (one's stay), *to tarry*. In such cases there is often an ellipsis, as הֵיטִיב *to deal well*, הִשְׁחִית *to do wickedly*, properly *to make good*, or *bad* (sc. דַּרְכּוֹ, דְּרָכָיו, which are often also expressed).

These remarks apply also to *Denominatives*, i. e. the verb often expresses the idea of *producing*, or *putting forth*, that of which the original noun is the name, e. g. הִשְׁרִישׁ *to put forth roots*, הִקְרִין *to put forth horns*. It also expresses the actual use of a member, as הֶאֱזִין *to listen* (properly *to make ears*); תִּלְעִיג *to chatter*, *to slander* (after the same analogy, properly *to make tongue*, *to use the tongue freely*).

The signification of *Hophal*, as of Niphal, may sometimes coincide with that of Kal, e. g. יָכֹל *potuit*, Fut. Hoph. *potens fiet*, i. e. *poterit*.

Rem. 1. Only the Preterite of Hiphil retains always the יְ of the final syllable (in 3rd pers. sing. and plur.); on the contrary, the Inf., Imp., and Fut. frequently take *Tsere* instead of it (in Chaldee the usual form), although usage generally makes a distinction between forms with ī and ē. *Tsere* is in this case only tone-long, and hence in the lengthening of the forms it becomes vocal Sh^{e}va, and, with gutturals, it is changed into *Pathach*.

2. The Inf. absol. has *generally* Tsere, with and without *Yodh*; as הַקְדֵּשׁ Judg. xvii. 3; הַכְבֵּד Ex. viii. 11; הַשְׁמֵיד Amos ix. 8. After the manner of the Chaldee, we have א instead of the ה in אַשְׁכֵּם *mane surgendo*, Jer. xxv. 3. Unfrequent exceptions, in which the form with *Tsere* stands for the Inf. constr., are found in Deut. xxvi. 12; xxxii. 8.

3. The Imp. but seldom takes the form הַקְטֵל (Ps. xciv. 1 in pause, perhaps also Is. xliii. 8); instead of it are employed the shortened and the lengthened forms הַקְטֶל and הַקְטֵילָה, as הַשְׁמֶן *to make fat*, הַקְשִׁיבָה *attend!* The first takes *Seghol* before *Maqqeph*, as הַסְכֶּן־נָא Job xxii. 21. הַקְטִילִי and הַקְטֵלוּ are never shortened.

N.B. 4. In the Fut. of Hiph. the form with *Tsere* for the Jussive is the usual one, as אַל־תַּגְדֵּל *make not great* Obad. 12, יַכְרֵת *let him cut off* Ps. xii. 4, especially with ו *convers.*, as וַיַּבְדֵּל *and he divided* Gen. i. 4. Before Maqqeph this Tsere becomes Seghol, as וַיַּחֲזֵק־בּוֹ *and he held him* Judg. xix. 4. In the plural the forms יַקְטִילוּ, תַּקְטִילוּ stand also for the Jussive and with ו *conv.*, e. g. וַיַּרְבִּיקוּ Judg. xviii. 22: but the ī (after the manner of the Aramæan) sometimes becomes Sh^{e}va, as וַיִּרְכְּבוּ *and they bent* Jer. ix. 2, וַיִּדְבְּקוּ *and they pursued* 1 Sam. xiv. 22; xxxi. 2. The defective mode of writing *Chireq*, e. g. יַשְׁלֵם, is not an essential variation.

5. The form of the Part. with (ֵ) in the *sing.* is doubtful (Is. liii. 3); but perhaps the plurals מַהְלְמִים *dreamers* Jer. xxix. 8, מַעְזְרִים *helpers* 2 Chron. xxviii. 23, are derived from this form. The *fem.* is מַקְטֶלֶת, e. g. מַשְׁגֶּלֶת Lev. xiv. 21. Comp. Gen. xxxv. 8.

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* The verb עָשָׂה *to make*, is employed in the expression of the same ideas, e. g. *to make fat* (*fatness*), for, to produce fat upon his body, Job xv. 27; *to make fruits*, *to make branches*, for, to produce, to put forth, Hos. viii. 7; Job xiv. 9. Compare in Latin, *corpus facere*, Justin. 11, 8; *robur facere*, Hirtius, Bell. Afr. 85; *sobolem*, *divitias*, *facere*, Plin., and in Italian, *far corpo*, *far forze*, *far frutto*.

6. In the Pret. are sometimes found the forms הָכְלַמְנוּ *we have approached* 1 Sam. xxv. 7, and אֶנְאַלְתִּי *I have soiled* (with א for ה, as in Aramæan) Is. lxiii. 3. Comp. Job xvi. 7.

7. In the Fut. and Part. the characteristic ה regularly gives place to the preformatives, as יַקְטִיל, מַקְטִיל, but not to prepositions in the Inf., לְהַקְטִיל, because their connexion with the ground-form is less intimate than that of the preformatives. To both rules there are some few exceptions, as יְהוֹשִׁיעַ *he will save*, Ps. cxvi. 6, for יוֹשִׁיעַ; יְהוֹדֶה *he will praise*, for יוֹדֶה (in verbs פֵּי only; on the contrary לַהֲשָׁמִיעַ for לְהַשְׁמִיעַ Ps. xxvi. 7; לַאֲרִיב for לְהַאֲרִיב *to cause to faint*, 1 Sam. ii. 33. Comp. Is. xxiii. 11; Ps. lxxviii. 17.

N.B. 8. The *tone*, in Hiphil, does not fall on the afformatives וּ, ָה, and ִי. They take it, however, in the Pret. when *Vav conversive* is prefixed, as וְהַבְדִּילָה Ex. xxvi. 33.

9. In the passive (*Hophal*) Pret., Fut., and Part. ŭ (ֻ) is found in the first syllable as well as ŏ (ָ), הָקְטַל, but not so often in the regular verb, e. g. הָיְשְׁבַּב Eze. xxxii. 32, and הָיְשְׁכְּבָה xxxii. 19; הָיְשְׁלַךְ, Part. מְיֻשְׁלָךְ 2 Sam. xx. 21, and הָיְשְׁלַכְתָּ Is. xiv. 19; but verbs עַיִן have ŭ constantly, as הֻגַּד (according to § 9, 9, 2).

10. The Inf. absol. is distinguished by (ּ) in the final syllable; e. g. הָחְתֵּל *fasciando* Eze. xvi. 4, הֻגֵּד *nuntiando* Jos. ix. 24. Of the Inf. constr., as given in the Paradigm, there happens to be no example in the regular verb.

11. For Imperative Hophal, see above, § 46, 1, note.

Sect. 54.

HITHPAEL.

1. This conjugation connects itself with Piël, inasmuch as it prefixes to the form קַטֵּל the syllable הִתְ (Chald. אִתְ, Syr. ܐܶܬ*), which, like הִנְ in Niphal (§ 51, 2, Rem.), has undoubtedly the force of a reflexive pronoun.

2. The ת of the syllable הִתְ in this conj., as also in Hithpoël and Hithpalel (§ 55), suffers the following changes:—

a) When the first radical of the verb is a sibilant (ס, ז, ש), it changes places with ת (§ 19, 5), as הִשְׁתַּמֵּר *to take heed*, for הִתְשַׁמֵּר; הִסְתַּבֵּל *to be burdened*, for הִתְסַבֵּל. A single exception is contained in Jer. xlix. 3. With צ, moreover, the transposed ת is changed into the more nearly-related ט, as הִצְטַדֵּק *to justify one's self* for הִצְתַּדֵּק.

b) Before ד, ט, and ת, it is assimilated (§ 19, 2), e. g. הִדַּבֵּר *to converse*, הִטַּהֵר *to cleanse one's self*, הִתַּמֵּם *to conduct one's self uprightly*; sometimes also before נ and כ, as הִנַּבֵּא *to prophesy*, elsewhere הִתְנַבֵּא; הִכּוֹנֵן for הִתְכּוֹנֵן *to make one's self ready*. Once before ז Is. i. 16, before שׁ Eccl. vii. 16, before ר Is. xxxiii. 10.

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* See also in Hebrew אֶתְחַבַּר 2 Chron. xx. 35.

3. *The significations of Hithpaël.* *a*) Most frequently it is *reflexive*, but chiefly *of Piël*, as הִתְקַדֵּשׁ *to sanctify one's self*, הִתְנַקֵּם *to avenge one's self*, הִתְאַזֵּר *to gird one's self*. Then further it means, *to make one's self that* which is expressed by the first conjugation; hence, *to conduct one's self* as such, *to show one's self*, *to imagine one's self*, *to affect*, to be such; properly *to make one's self* so and so, *to act* so and so; e. g. הִתְגַּדֵּל *to make one's self great*, *to act proudly*, הִתְחַכֵּם *to show one's self cunning*, *crafty*; also, Eccles. vii. 16, *to think one's self wise*; הִתְעַשֵּׁר *to make*, i. e. *to feign*, *one's self rich*. Its signification sometimes coincides with that of Kal, and both forms are in use with the same meaning, e. g. אָבַל, Kal *to mourn*, is found only in poetry; Hithp. in the same sense, is more common in prose, and even takes an accusative (§ 138, 2, Rem. 1). *b*) It expresses *reciprocal action* (like Niph. § 51, 2, *b*), as הִתְרָאָה *to look upon one another*, Gen. xlii. 1. More frequently *c*) It expresses what one does indirectly *to* or *for himself* (comp. Niph. § 51, 2, *c*). It has then an active signification, and governs an accusative, e. g. הִתְפַּשֵּׁט *exuit sibi* (*vestem*), הִתְפַּתַּח *solvit sibi* (*vincula*). So without the accusative הִתְהַלֵּךְ *to walk about for one's self* (*ambulare*). Only seldom *d*) It is *passive*, e. g. הִתְפַּקֵּד *to be numbered*, *mustered*, Judges xx. 15, 17; xxi. 9. Comp. Niphal, § 51, 2, *d*. So הִשְׁתַּכַּח *to be forgotten*, Eccl. viii. 10.

The passive *Hothpaal* is found only in the few following examples: הָתְפְּקְדוּ (so always for הָתְפֻּקְדוּ) *they were mustered*, Numb. i. 47; ii. 33; הִשְׁתַּטְּאוּ *to be rendered unclean*, Deu. xxiv. 4; הָכְּבְּסוּ *to be washed*, Lev. xiii. 55, 56; הָדְּשְׁנָה *it is smeared with fat*, Is. xxxiv. 6.

Denominatives with the reflexive signification are: הִתְיַהֵד *to embrace Judaism* (*make one's self a Jew*), from יְהוּד, יְהוּדָה *Jew*; הִצְטַיֵּד *to supply one's self with food for a journey*, from צֵידָה.

N.B. Rem. The Preterite, as in Piël, has frequently *Pathach* in the final syllable, as הִתְחַזַּק *to be strengthened*, 2 Chron. xiii. 7; xv. 8. Final *Pathach* occurs also in the Fut. and Imp., as יִתְחַכַּם *he deems himself wise*, Eccles. vii. 16; הִתְקַדַּשׁ *sanctify thyself*, Jos. iii. 5. In *pause* these forms take Qamets, as יִתְאַבָּל Eze. vii. 27, יִתְלַבָּדוּ Job xxxviii. 30. With the form in Piël תְּקַשַּׁלְנָה (§ 52, Rem. 2) comp. Hithp. תִּתְהַלַּכְנָה Zech. vi. 7

Sect. 55.

UNUSUAL CONJUGATIONS.

Of the unusual conjugations (§ 40, 2) some are connected, in form, with Piël, and are made by the doubling or the repetition of one or more stem-letters, or by the lengthening of a vowel, i. e. by changes *within* the stem itself; others are analogous to Hiphil, and are formed by the addition of prefix letters or syllables. To the former class, besides a *passive* distinguished by the vowels, belongs also a *reflexive* form with the prefix הִתְ, after the analogy of Hithpaël.

Those which are analogous to Piël, and which follow it in their inflexion, are—

1. *Poël;* as קוֹטֵל, *pass.* Poal קוֹטַל, *reflex.* Hithpoël הִתְקוֹטֵל (corresponding to Conj. III. and IV. in the Arabic *qâtala, qûtila, taqâtala*), *Fut.* יְקוֹטֵל, *Part.* מְקוֹטֵל, *Fut. pass.* יְקוֹטַל, etc. In the regular verb it but very seldom occurs. Unquestionable examples are: Part. מְשֹׂפְטִי *my opponent at law*, Job ix. 15; יוֹדַעְתִּי *I have appointed*, 1 Sam. xxi. 3 (unless we should read הוֹדַעְתִּי); שׁוֹרֵשׁ *to take root, denom.* from שֹׁרֶשׁ *root.* In verbs ע״ע (§ 67) it is more frequent, e. g. הוֹלֵל, סוֹבֵב, הוֹנֵן.

The *signification* of Poël is, like that of Piël, often causative of Kal. Sometimes both Poël and Piël are in use in the same signification, as רוֹצֵץ and רִצֵּץ *to oppress;* sometimes each has its peculiar modification of meaning, as סִבֵּב *to turn about, to change;* סוֹבֵב *to go about, to surround;* הִלֵּל *to exult,* הוֹלֵל *to make foolish* (from הלל *to be brilliant*, but also *to be vainglorious, foolish*); חִנֵּן *to make pleasant,* חוֹנֵן *to commiserate;* שֵׁרֵשׁ *to root out,* שׁוֹרֵשׁ *to take root.*

With קוֹטֵל is connected the formation of quadriliterals by the insertion of a consonant at the end of the first syllable, as קִרְטֵל (§ 30, 3).

2. *Pilel, Pulal, Hithpalel;* as קִטְלֵל and קִטְלַל, *pass.* קֻטְלַל, *reflex.* הִתְקַטְלֵל, like the Arabic Conj. IX. *iqtalla*, and XI. *iqtâlla*, used especially of permanent states or conditions, e. g. of colours, as שַׁאֲנַן *to be at rest,* רַעֲנַן *to be green; pass.* אֻמְלַל *to be withered;* but of these verbs there is no example in Kal. It is more frequent in verbs ע״ו, where it takes the place of Piël and Hithpaël (§ 72, 7).

3. *Pealal;* as קְטַלְטַל, with repetition of the last two stem-letters, used especially of slight motions repeated in quick succession, e. g. סְחַרְחַר *to go about with quick motion*, hence (of the heart) *to palpitate*, Ps. xxxviii. 11, from סָחַר *to go about; pass.* חֳמַרְמַר *to ferment with violence, to make a rumbling sound*, Lam. i. 20. Nouns of this form are *diminutives* (§ 84, 23). Nearly related to this is—

4. *Pilpel*, formed from verbs ע״ע and ע״ו, by doubling both of the essential stem-letters; as סִבְסֵב, from סַב=סָבַב; כִּלְכֵּל, from כָּל (כול). This also is used of motion rapidly repeated, which all languages are prone* to express by repetition of the same sound, צִפְצֵף *to chirp,* צִלְצֵל *to tinkle,* גַּרְגַּר *to gurgle,* עִפְעֵף *to flutter* (from עוּף *to fly*).

With Hiphil are connected—

5. *Tiphel;* as תִּקְטֵל, with ת prefixed, as תִּרְגֵּל *to teach one to walk, to lead* (*denom.* from רֶגֶל *a foot*); in a stem of ל״ה, תַּחֲרָה, *Fut.* יְתַחֲרֶה *to vie with*, Jer. xii. 5; xxii. 15 (from חָרָה *to be ardent, eager*). The Aramæan has a similar form, תַּרְגֵּם *to interpret.*

6. *Shaphel;* as שַׁקְטֵל, frequent in Syriac, as שַׁלְהֵב *to flame*, from להב. In Hebrew it is found only in the noun שַׁלְהֶבֶת *flame*, § 84, No. 35.

* * * *

Forms of which single examples occur:—7. קִטְלַט, *pass.* קֻטְלַט; as מְחֻסְפָּס *scaled off, having the form of scales* Ex. xvi. 14, from חָסַף, חָשַׂף *to peel, to shell.*—8. קַטְקַל, as זַרְזִיף *a violent rain*, from זָרַף. —9. נִתְקַטֵּל (frequent in the Rabbinic), a form compounded of Niphal and Hithpaël, found in the examples נִוַּסְּרוּ for נִתְוַסְּרוּ *they suffer themselves to be warned* Eze. xxiii. 48, נִכַּפֵּר for נִתְכַּפֵּר *to be expiated* Deut. xxi. 8.

We may mention also, as worthy of notice,—10. the form חֲצוֹצֵר *to sound the trumpet*, commonly

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* Compare *tinnio, tintinnus*, and in German *Ticktack, Wirrwarr, Klingklang* [our *ding dong*]. The repetition of the same letter in verbs ע״ע produces also the same effect; as in לָקַק *to lick,* דָּקַק *to beat,* טָפַף *to trip along.* Other languages express the same thing by *diminutive* forms; comp in Lat. the termination *-illo*, as in *cautillo*, in Germ. *-eln, ern*, in *flimmërn, trillern, tröpfeln* [comp. our *drip, dribble*]. Hence we may explain the relation, mentioned under No. 3, between these forms and the *diminutives.*

derived from the stem חצר. But it is probably a *denom.* from חֲצוֹצְרָה *a trumpet*, an *onomatopoetic* form like the old Latin *taratantara*=*tuba*. Ennius apud Servium ad Æn. 9, 503.

Sect. 56.

QUADRILITERALS.

Of the formation of quadriliterals we have already spoken (§ 30, 3). The few verbs of this kind (of nouns there are more) are formed after the analogy of Piël, once after Hiphil. The following are all the examples that occur:—

Pret. פִּרְשׂוּ *he spread out*, Job xxvi. 9 (with *Pathach* in the first syllable, as in Chaldee). *Fut.* יְכַרְסְמֶנָּה *he will devour it*, Ps. lxxx. 14. *Pass.* רֻטַּשׁ *to become green again*, Job xxxiii. 25. *Part.* מְיֻכְרָכָל *girded*, 1 Chr. xv. 27. After Hiphil הִשְׂמְאִיל contracted הִשְׂמִאיל *to turn to the left* (denominative from שְׂמֹאל), Gen. xiii. 9, and other places.

C. REGULAR VERB WITH PRONOMINAL SUFFIXES.*

Sect. 57.

The accusative of the personal Pronoun which follows a verb active may be expressed *a*) by a distinct word, אֵת (the sign of the accusative), with the *suffix* (§ 117, 2), as קָטַל אֹתוֹ (*he has killed him*); or *b*) by a mere *suffix*, as קִטָּלַהוּ or קִטָּלוֹ (*he has killed him*). The second method is the usual one (§ 33), and it is only of it we now treat.†

This matter embraces two points, viz., the form of the suffix, and the changes in the verbal form in consequence of appending it. The former is exhibited in § 58, and the latter in §§ 59—61.

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* We treat of this subject here in connexion with the regular verb, in order to show in it the general analogy. As to the irregular verbs, the mode of shortening their forms before the suffixes will be noticed under each class.

† On the cases where the former must be employed, see § 121, 4, Rem.

C. REGULAR VERB WITH SUFFIXES. §§ 57—61.

Suffixes *for*	1 *Sing.*	2 *Sing. m.*	2 *Sing. f.*	3 *Sing. m.*	3 *Sing. f.*	1 *Plur.*	2 *Plur. m.*	2 *Plur. f.*	3 *Plur. m.*	3 *Plur. f.*
Pret. *Kal.* 3. *m.*	קְטָלַנִי	קְטָלְךָ	קְטָלֵךְ	קְטָלֵהוּ / קְטָלוֹ	קְטָלָהּ	קְטָלָנוּ	קְטָלָכֶם	קְטָלְכֶן	קְטָלָם	קְטָלָן
3. *f.*	קְטָלַתְנִי	קְטָלַתְךָ	קְטָלָתֵךְ	קְטָלַתְהוּ / קְטָלָתּוֹ	קְטָלָתָה	קְטָלַתְנוּ	קְטָלַתְכֶם	קְטָלַתְכֶן	קְטָלָתַם	קְטָלָתַן
2. *m.*	קְטַלְתַּנִי / קְטַלְתָּנִי	—	—	קְטַלְתָּהוּ / קְטַלְתּוֹ	קְטַלְתָּה	קְטַלְתָּנוּ	—	—	קְטַלְתֶּם	קְטַלְתֶּן
2. *f.*	קְטַלְתִּינִי	—	—	קְטַלְתִּיהוּ / קְטַלְתִּיו	קְטַלְתִּיהָ	קְטַלְתִּינוּ	—	—	קְטַלְתֵּים	קְטַלְתֵּין
1. *c.*	—	קְטַלְתִּיךָ	קְטַלְתִּיךְ	קְטַלְתִּיו	קְטַלְתִּיהָ	—	קְטַלְתִּיכֶם	קְטַלְתִּיכֶן	קְטַלְתִּים	קְטַלְתִּין
Plur. 3. *c.*	קְטָלוּנִי	קְטָלוּךָ	קְטָלוּךְ	קְטָלוּהוּ	קְטָלוּהָ	קְטָלוּנוּ	קְטָלוּכֶם	קְטָלוּכֶן	קְטָלוּם	קְטָלוּן
2. *m.*	קְטַלְתּוּנִי	—	—	קְטַלְתּוּהוּ	קְטַלְתּוּהָ	קְטַלְתּוּנוּ	—	—	קְטַלְתּוּם	קְטַלְתּוּן
1. *c.*	—	קְטַלְתִּיךָ	קְטַלְתִּיךְ	קְטַלְתִּיהוּ	קְטַלְתִּיהָ	—	קְטַלְתִּיכֶם	קְטַלְתִּיכֶן	קְטַלְתִּים	קְטַלְתִּין
Inf. *Kal.*	קְטֹלִי / קְטָלְנִי	קְטָלְךָ / קָטְלֵךְ	קָטְלֵךְ	קָטְלוֹ	קָטְלָהּ	קָטְלֵנוּ	קָטְלָכֶם / קָטְלְכֶם	קָטְלָכֶן	קָטְלָם	קָטְלָן
Imp. *Kal.*	קָטְלֵנִי	—	—	קָטְלֵהוּ	קָטְלָהּ / קָטְלֶהָ	קָטְלֵנוּ	—	—	קִטְלֵם	—
Fut. *Kal.* 3. *m.*	יִקְטָלֵנִי	יִקְטָלְךָ	יִקְטָלֵךְ	יִקְטָלֵהוּ	יִקְטָלֶהָ / יִקְטָלָהּ	יִקְטָלֵנוּ	יִקְטָלְכֶם	יִקְטָלְכֶן	יִקְטְלֵם	יִקְטְלֵן
3. *m.* with Nun epenthet.	יְקַטְּלֵנִי	יְקַטֶּלְךָ	—	יְקַטְּלֵנּוּ	יְקַטְּלֶנָּה	יְקַטְּלֵנוּ	—	—	—	—
Plur. 3. *m.*	יִקְטְלוּנִי	יִקְטְלוּךָ	יִקְטְלוּךְ	יִקְטְלוּהוּ	יִקְטְלוּהָ	יִקְטְלוּנוּ	יִקְטְלוּכֶם	יִקְטְלוּכֶן	יִקְטְלוּם	יִקְטְלוּן
Pret. *Pïel*	קִטְּלַנִי	קִטֶּלְךָ	קִטְּלֵךְ	לִטֵּלוֹ	קִטְּלָהּ	קִטְּלָנוּ	קִטֶּלְכֶם	קִטֶּלְכֶן	קִטְּלֵם	קִטְּלֵן

Sect. 58.

THE SUFFIX OF THE VERB.

1. The *suffixes* appended to the verb express the accusative of the *personal Pronoun;* and they are the following:—

	Singular.		*Plural.*	
1.	*comm.* נִי; ־ִנִי; ־ִנִי	*me.*	1. *comm.* נוּ, נוּ, ־ֻנוּ	*us.*
2.	*m.* ךָ, ־ָךָ (*khā*), in *pause* ־ָךָ; *f.* ךְ, ־ֵךְ, ־ֶךְ, ־ֶךְ	*thee.*	2. *m.* כֶם, ־כֶם; *f.* כֶן, ־כֶן	*you.*

Singular.	*Plural.*
3. *m.* הוּ, וֹ; ֻהוּ, (הֹ), וֹ; ֵהוּ *him.*	3. *m.* הֶם,* ם; ָם (contr. from ָהֶם), ַם, ֵם (contr. from ֵהֶם), ֶם, poet. מוֹ, ֻמוֹ, ֵמוֹ *them.*
f. הָ; ָהּ; ֶה	*f.* הֶן,* ן; ָן, ַן, ֵי

2. These suffixes clearly are, for the most part, *shortened forms of the personal Pronoun*, and only some of them require explanation.

In the suffix of the 2nd person (ךָ, כֶם, כֶן) the basis appears to be a lost form of the pronoun אַתָּה with כ† instead of ת (אַנְכָּה, אַכָּה; אַכֶּם), which was employed here in order to distinguish the suffixes from the afformatives of the Preterite (§ 44, 1).

In the 3rd person *masc.*, out of ָהוּ, by rejecting the feeble *h*, there arose *ā-u*, and thence *ô* (§ 23, 5), usually written וֹ, much more seldom הֹ. In the *fem.*, the suffixes from הִיא ought, according to analogy, to sound הָ, ָהָ, ֶהָ; but instead of ָהָ, we have, for the sake of euphony, simply ָהּ, where the ה is regularly a consonant, and therefore marked with *Mappiq*.

Once (Eze. xli. 15) הָא stands for הָ, as in Chaldee and Arabic.

3. The *variety* in the forms of the suffixes was occasioned by the regard had to the form and tense of the verb which received them. Thus, *three forms* of almost every suffix may be distinguished:

a) One beginning with the consonant itself, as נִי, הוּ, נוּ, (הֶם), ם, etc. This is appended to verbal forms which end with a vowel, as קְטָלוּנִי, קְטַלְתִּיהוּ.

b) A second and a third, with the so-called *union-vowels*‡ (ַנִי, ֵנִי) for the verbal forms which end with a consonant (for the exception, see § 59, Rem. 3): with the union-vowel *a* for the forms of the Preterite, as קְטָלַנִי, קְטָלָנוּ, קְטָלָם; with the *union-vowel e* (rarely *a*) for the forms of the Future and Imperative, as יִקְטְלֵהוּ, קָטְלֵם. To the Preterite belongs also the suffix וֹ, as having originated

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* הֶם occurs very seldom as *verbal* suffix (Deut. xxxii. 26); הֶן not at all. Yet they are given in the list as being ground-forms, which frequently occur with nouns and prepositions.

† Traces of this lost form appear still in the afformatives of the Æthiopic Preterite, as *qatalka* (thou hast killed), and also in the Samaritan (see Gesenii *Anecdota Orientalia*, p. 43). Comp. what was said in § 44, 1, on קָטַלְתִּי. The forms with *t* and *h* are not unfrequently interchanged in languages generally (see § 33, 3, note).

‡ We retain the common name *union-vowel* [Bindevocal], although it rests on a rather superficial view, and is somewhat vague. These union-sounds seem, for the most part, to be residues of ancient terminations of the verb, like *i* in קְטַלְתִּיהוּ. Take, for example, the Hebrew form *qᵉtal-ani*, when compared with the Arabic *qatala-ni*; and, on the other hand, the Heb. *qᵉtalatni* and the Arab. *qatalatni*.

from ־ָהוּ. With ךָ, כֶם, כֶן, the uniting sound is only a half vowel (*vocal Sh^eva*), as ־ְךָ, ־ְכֶם, ־ְכֶן, e. g. קְטָלְךָ (*q^etāl^ekhā*); or when the final consonant of the verb is a guttural, ־ֲךָ, e. g. שְׁלָחֲךָ. In *pause*, this Sh^eva becomes *Seghol* with the tone ־ֶךָ.

Rem. 1. As *rare* forms, may be mentioned: *sing.* 2nd pers. *m.* כָה 1 Kings xviii. 44, in *pause* ־ָךְ Is. lv. 5, and ־ֶכָּה Prov. ii. 11; *fem.* כִי, ־ֵכִי Ps. cxxxvii. 6, and in the later Psalms frequently. (־ֵךְ, contrary to the rule, appended to the Pret. in Judges iv. 20.)—In the 3rd pers. *masc.* ה Ex. xxxii. 25, Num. xxiii. 8; *fem.* ־ָה without *Mappiq* Num. xv. 28, Jer. xliv. 19.—The forms מוֹ, ־ָמוֹ, ־ֵמוֹ, are strictly poetic (except Ex. xxiii. 31); instead of מוֹ, we find מוּ once in Ex. xv. 5. On the origin of these forms, see § 32, Rem. 7.

2. By comparing these suffixes of the verb with the suffixes of the noun (§ 91), we discover: *a*) There is here a greater variety of forms than there (because the forms and relations of the verb are themselves more various); *b*) the verbal suffix, where it differs from that of the noun, is longer, as נִי, ־ַנִי, ־ֵנִי, *me*, ־ִי *my*. The reason is, that the object of the verb is less closely connected with it than the possessive pronoun is with the noun; on which account, also, the former may even be expressed by a separate word (§ 117, 2).

4. The suffix gains still more strength, when instead of the union-vowels there is inserted a union-syllable, ־ַנ, ־ֶנ (commonly called *Nun epenthetic*, but better *Nun demonstrative*), which, however, occurs only in the Future and in *pause*, e. g. יְבָרְכֶנְהוּ *he will bless him* (Ps. lxxii. 15), יְכַבְּדָנְנִי *he will honour me* (Ps. l. 23). This *Nun* is, however, for the most part incorporated with the suffixes, and hence we have a new series of forms, viz.—

1*st pers.* ־ַנִּי, ־ֶנִּי, for ־ַנְנִי, ־ֶנְנִי;
2*nd pers.* ־ֶךָּ, once ־ֶנְךָ (Jer. xxii. 24);
3*rd pers.* ־ֶנּוּ for ־ֶנְהוּ, also נוֹ (Num. xxiii. 13); *fem.* ־ֶנָּה for ־ֶנְהָ;
1*st pers. plur.* ־ֶנּוּ for ־ֶנְנוּ.

In the other persons this *Nun* does not occur.

Rem. The forms with *Nun* distinctly written are rare, only poetic (Jer. v. 22), and do not occur at all in 3 *fem.* sing. and 1 *plur.* The contracted forms (with the *Nun* assimilated) are rather frequent, especially in pause.

N.B. This *Nun* is of a demonstrative nature, and belongs to the appended accusative of the personal pronoun, to which it serves to direct attention as to the object of the verb. This *Nun* is frequent in Chaldee; in Samaritan it is appended also to the Preterite, and in similar cases even a ת inserted. In the Syriac there is a *Yodh* with consonant power used in the same way.

Sect. 59.

THE PRETERITE WITH PRONOMINAL SUFFIXES.

1. The endings (*afformatives*) of the Preterite have in part a different form, when connected with the suffixes; viz.—

a) In the 3 *sing. fem.* ־ַת, ־ָת, the original feminine-ending, for ־ָה;

b) 2 *sing. masc.* besides תְּ also תִ to which the union-vowel is attached, but the only clear instance of it is with נִי־;*

c) 2 *sing. fem.* תִּי, likewise an older form for תְּ (comp. אַתִּי, קְטַלְתִּי, § 32, Rem. 4; § 44, Rem. 4). This form is to be distinguished from the 1st pers. sing. only by the context.

d) 2 *plur. masc.* תּוּ for תֶּם, which is explained by the Arabic *antum*, *qataltum*, Chald. אַתּוּן, קְטַלְתּוּן for אַתֶּם, קְטַלְתֶּם (§ 32, Rem. 5). Of the *fem.* קְטַלְתֶּן with suffixes there is no instance, but probably it took the same form as the masc.

We exhibit, first, the forms of the Preterite in *Hiphil* as they appear in connexion with suffixes, because here no further change takes place in the stem itself, except as to the tone (see No. 2):

Sing.		*Plur.*	
3 *m.*	הִקְטִיל	3 *c.*	הִקְטִילוּ
3 *f.*	הִקְטִילַת		
2 *m.*	הִקְטַלְתָּ, הִקְטַלְתָּ	2 *m.*	הִקְטַלְתּוּ
2 *f.*	הִקְטַלְתְּ, הִקְטַלְתִּי		
1 *c.*	הִקְטַלְתִּי	1 *c.*	הִקְטַלְנוּ

The beginner is recommended to practise first the manner of connecting the suffixes with this Hiphil-form, and then to apply himself to that with the Pret. of Kal. (See No. 2.)

2. The tone inclines towards the appended suffix, so that it never remains on the stem itself. And this occasions, particularly in the Preterite of *Kal*, certain vowel changes, in consequence of which the following forms present themselves:—

Sing.		*Plur.*	
3 *m.*	קָטַל (קְטַל, Rem. 1)	3 *c.*	קָטְלוּ
3 *f.*	קָטְלָת		
2 *m.*	קָטַלְתָּ (קְטַלְתָּ, Rem. 4)	2 *m.*	קְטַלְתּוּ
2 *f.*	קָטַלְתְּ (קְטַלְתִּ, Rem. 4)		
1 *c.*	קָטַלְתִּי	1 *c.*	קָטַלְנוּ

These forms are exhibited in connexion with all the suffixes in Paradigm C. It will be seen there, too, how the *Tsere* in *Piël* changes sometimes into *Seyhol*, and sometimes into *vocal Sh'va*.

Rem. 1. The *suffixes* for the 2nd pers. pl., כֶּם and כֶן, are (together with הֶם and הֶן) rather weightier [more strongly accented] forms than the others, and hence are called *grave suffixes*. They always have the tone, and cause in the 3 *m. sing.* of Pret. Kal a greater shortening than the others (called *light suffixes*), e. g. קְטָלָךְ, קְטָלָכֶם. This difference has still greater effect in the case of *nouns* (§ 91).

* The short *a* here belongs probably also to the form of the verb itself. See the preceding § 3, *h*, note.

2. In the 3 *sing. masc.* קְטָלָהוּ is also contracted into קְטָלוֹ, according to § 23, 5, and so likewise in the 2 *sing. masc.* קְטַלְתָּהוּ into קְטַלְתּוֹ.

3. The 3 *sing. fem.* קְטָלַת (=קָטְלָה) has the twofold peculiarity, *a*) that the ending *ath* constantly draws the tone to itself, except with כֶם and כֶן (see Rem. 1), and then takes the suffixes that make a syllable of themselves (נִי, ךָ, הוּ, הָ, נוּ, כֶם, כֶן) without a union vowel, contrary to the general rule (§ 58, 3, *a*); *b*) with the other suffixes the union-vowel is indeed adopted, but the tone is drawn back to the penultima, so that they appear with shortened vowels (ֶךָ, ַם e. g. אֲהֵבָתֶךָ *she loves thee* Ruth iv. 15, שְׂרָפָתַם *it burneth them* Is. xlvii. 14, גְּנָבָתַם *she has stolen them* Gen. xxxi. 32. For ַתְנִי ַתְךָ etc., we find in *pause* ָתְנִי Ps. lxix. 10, ָתְךָ Cant. viii. 5, and also without *pause*, for the sake of correspondence in sound, חִבְּלָתְךָ (*she has born thee*) in the same verse (Cant. viii. 5). The forms קְטָלַתּוּ, קְטָלַתָּה are *contr.* from קְטָלַתְהוּ, קְטָלַתְהָ after the analogy of ֶנּוּ, for ֶנְהוּ (§ 57, 4).

4. In the 2 *sing. masc.* קְטַלְתָּ is always used, and the suffixes have no union-vowel, except in קְטַלְתַּנִי, from קְטַלְתְּ and ַנִי, e. g. חֲקַרְתַּנִי *thou searchest me* Ps. cxxxix. 1, but also עֲזַבְתָּנִי *thou hast forsaken me* Ps. xxii. 2. In the 2 *sing. fem.* תִּי is written also defectively יְלִדְתִּנוּ Jer. xv. 10; Cant. iv. 9; Ex. ii. 10; instead of it the *masc.* form is also used הִשְׁבַּעְתָּנוּ *thou* (fem.) *adjurest us* Cant. v. 9; Jos. ii. 17; and with *Tsere* הוֹרַדְתֵּנוּ *thou* (fem) *hast let us down* Jos. ii. 18.

5. From a verb *middle O* we have יְכָלְתִּיו *I have subdued him* Ps. xiii. 5, with a shortened *o* in a syllable that has lost the tone (§ 44, Rem. 3).

Sect. 60.

FUTURE WITH PRONOMINAL SUFFIXES.

In the forms of the Future, which end with the last stem-letter, the vowel *o* of the final syllable is shortened generally to *simple Sh^eva vocal* (ְ), at times to *Chateph-qamets* (ֳ) Jer. xxxi. 33; but to *Qamets-chatuph* (ָ) before ךָ, כֶם, כֶן. Instead of תִּקְטֹלְנָה the form תִּקְטְלוּ* is used as 2nd and as 3rd person, Cant. i. 6; Jer. ii. 19; Job xix. 15. The form with *Nun demonstrative* (§ 58, 4) is specially adopted at the end of the clause or period.

N.B. Rem. 1. Verbs with *Fut. A* (to which belong all that have a *guttural* for the 3rd radical, § 65) retain the full *A* in the *Fut.* and *Imp.*, and the *Pathach*, when it comes to stand in an open syllable, is lengthened into *Qamets*, e. g. שְׁלָחֵנִי *send me* Is. vi. 8, יִלְבָּשֵׁנִי *it put me on* Job xxix. 14, יִגְאָלוּהוּ *let them demand it back* Job iii. 5.

2. Occasionally, as exceptions, *suffixes* occur also in the Future, with the union-vowel *a*, as יִלְבָּשָׁם Ex. xxix. 30; comp. ii. 17; Gen. xix. 19; xxix. 32.

3. The *suffixes* are at times appended also to the plural forms in וּן, e. g. תְּדַכְאוּנַנִי *ye crush me*, Job xix. 2; elsewhere always without a union-vowel יִמְצָאוּנְנִי *they will find me*, Prov. i. 28; Is. lx. 7, 10; Jer. v. 22.

4. In *Pïël*, the *Tsere* of the final syllable, like the *Cholem* in *Kal*, becomes Sh^eva; but before the suffixes ךָ, כֶם, כֶן it is only shortened into *Seghol*, e. g. יְקַבֶּצְךָ *he will gather thee*, Deut. xxx. 4; more rarely into *Chireq*, as אֲאַמִּצְכֶם *I will strengthen you*, Job xvi. 5; comp. Ex. xxxi. 13; Is. xxv. 1.

5. In *Hiphil*, the *Chireq* remains, as תַּלְבִּישֵׁנִי *thou clothest me*, Job x. 11; and only rarely are to be met with forms like תַּעְשְׁרֶנָּה *thou enrichest it*, Ps. lxv. 10; 1 Sam. xvii. 25. Comp. § 53, Rem. 1.

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* This form is also found as *feminine* without a suffix, Jer. xlix. 11; Eze. xxxvii. 7.

Sect. 61.

INFINITIVE, IMPERATIVE, AND PARTICIPLE WITH SUFFIXES.

1. The *Infinitive* of a *verb active* can be construed with an accusative, and then it takes the *verbal suffix* (i. e. the *acc.* of the personal pronoun), as קָטְלֵנִי *to kill me;* but as a *noun* it can take also the *nominal suffix* (the *genitive*), as קָטְלִי *my killing* (see § 133, 1, 2). In either case it assumes the form קָטֶל, with the *o* drawn backward (comp. the *segholate nouns* of the form קֹטֶל, with which קִטֵּל is nearly related, § 84, No. 10, 11, and § 93, Parad. VI.).

Rem. 1. The *Inf.* of the form שְׁכַב becomes with suffixes שְׁכָבָה Gen. xix. 33, like nouns of the form דְּבַשׁ.

2. Before דְּ, כֶּם, כֶּן, forms are found which depart from the analogy of *segholate nouns*, e. g. אֲכָלְכֶם *your eating* Gen. iii. 5, עֲמָדְךָ *thy standing* Obad. 11; but, as conformable to this analogy, are to be regarded קְצֻרְכֶם *your harvesting* Lev. xix. 9, and מָאֳסְכֶם (*mŏ-ŏs^{e}-khĕm*) *your contemning* Is. xxx. 12.

2. What has been said of the *Inf.* is applicable also to the leading form קָטֶל of the *Imp.* The forms קִטְלִי, קִטְלוּ, which are not presented in the Paradigm, suffer no change. For the *fem.* קִטְלָנָה is substituted the masculine form קִטְלוּ, as in the Future. On שְׁלָחֵנִי, see § 60, Rem. 1. In the Imp. of *Hiphil*, not the form הַקְטֵל, but הַקְטִיל is used; e. g. הַקְרִיבֵהוּ *offer it*, Mal. i. 8.

3. In the *Participles*, the shortening of the vowels is the same as in *nouns* of the like form, e. g. קֹטֵל, מְקַטֵּל, according to § 93, Parad. VII.

On the difference between קִטְלִי and קִטְלֵנִי, see § 135, 2.

II. THE IRREGULAR VERB.*

A. VERBS WITH GUTTURALS.

Sect. 62.

Verbs which have a guttural for one of the three stem-letters are governed, in their deviations from the regular verb, by the general principles laid down in § 22. Of course א and ה come under consideration here only when they retain their power as consonants, and are not mere substitutes for vowels; ר also partakes only in part of these anomalies (§ 22, 4). For convenient representation, we

* See the general view of the classes, in § 41.

distinguish the cases in which the guttural is the first, second, or third stem-letter. The following three Paradigms, D, E, and F, where those conjugations, which are wholly regular, are omitted, exhibit their inflexions, and the following sections explain them more fully:—

TABLES OF THE VERBS WITH GUTTURALS.

D. VERB PE GUTTURAL. § 63.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PRET. 3. *m.*	עָמַד	נֶעֱמַד	* הֶעֱמִיד	* הָעֳמַד
3. *f.*	עָמְדָה	נֶעֱמְדָה	* הֶעֱמִידָה	* הָעְמְדָה
2. *m.*	עָמַדְתָּ	נֶעֱמַדְתָּ	הֶעֱמַדְתָּ	הָעְמַדְתָּ
2. *f.*	עָמַדְתְּ	נֶעֱמַדְתְּ	הֶעֱמַדְתְּ	הָעְמַדְתְּ
1. *c.*	עָמַדְתִּי	נֶעֱמַדְתִּי	הֶעֱמַדְתִּי	הָעְמַדְתִּי
Plur. 3. *c.*	עָמְדוּ	נֶעֶמְדוּ	הֶעֱמִידוּ	הָעְמְדוּ
2. *m.*	עֲמַדְתֶּם	נֶעֱמַדְתֶּם	הֶעֱמַדְתֶּם	הָעְמַדְתֶּם
2. *f.*	עֲמַדְתֶּן	נֶעֱמַדְתֶּן	הֶעֱמַדְתֶּן	הָעְמַדְתֶּן
1. *c.*	עָמַדְנוּ	נֶעֱמַדְנוּ	הֶעֱמַדְנוּ	הָעְמַדְנוּ
INF. *constr.*	* עֲמֹד	* הֵעָמֵד	* הַעֲמִיד	
INF. *absol.*	עָמוֹד	* נֵעָמוֹד	* הַעֲמֵיד	* הֳעָמֵד
IMP. *m.*	* עֲמֹד	* חֲזַק	* הַעֲמֵד	* הַעֲמֵד
f.	עִמְדִי	חִזְקִי	הַעֲמִידִי	הַעֲמִידִי
Plur. m.	עִמְדוּ	חִזְקוּ	הַעֲמִידוּ	הַעֲמִידוּ
f.	* עֲמֹדְנָה	* חֲזַקְנָה	הַעֲמֵדְנָה	הַעֲמֵדְנָה
FUT. 3. *m.*	* יַעֲמֹד	* יֵחָזֵק	* יַעֲמִיד	* יָעֳמַד
3. *f.*	תַּעֲמֹד	תֵּחָזֵק	תַּעֲמִיד	תָּעֳמַד
2. *m.*	תַּעֲמֹד	תֵּחָזֵק	תַּעֲמִיד	תָּעֳמַד
2. *f.*	* תַּעֲמְדִי	* תֵּחָזְקִי	תַּעֲמִידִי	* תָּעֳמְדִי
1. *c.*	אֶעֱמֹד	אֵחָזֵק	אַעֲמִיד	אָעֳמַד
Plur. 3. *m.*	יַעַמְדוּ	* יֵחָזְקוּ	יַעֲמִידוּ	* יָעֳמְדוּ
3. *f.*	תַּעֲמֹדְנָה	תֵּחָזַקְנָה	תַּעֲמֵדְנָה	תָּעֳמַדְנָה
2. *m.*	תַּעֲמְדוּ	תֵּחָזְקוּ	תַּעֲמִידוּ	תָּעֳמְדוּ
2. *f.*	תַּעֲמֹדְנָה	תֵּחָזַקְנָה	תַּעֲמֵדְנָה	תָּעֳמַדְנָה
1. *c.*	נַעֲמֹד	נֵחָזֵק	נַעֲמִיד	נָעֳמַד
FUT. *apoc.*	יַעֲמֵד			
PART. *act.*	עֹמֵד	נֶעֱמָד	* מַעֲמִיד	* מָעֳמָד
pass.	עָמוּד			* מְעֻמָּד.

E. VERB AYIN GUTTURAL. § 64.

	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
* הִתְבָּרֵךְ	* בֹּרַךְ	* בֻּרַךְ	* בֵּרֵךְ	* בֹּרַךְ	* הִתְבָּרֵךְ
הִתְבָּרְכָה	בָּרְכָה	* נִשְׁחֲטָה	בֵּרְכָה	* שֻׁחֲטָה	הִתְבָּרְכָה
הִתְבָּרַכְתָּ	בָּרַכְתָּ	נִשְׁחַטְתָּ	בֵּרַכְתָּ	שֻׁחַטְתָּ	הִתְבָּרַכְתָּ
הִתְבָּרַכְתְּ	בָּרַכְתְּ	נִשְׁחַטְתְּ	בֵּרַכְתְּ	שֻׁחַטְתְּ	הִתְבָּרַכְתְּ
הִתְבָּרַכְתִּי	בָּרַכְתִּי	נִשְׁחַטְתִּי	בֵּרַכְתִּי	שֻׁחַטְתִּי	הִתְבָּרַכְתִּי
הִתְבָּרְכוּ	בָּרְכוּ	* נִשְׁחֲטוּ	בֵּרְכוּ	* שֻׁחֲטוּ	הִתְבָּרְכוּ
הִתְבָּרַכְתֶּם	בָּרַכְתֶּם	נִשְׁחַטְתֶּם	בֵּרַכְתֶּם	שֻׁחַטְתֶּם	הִתְבָּרַכְתֶּם
הִתְבָּרַכְתֶּן	בָּרַכְתֶּן	נִשְׁחַטְתֶּן	בֵּרַכְתֶּן	שֻׁחַטְתֶּן	הִתְבָּרַכְתֶּן
הִתְבָּרַכְנוּ	בָּרַכְנוּ	נִשְׁחַטְנוּ	בֵּרַכְנוּ	שֻׁחַטְנוּ	הִתְבָּרַכְנוּ
* הִתְבָּרֵךְ	* בָּרֵךְ	הִשָּׁחֵט	* בָּרֵךְ	wanting	* הִתְבָּרֵךְ
	* בָּרוֹךְ	נִשְׁחוֹט	* בָּרוֹךְ		
* הִתְבָּרֵךְ	* בָּרֵךְ	הִשָּׁחֵט	* שַׁחֵט		* הִתְבָּרֵךְ
הִתְבָּרְכִי	* בָּרְכִי	* הִשָּׁחֲטִי	* שַׁחֲטִי	wanting	הִתְבָּרְכִי
הִתְבָּרְכוּ	בָּרְכוּ	הִשָּׁחֲטוּ	שַׁחֲטוּ		הִתְבָּרְכוּ
הִתְבָּרַכְנָה	בָּרַכְנָה	הִשָּׁחַטְנָה	שָׁחַטְנָה		הִתְבָּרַכְנָה
* יִתְבָּרֵךְ	* יְבָרֵךְ	* יִשָּׁחֵט	* יְבָרֵךְ	* יְבֹרַךְ	* יִתְבָּרֵךְ
תִּתְבָּרֵךְ	תְּבָרֵךְ	תִּשָּׁחֵט	תְּבָרֵךְ	תְּבֹרַךְ	תִּתְבָּרֵךְ
תִּתְבָּרֵךְ	תְּבָרֵךְ	תִּשָּׁחֵט	תְּבָרֵךְ	תְּבֹרַךְ	תִּתְבָּרֵךְ
* תִּתְבָּרְכִי	* תְּבָרְכִי	* תִּשָּׁחֲטִי	* תְּבָרְכִי	תְּבֹרְכִי	תִּתְבָּרְכִי
אֶתְבָּרֵךְ	אֲבָרֵךְ	אִשָּׁחֵט	אֲבָרֵךְ	אֲבֹרַךְ	אֶתְבָּרֵךְ
יִתְבָּרְכוּ	יְבָרְכוּ	יִשָּׁחֲטוּ	יְבָרְכוּ	יְבֹרְכוּ	יִתְבָּרְכוּ
תִּתְבָּרַכְנָה	תְּבָרַכְנָה	תִּשָּׁחַטְנָה	תְּבָרַכְנָה	תְּבֹרַכְנָה	תִּתְבָּרַכְנָה
תִּתְבָּרְכוּ	תְּבָרְכוּ	תִּשָּׁחֲטוּ	תְּבָרְכוּ	תְּבֹרְכוּ	תִּתְבָּרְכוּ
תִּתְבָּרַכְנָה	תְּבָרַכְנָה	תִּשָּׁחַטְנָה	תְּבָרַכְנָה	תְּבֹרַכְנָה	תִּתְבָּרַכְנָה
נִתְבָּרֵךְ	נְבָרֵךְ	נִשָּׁחֵט	נְבָרֵךְ	נְבֹרַךְ	נִתְבָּרֵךְ
FUT. *with Suff.* יְשָׁחֲטֶנְהוּ					
* מִתְבָּרֵךְ		נִשְׁחָט	* מְבָרֵךְ		* מִתְבָּרֵךְ
		שָׁחוּט		* מְבֹרָךְ	

F. Verb LAMEDH Guttural. § 65.

	KAL.	NIPHAL.	PIEL.	PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
Pret. 3. *m.*	שָׁלַח	נִשְׁלַח	* שִׁלַּח	שֻׁלַּח	* הִשְׁלִיחַ	הָשְׁלַח	* הִשְׁתַּלַּח
3. *f.*	שָׁלְחָה	נִשְׁלְחָה	שִׁלְּחָה	שֻׁלְּחָה	הִשְׁלִיחָה	הָשְׁלְחָה	הִשְׁתַּלְּחָה
2. *m.*	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ	שֻׁלַּחְתָּ	הִשְׁלַחְתָּ	הָשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2. *f.*	* שָׁלַחַתְּ	* נִשְׁלַחַתְּ	* שִׁלַּחַתְּ	* שֻׁלַּחַתְּ	* הִשְׁלַחַתְּ	* הָשְׁלַחַתְּ	* הִשְׁתַּלַּחַתְּ
1. *c.*	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי	שֻׁלַּחְתִּי	הִשְׁלַחְתִּי	הָשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
Plur. 3. *c.*	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְּחוּ	שֻׁלְּחוּ	הִשְׁלִיחוּ	הָשְׁלְחוּ	הִשְׁתַּלְּחוּ
2. *m.*	שְׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם	שֻׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הָשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2. *f.*	שְׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן	שֻׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הָשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1. *c.*	שָׁלְחוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ	שֻׁלַּחְנוּ	הִשְׁלַחְנוּ	הָשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
Inf. *constr.*	* שְׁלַח	* הִשָּׁלַח	* שַׁלַּח	wanting	* הַשְׁלִיחַ		* הִשְׁתַּלַּח
Inf. *absol.*	* שָׁלוֹחַ	* נִשְׁלֹחַ	* שַׁלֵּחַ		* הַשְׁלֵחַ	* הָשְׁלַחַ	
Imp. *m.*	* שְׁלַח	* הִשָּׁלַח	* שַׁלַּח	wanting	* הַשְׁלַח	wanting	* הִשְׁתַּלַּח
f.	שִׁלְחִי	הִשָּׁלְחִי	שַׁלְּחִי		הַשְׁלִיחִי		הִשְׁתַּלְּחִי
Plur. m.	שִׁלְחוּ	הִשָּׁלְחוּ	שַׁלְּחוּ		הַשְׁלִיחוּ		הִשְׁתַּלְּחוּ
f.	* שְׁלַחְנָה	הִשָּׁלַחְנָה	* שַׁלַּחְנָה		הַשְׁלַחְנָה		* הִשְׁתַּלַּחְנָה
Fut. 3. *m.*	* יִשְׁלַח	* יִשָּׁלַח	* יְשַׁלַּח	יְשֻׁלַּח	* יַשְׁלִיחַ	יָשְׁלַח	* יִשְׁתַּלַּח
3. *f.*	תִּשְׁלַח	תִּשָּׁלַח	תְּשַׁלַּח	תְּשֻׁלַּח	תַּשְׁלִיחַ	תָּשְׁלַח	תִּשְׁתַּלַּח
2. *m.*	תִּשְׁלַח	תִּשָּׁלַח	תְּשַׁלַּח	תְּשֻׁלַּח	תַּשְׁלִיחַ	תָּשְׁלַח	תִּשְׁתַּלַּח
2. *f.*	תִּשְׁלְחִי	תִּשָּׁלְחִי	תְּשַׁלְּחִי	תְּשֻׁלְּחִי	תַּשְׁלִיחִי	תָּשְׁלְחִי	תִּשְׁתַּלְּחִי
1. *c.*	אֶשְׁלַח	אִשָּׁלַח	אֲשַׁלַּח	אֲשֻׁלַּח	אַשְׁלִיחַ	אָשְׁלַח	אֶשְׁתַּלַּח
Plur. 3. *m.*	יִשְׁלְחוּ	יִשָּׁלְחוּ	יְשַׁלְּחוּ	יְשֻׁלְּחוּ	יַשְׁלִיחוּ	יָשְׁלְחוּ	יִשְׁתַּלְּחוּ
3. *f.*	* תִּשְׁלַחְנָה	* תִּשָּׁלַחְנָה	* תְּשַׁלַּחְנָה	תְּשֻׁלַּחְנָה	* תַּשְׁלֵחְנָה	תָּשְׁלַחְנָה	* תִּשְׁתַּלַּחְנָה
2. *m.*	תִּשְׁלְחוּ	תִּשָּׁלְחוּ	תְּשַׁלְּחוּ	תְּשֻׁלְּחוּ	תַּשְׁלִיחוּ	תָּשְׁלְחוּ	תִּשְׁתַּלְּחוּ
2. *f.*	תִּשְׁלַחְנָה	תִּשָּׁלַחְנָה	תְּשַׁלַּחְנָה	תְּשֻׁלַּחְנָה	תַּשְׁלֵחְנָה	תָּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
1. *c.*	נִשְׁלַח	נִשָּׁלַח	נְשַׁלַּח	נְשֻׁלַּח	נַשְׁלִיחַ	נָשְׁלַח	נִשְׁתַּלַּח
Fut. *apoc.*					יַשְׁלַח		
Fut. *with Suff.*	יְשַׁלָּחֵנִי						
Part. *act.*	* שֹׁלֵחַ	נִשְׁלָח	* מְשַׁלֵּחַ		* מַשְׁלִיחַ		* מִשְׁתַּלַּח
pass.	* שָׁלוּחַ			מְשֻׁלָּח		מָשְׁלָח	

Sect. 63.

VERBS PE GUTTURAL. E. g. עָמַד *to stand.* Parad. D, § 62.

The deviations from the regular verb may here be reduced to the following particulars:—

1. When the first stem-letter, at the beginning of the word, would regularly require a simple Sh^eva (קְטַל, קְטַלְתֶּם), it takes here one of the composite Sh^evas (§ 10, 2; § 22, 3); e. g. *Inf.* עֲמֹד, אֶכֹל *to eat*, *Pret.* עֲמַדְתֶּם, הֲפַצְתֶּם from חָפֵץ *to be inclined.*

2. When a preformative is prefixed to such forms, it takes the vowel which lies in the *Chateph* (§ 28, 2), as יַעֲמֹד, יַחֲלֹם *he will dream*, יֶאֱכֹף *he will gather*; or the composite Sh^eva conforms to the vowel of the preformative, viz., when the latter is an essential characteristic of the form; e. g. *Pret. Niph.* נֶעֱמַד (for נִעְמַד), *Hiph.* הֶעֱמִיד (for הִעְמִיד), *Inf.* and *Fut.* הַעֲמִיד, יַעֲמִיד, *Hoph. Pret.* הָעֳמַד, *Fut.* יָעֳמַד. (On the *Methegh* in these forms, see § 16, 2, *a*.)

In many verbs, however, the guttural, especially ה, when it stands after a preformative at the end of a syllable, retains the simple Sh^eva; but in this case the preformative always has the vowel corresponding to the composite Sh^eva, which the guttural would take according to the above rule; e. g. *Fut. Kal* יְהכֹּר *he will desire*, יֶחְבֹּשׁ *he will bind*, *Niph.* נֶהְפַּךְ *to change one's self*, נֶאְזָר *girded*, *Hiph.* הֶהְסִיר *to cause to fail.*

The grammarians call this the *hard*, the former with the *comp. Sh^eva* the *soft*, combination. Both forms often occur in the same verb.

3. When in forms like יַעֲמֹד, נֶעֱמַד, the vowel of the final syllable is changed into simple Sh^eva vocal, on account of the accession of one of the afformatives (וּ, ־ִי, ־ָה), then the composite Sh^eva of the guttural gives place to the corresponding short vowel, as יַעַמְדוּ, *plur.* יַעַמְדוּ (read *yāăm^edhū*); נֶעֱזָבָה *she is forsaken.* But here also there exists a harder form besides, as יַחְבְּלוּ *they take a pledge*, יֶחֱזְקוּ, as well as יֶחֶזְקוּ *they are strong.* Compare in general § 22, 4; § 28, 3.

4. In the *Inf.*, *Imp.*, and *Fut.* of *Niph.*, where the first stem-letter would regularly be doubled (הִקָּטֵל, יִקָּטֵל), the doubling is always omitted, and the vowel of the preformative is lengthened in *Tsere*, as יֵעָמֵד for יִעָּמֵד.

REMARKS.

I. *On Kal.*

1. In verbs פ״א the *Inf. constr.* and *Imp.* take (־ֶ) under the first letter (according to § 22, 4, Rem. 2); as אֱזֹר *gird* Job xxxviii. 3, אֱהַב *love thou* Hos. iii. 1, אֱכֹל *to eat*, with a prefix לֶאֱכֹל, בֶּאֱכֹל. The (־ֶ) is found here only when the tone is forcibly thrown forward; e. g. בַּאֲכֹל רֹאשׁ Num. xxvi. 10. For the same reason we have אֲכֹרְתֶּם, not אֱכֹרְתֶּם.

In the other forms also of the *Imp.*, the guttural often exerts its influence upon the vowel, which it changes to *Seghol*, as חֱלָצִי *strip thyself* Is. xlvii. 2, עֱרָכָה *set thyself* Job xxxiii. 5, especially when the second radical is also a guttural, as אֱהָבוּ Ps. xxxi. 24. *Pathach* occurs in חַבְלֵהוּ Prov. xx. 16.

2. The *Fut. A*, as the Parad. shows, has regularly under the first two letters ־ַ־ֶ; and with the

hard combination ־ְ־, as יֶחְדַּל *he ceases*, יֶחְפַּץ *he is wise*. This is true likewise of those verbs *Pe guttural*, which are besides also לה, as יֶחֱזֶה *he sees*, יֶהֱצֶה *he divides*. The pointing ־ֶ־ is found even in verbs *Fut. O*, but less frequently, as יֶאֱסֹף, יֶחֱשֹׂף, *he lays bare*. The form וַתַּעֲנֵב *and she loves*, Eze. xxiii. 5, is the only instance of the hard combination ־ַ־ in a verb *Fut. A*. In these forms the pointing ־ֶ־ is frequently shortened to ־ֵ־ (according to § 27, Rem. 5), as יֶאֱכֹר *he binds*, *plur.* with suffix יַאַכְרוּהוּ, יֶחֱסַר, יַחְסְרוּ.

II. *On Hiphil and Hophal.*

3. The rule given in Rem. 2 respecting ־ֶ־ and ־ַ־ is applicable here also in the Pret. after *Vav conversive*; i. e. the throwing forward of the tone occasions a change of e^e and a^a, as הֶעֱבַרְתָּ *thou didst set*, וְהַעֲבַרְתָּ *and thou wilt set*, Num. iii. 6; viii. 13; xxvii. 19; הֶעֱבַרְתִּי, וְהַעֲבַרְתִּי.

4. In the *Pret.* of *Hiph.*, ־ֶ־ is sometimes changed into ־ֵ־, and ־ַ־ into ־ָ־ in *Hoph. Pret.*, by prolonging the short vowel, which was sustained by *Metheg*, e. g. הֶעֱבַרְתָּ *thou leddest over*, Jos. vii. 7; הֶעֱלָה, *he brings up*, Hab. i. 15; הֹעֲלָה, Nah. ii. 8.

III. *In General.*

5. In the verbs חָיָה *to live*, and הָיָה *to be*, the guttural is treated as such only in very few forms; the *Fut.* is יִחְיֶה, יִהְיֶה. The rule given under No. 1 is indeed true of these verbs, hence חְיוֹת; but so soon as a letter is prefixed, the first radical drops the peculiar pointing of the guttural, as לִהְיוֹת, לִחְיוֹת, וְחִיִּתֶם Eze. xxxvii. 5, 6.

6. For verbs פ״א in which א loses its consonant and is resolved into a vowel, see § 68.

Sect. 64.

VERBS AYIN GUTTURAL. E. g. שָׁחַט *to slaughter*. Parad. E, § 62.

The deviations from the regular verb are not so great in this class, and are mainly as follows:—*

1. Where a simple Sh'va is required, the guttural takes, without exception, the composite Sh'va (־ֲ־); e. g. *Pret.* שָׁחֲטוּ, *Fut.* יִשְׁחֲטוּ, *Imp. Niph.* הִשָּׁחֲטוּ. In the *Imp.*, the vowel supplied under the first radical conforms to the Chateph of the second; as שַׁחֲטִי, שַׁחֲטוּ.

So in the *Inf. Kal fem.*, as אַהֲבָה *to love*, דַּאֲבָה *to languish*.

2. As the preference of the gutturals for the *A* sound has generally less influence on the following than on the preceding vowel (§ 22, 2), so not only is the *Cholem* in *Inf. Kal* שְׁחוֹט, שָׁחֹט retained, but also, for the most part, the *Tsere* in *Fut. Niph.* and *Piël* יִלָּחֵם *he fights*, יְנַחֵם *he comforts*, and even the more feeble *Seghol* (after *Vav conversive*) וַיְנַחֵם. But in the *Fut.* and *Imp.* of *Kal*, the last syllable generally takes (־ַ־), through the influence of the guttural, even in *transitive* verbs, e. g. יִשְׁחַט, יִשְׁחַט; יִזְעַק, יִזְעַק; יִבְחַר, יִבְחַר (seldom like יִנְהַג), and in the *Pret. Piël* also, *Pathach* occurs more frequently than in the regular verb, as נִחַם.

* *Hophal*, which is not exhibited in the Paradigm, is varied like *Kal*. *Hiphil* is regular.

3. In *Piël*, *Pual*, and *Hithp.*, the *Daghesh forte* is inadmissible in the middle stem-letter; but, in the greater number of examples, particularly before ה, ח, and ע, the preceding vowel remains short, the guttural having *Daghesh forte implicitum* (§ 22, 1); e. g. *Piël* שִׂחֵק, *Inf.* שַׂחֵק *to jest*; *Pual* רֻחַץ *to be washed*; *Hithp.* הִטַּהֲרוּ *cleanse yourselves*. Before א, the vowel is commonly prolonged, and *always* before ר, as *Piël* מֵאֵן *to refuse*, בֵּרֵךְ *to bless*, *Fut.* יְבָרֵךְ, *Pass.* בֹּרַךְ, seldom like נִאַף *to commit adultery*.

Rem. 1. The peculiar feebleness of the א causes, in the *Pret. Kal* of the much-used verb שָׁאַל *to ask*, a weakening of the *ă* (ַ) under it to (ֲ), and in a closed syllable to (ָ) and to (ְ), when the syllable loses the tone, and the א is not preceded by a full vowel (exactly as in some verbs פֵּי, § 69, Rem. 4), e. g. with suffix, שְׁאָלֶךָ Gen. xxxii. 18, שְׁאָלוּנִי Ps. cxxxvii. 3, *2nd. pers. plur.* שְׁאַלְתֶּם 1 Sam. xii. 13; xxv. 5; 1 *sing.* with suffix שְׁאַלְתִּיהוּ Judges xiii. 6; 1 Sam. i. 20; also in *Hiphil* הִשְׁאַלְתִּיהוּ 1 Sam. i. 28. Comp. § 44, Rem. 2.

2. In *Piël* and *Hithp.*, the tone is sometimes drawn back upon the penultima, and the *Tsere* of the final syllable shortened to *Seghol*; viz., *a*) Before a word of one syllable (according to § 29. *b*), as לְשָׁרְתֹ שָׁם *in order to serve there*, Deut. xvii. 12; comp. Gen. xxxix. 14; Job viii. 18. *b*) After *Vav conversive*, as וַיְבָרֶךְ *and he blessed* Gen. i. 22, וַיְגָרֶשׁ *and he drove out* Ex. x. 11; comp. Gen. xxxix. 4.

3. The following are unfrequent anomalies in the *Pret. Piël*: אֶחֱרוּ *they delay* Judges v. 28, for אֲחֵרוּ; and the similar form יֶחֱמַתְנִי *she conceived me* Ps. li. 7, for יְחַמַּתְנִי or יְחַמָּתְנִי.

4. A few examples where the א, as a middle guttural, loses entirely its consonant sound and is resolved into a vowel, will be found in § 73, Rem. 4.

Sect. 65.

VERBS LAMEDH GUTTURAL. E. g. שָׁלַח *to send*. Parad. F, § 62.

1. According to § 22, 2, *a* and *b*, we here distinguish two cases, viz., either the regular vowel of the final syllable remains, and the guttural takes Pathach *furtive*, or the full vowel *Pathach* takes the place of the regular vowel. The more particular statement is as follows:—

a) The strong unchangeable vowels ־ִי, וֹ, וּ (§ 25, 1), are always retained; hence *Inf. absol. Kal* שָׁלוֹחַ, *Part. pass.* שָׁלוּחַ, *Hiph.* הַשְׁלִיחַ, *Fut.* יַשְׁלִיחַ, *Part.* מַשְׁלִיחַ. *O*, though less firm, is also retained in the *Inf. constr.* שְׁלֹחַ, in order to distinguish it from the *Imp.* (as in verbs ע *guttural*).

b) The merely tone-long *O* in the *Fut.* and *Imp.* of Kal becomes *Pathach*, as יִשְׁלַח, שְׁלַח. (With *suff.* יִשְׁלָחֵנִי, see § 60, Rem. 1.)

c) Where *Tsere* is the regular vowel of the last syllable, the forms with *Tsere* (attended by *Pathach furtive*) and *Pathach* are both employed. Usage, however, makes a distinction in these forms. Thus—

In the *Part. Kal* and *Pïel*, שֹׁלֵחַ, מְשֹׁלֵחַ is the exclusive form, and the full Pathach first appears in the *constr. state* שֹׁלַח, מְשֹׁלַח.

In the *Fut.* and *Inf. Niph.*, and in the *Pret. Inf.* and *Fut. Pïel*, the form with (־) is employed at the beginning and in the middle of a period, the one with (־־) at the end, and in *pause*; e. g. יִגְרַע *it is diminished* Num. xxvii. 4, and יִגְרָע xxxvi. 3; יְבַקַּע *he cleaves* Hab. iii. 9, and יְבַקָּע Eze. xiii. 11; בַּלַע *to swallow*, Hab. i. 13; Num. iv. 20. It may further be observed, that the *Inf. absol.* retains *Tsere*, which is lost in the *Inf. constr.*; e. g. שַׁלֵּחַ Deut. xxii. 7, else שַׁלַּח *to send.*

In *Hiph.* the shortened forms of the *Imp.* and *Fut.* admit only (־), e. g. הַצְלַח *prosper*, וַיִּבְטַח *and he caused to trust.* The *Inf. absol.* takes (־־) as הַגְבֵּהַּ *to make high*; but as *Inf. constr.* also הוֹבַח occurs, Job vi. 26.

2. The guttural here has *simple* Sh'va whenever the third radical regularly takes it (because it is *Sh'va quiescent*, which is generally retained even under gutturals, § 22, 4), as שָׁלַחְתִּי, שָׁלַחְתָּ. But in the 2 *fem. Pret.* a helping-*Pathach* takes its place, as שָׁלַחַתְּ (§ 28, 4), yet more rarely also לָקַחַת (without *Dagh.* in the ת) Gen. xxx. 15, and לָקַחְתְּ 1 Kings xiv. 3.

The softer combination with *composite Sh'va* occurs only *a*) In some examples of the 1 *plur. Pret.* when the tone is thrown forward, as יָדַעְנוּךָ *we know thee*, Hos. viii. 2; comp. Gen. xxvi. 29. *b*) Before the suffixes ךָ, כָם, כֶן, as אֶשְׁלָחֲךָ *I will send thee* 1 Sam. xvi. 1, אֲשַׁלַּחֲךָ Gen. xxxi. 27, אֲשַׁמְּיעֲךָ Jer. xviii. 2.

On the feeble verbs לא, see especially in § 74.

B. CONTRACTED VERBS.

SECT. 66.

VERBS. פ״נ. E. g. נָגַשׁ *to approach.* Parad. G.

The irregularities of these verbs, arising from the feebleness of the nasal letter *Nun*, are as follows:—

1. The *Imp.* and *Inf. constr.* often lose (by aphæresis, § 19, 3) their *Nun*, which would here take Sh'va, as גַּשׁ for נְגַשׁ. The *Inf.* then, however, has regularly the feminine-ending ־ֶת, or, with a guttural, ־ַת (§ 80, 2), as גָּשֶׁת, גַּעַת *to touch* (from נָגַע). The *Imp.* has usually *Pathach*; but also *Tsere*, as תֵּן *give* (from נָתַן). Frequently it takes the lengthened form, as תְּנָה *give up.*

2. Whenever *Nun*, after a preformative, stands at the end of a syllable, it assimilates itself to the following stem-letter (§ 19, 2, *a*); viz., *a*) in the *Fut. Kal*, e. g. יִפֹּל *he will fall* for יִנְפֹּל; יִגַּשׁ for יִנְגַּשׁ; יִתֵּן *he will give* for יִנְתַּן (the *Fut. O*, as in the regular verb, most common, the *Fut. E* only in this example*); *b*) in the

* The verb נָגַשׁ, employed as a Paradigm, has the *Fut. A*, which is not presented, however, as the most usual form of the *Fut.* in verbs of this class, but only as the actual form of this particular verb. The *Tsere* in יִתֵּן is owing to the double feebleness of the stem נָתַן (comp. Rem. 3)

Pret. Niph., e. g. נִגַּשׁ for נִנְגַּשׁ; *c*) in the whole of *Hiphil* and *Hophal* (which here has always *Qibbuts*, according to § 9, 9, 2), e. g. הִגִּישׁ, הֻגַּשׁ, for הִנְגִּישׁ, הֻנְגַּשׁ.

The other forms are all regular, e. g. *Pret. Inf. absol. Part. Kal*, *Piël*, *Pual*, etc. Only those conjugations which are irregular are included in the following Paradigm:—

G. VERB PE NUN (פ״נ).

		KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PRET.	3. *m.*	נָגַשׁ	* נִגַּשׁ	* הִגִּישׁ	* הֻגַּשׁ
	3. *f.*		נִגְּשָׁה	הִגִּישָׁה	הֻגְּשָׁה
	2. *m.*		נִגַּשְׁתָּ	הִגַּשְׁתָּ	הֻגַּשְׁתָּ
	2. *f.*		נִגַּשְׁתְּ	הִגַּשְׁתְּ	הֻגַּשְׁתְּ
	1. *c.*	regular	נִגַּשְׁתִּי	הִגַּשְׁתִּי	הֻגַּשְׁתִּי
	Plur. 3. *c.*		נִגְּשׁוּ	הִגִּישׁוּ	הֻגְּשׁוּ
	2. *m.*		נִגַּשְׁתֶּם	הִגַּשְׁתֶּם	הֻגַּשְׁתֶּם
	2. *f.*		נִגַּשְׁתֶּן	הִגַּשְׁתֶּן	הֻגַּשְׁתֶּן
	1. *c.*		נִגַּשְׁנוּ	הִגַּשְׁנוּ	הֻגַּשְׁנוּ
INF. *constr.*		* גֶּשֶׁת	הִנָּגֵשׁ	* הַגִּישׁ	* הֻגַּשׁ
INF. *absol.*		נָגֹשׁ	הִנָּגֵשׁ	* הַגֵּישׁ	
IMP.	*m.*	* גַּשׁ	הִנָּגֵשׁ	* הַגֵּשׁ	
	f.	גְּשִׁי	הִנָּגְשִׁי	הַגִּישִׁי	wanting
	Plur. m	גְּשׁוּ	הִנָּגְשׁוּ	הַגִּישׁוּ	
	f.	גֹּשְׁנָה	הִנָּגֵשְׁנָה	הַגֵּשְׁנָה	
FUT.	3. *m.*	* יִגַּשׁ	יִנָּגֵשׁ	* יַגִּישׁ	* יֻגַּשׁ
	3. *f.*	תִּגַּשׁ		תַּגִּישׁ	תֻּגַּשׁ
	2. *m.*	תִּגַּשׁ		תַּגִּישׁ	תֻּגַּשׁ
	2. *f.*	תִּגְּשִׁי		תַּגִּישִׁי	תֻּגְּשִׁי
	1. *c.*	אֶגַּשׁ	regular	אַגִּישׁ	אֻגַּשׁ
	Plur. 3 *m.*	יִגְּשׁוּ		יַגִּישׁוּ	יֻגְּשׁוּ
	3. *f.*	תִּגַּשְׁנָה		תַּגֵּשְׁנָה	תֻּגַּשְׁנָה
	2. *m.*	תִּגְּשׁוּ		תַּגִּישׁוּ	תֻּגְּשׁוּ
	2. *f.*	תִּגַּשְׁנָה		תַּגֵּשְׁנָה	תֻּגַּשְׁנָה
	1. *c.*	נִגַּשׁ		נַגִּישׁ	נֻגַּשׁ
FUT.	*apoc.*			* יַגֵּשׁ	
PART.	*act.*	נֹגֵשׁ	* נִגָּשׁ	* מַגִּישׁ	* מֻגָּשׁ
	pass.	נָגוּשׁ			

The *characteristic* of these verbs in all forms which begin with a formative letter, is the Daghesh forte following it in the second radical. Some forms, however, of one class of verbs פִּי (§ 71) and even of verbs עַי (§ 67, 5), exhibit the same appearance. Verbs פֵּי likewise exhibit such forms of the *Imp.* as גַּשׁ, also גֹּשׁ (Gen. xix. 9), and תֵּן.

Rem. 1. The instances are comparatively few in which the forms mentioned in Nos. 1 and 2 retain their *Nun*, e. g. *Imp.* נְטֹשׁ *let alone*, נִפְלוּ *fall ye*; *Inf.* נְגֹעַ (as well as נָגַעַת) *to touch*; *Fut.* יִנְצֹר *he keeps*, Jer. iii. 5 (elsewhere יִטֹּר). In *Niph.* this never occurs, and in *Hiph.* and *Hoph*, very seldom, as הַנְתִּיךְ *to melt* Eze. xxii. 20, הָנְתְּקוּ *they are cut off* Judges xx. 31. It regularly occurs, however, in all verbs which have a guttural for their second stem-letter, as יִנְחַל *he will possess*. In these verbs the *Nun* rarely falls away, as יֶחַת *he will descend*, and יִנְחַת; *Niph.* נִחַם for נִנְחַם *he has comforted himself*.

N.B. 2. These anomalies are in part exhibited in the verb לָקַח *to take*, the ל of which is treated like the *Nun* of these verbs (§ 19, 2). Hence, *Fut.* יִקַּח, *Imp.* קַח (seldom לְקַח), *Inf. constr.* קַחַת, *Hoph. Fut.* יָקַח. Niphal, however, is always נִלְקַח.

N.B. 3. In the verb נָתַן *to give*, the *final Nun* is also assimilated, as נָתַתִּי for נָתַנְתִּי, נָתַתָּ for נָתַנְתָּ; *Inf. constr.* תֵּת for תֶּתֶת (see § 19, 2), with *suff.* תִּתִּי *my giving*.

SECT. 67.

VERBS AYIN DOUBLED (עַע). E. g. כָּבַב Parad. H.

H. VERB AYIN DOUBLED (ע״ע).

		KAL.	NIPHAL.	HIPHIL.	HOPHAL.	POEL.	POAL.
PRET.	3. *m.*	* סַב	* נָסַב	* הֵסֵב	* הוּסַב	* כּוֹבֵב	* כּוֹבַב
	3. *f.*	* סַבָּה	* נָסַבָּה	* הֵסֵבָּה	* הוּסַבָּה	כּוֹבְבָה	כּוֹבָבָה
	2. *m.*	* סַבּוֹתָ	* נָסַבּוֹתָ	* הֵסִבּוֹתָ	* הוּסַבּוֹתָ	כּוֹבַבְתָּ	כּוֹבַבְתָּ
	2. *f.*	סַבּוֹת	נָסַבּוֹת	הֵסִבּוֹת	הוּסַבּוֹת	כּוֹבַבְתְּ	כּוֹבַבְתְּ
	1. *c.*	סַבּוֹתִי	נָסַבּוֹתִי	הֵסִבּוֹתִי	הוּסַבּוֹתִי	כּוֹבַבְתִּי	כּוֹבַבְתִּי
Plur.	3. *c.*	סַבּוּ	נָסַבּוּ	הֵסִבּוּ	הוּסַבּוּ	כּוֹבְבוּ	כּוֹבָבוּ
	2. *m.*	סַבּוֹתֶם	נָסַבּוֹתֶם	הֵסִבּוֹתֶם	הוּסַבּוֹתֶם	כּוֹבַבְתֶּם	כּוֹבַבְתֶּם
	2. *f.*	סַבּוֹתֶן	נָסַבּוֹתֶן	הֵסִבּוֹתֶן	הוּסַבּוֹתֶן	כּוֹבַבְתֶּן	כּוֹבַבְתֶּן
	1. *c.*	סַבּוֹנוּ	נָסַבּוֹנוּ	הֵסִבּוֹנוּ	הוּסַבּוֹנוּ	כּוֹבַבְנוּ	כּוֹבַבְנוּ
INF. *constr.*		* סֹב	* הִסֵּב	* הָסֵב			
INF. *absol.*		סָבוֹב	* הִסֹּב	הָסֵב	* הוּסַב	כּוֹבֵב	כּוֹבַב
IMP.	*m.*	* סֹב	* הִסַּב	* הָסֵב		כּוֹבֵב	
	f.	* סֹבִּי	* הִסַּבִּי	* הָסֵבִּי	wanting	כּוֹבְבִי	wanting
Plur.	*m.*	סֹבּוּ	הִסַּבּוּ	הָסֵבּוּ		כּוֹבְבוּ	
	f.	* סֻבֶּינָה	* הִסַּבֶּינָה	* הָסֵבֶּינָה		כּוֹבֵבְנָה	
FUT.	3. *m.*	* יָסֹב	* יִסַּב	* יָסֵב	* יוּסַב (יַסֵּב) * יָסֵב (יַסֵּב)	יְכוֹבֵב	יְכוֹבַב
	3. *f.*	תָּסֹב	תִּסַּב	תָּסֵב	תּוּסַב	תְּכוֹבֵב	תְּכוֹבַב
	2. *m.*	תָּסֹב	תִּסַּב	תָּסֵב	תּוּסַב	תְּכוֹבֵב	תְּכוֹבַב
	2. *f.*	* תָּסֹבִּי	* תִּסַּבִּי	* תָּסֵבִּי	* תּוּסַבִּי	תְּכוֹבְבִי	תְּכוֹבָבִי
	1. *c.*	אָסֹב	אֻסַּב	אָסֵב	אוּסַב	אֲכוֹבֵב	אֲכוֹבַב
Plur.	3. *m.*	יָסֹבּוּ	יִסַּבּוּ	יָסֵבּוּ	יוּסַבּוּ	יְכוֹבְבוּ	יְכוֹבָבוּ
	3. *f.*	* תְּסֻבֶּינָה	* תִּסַּבֶּינָה	* תְּסֵבֶּינָה	* תּוּסַבֶּינָה	תְּכוֹבֵבְנָה	תְּכוֹבָבְנָה
	2. *m.*	תָּסֹבּוּ	תִּסַּבּוּ	תָּסֵבּוּ	תּוּסַבּוּ	תְּכוֹבֵבוּ	תְּכוֹבָבוּ
	2. *f.*	תְּסֻבֶּינָה	תִּסַּבֶּינָה	תְּסֵבֶּינָה	תּוּסַבֶּינָה	תְּכוֹבֵבְנָה	תְּכוֹבָבְנָה
	1. *c.*	נָסֹב	נִסַּב	נָסֵב	נוּסַב	נְכוֹבֵב	נְכוֹבַב
FUT. *with Vav conv.*		* וַיָּסָב		* וַיָּסֵב			
FUT. *with Suff.*		* יְסֻבֵּנִי		* יְסַבֵּנִי (יְסַבֶּבְךָ)		יְסוֹבְבֵנִי	
PART.	*act.*	סוֹבֵב	* נָסֵב	* מֵסֵב	* מוּסָב	מְסוֹבֵב	מְסוֹבַב
	pass.	סָבוּב					

1. The principal irregularity of these verbs consists in the contraction of the second and third radicals often into one double letter, as סַבּוּ for סָבְבוּ, even when a full vowel would regularly stand between them, as סֹב for סְבֹב, סַב for סָבַב. Those forms are *not* contracted which contain unchangeable vowels, or a *Daghesh forte*, as כָּבוֹב, סוֹבֵב, כִּבֵּב.

2. The monosyllabic stem thus obtained takes, throughout, the vowel which the full form would have had in its *second* syllable, and which in the regular verb characterises the form (§ 43, Rem. 1), e. g. סַב for סָבַב; *Inf.* סֹב for סְבֹב; *Hiph.* הֵסֵב for הֵסֵבֵּב (comp. No. 6).

3. The Daghesh forte, which, after this contraction, properly belongs to the final stem-letter, is excluded from it (§ 20, 3 *a*), except when formative additions are made at the end, as סַבּוּ, סֹבְבוּ, *Fut.* יָסֹבּוּ, but not סַב, סֹב.

4. When the afformative begins with a consonant (נ, ת), a vowel is inserted before it, in order to render audible the Daghesh of the final stem-letter (§ 20, 3, *c*, Rem.). This vowel in the Pret. is ֫, in the Imp. and Fut. ֶ, e. g. סַבּוֹתָ, סַבּוּנוּ, *Fut.* תְּסֻבֶּינָה.

The Arabian *writes* indeed regularly מדדת, but *pronounces* in the popular language מדית *maddīt* instead, also *maddāta*, which last is exactly analogous to the Hebrew inflexion.*

5. The preformatives of *Fut. Kal*, *Pret. Niph.*, and of *Hiph.* and *Hoph.*, which in consequence of the contraction stand in a simple syllable (יסֹב instead of יסובב), take, instead of the *short* vowel of the regular form, the corresponding *long* one (according to § 27, 2, *a*). Hence *Fut.* יָסֹב for יָסְבַּב=יִסְבַּב;† *Fut. A*, יָמַר for יִמְרַר; *Hiph.* הֵסֵב for הֵסְבֵּב, *Inf.* הָסֵב for הַסְבֵּב; *Hoph.* הוּסַב for הָסְבַּב. This long vowel (except the ֫ in Hophal) may be shortened.

There is still another mode of constructing these forms (the common one *in Chaldee*), which supplies a Daghesh in the *first* radical in place of doubling the third (comp. § 19, 2 Rem.); e. g. *Fut. Kal* יִכֹּב for יִכְּבֹב, *Fut. Hiph.* יַתֵּם for יְתַמֵּם, *Hoph.* יֻבַּת for יְכֻבַּת. These forms do not usually take Daghesh in the final letter on receiving an accession, as יִקְּדוּ *they bow themselves* (from קָדַד), וַיִּכֻּהוּ *and they smote* (from כָּתַת), because the doubling is already supplied in the first letter, and the tone also rests on the afformative instead of the stem-letter; but see וַיִּפְּגְעוּ Judges xviii. 23, יִבְּתוּ Job iv. 20. They therefore omit also the vowels ֫ and ֶ, e. g. תִּצְלֶינָה *they will tinkle* (from צָלַל) Jer. xix. 3. The Paradigm exhibits this form by the side of the other in *Fut. Kal.*

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* The explanation given here of this inserted vowel may certainly suffice, if an approximation be supposed between this class of verbs and that of לה; compare סַבּוֹתָ and Arab. *maddīta* with גָּלִיתָ or גָּלִית, and תְּסֻבֶּינָה with תְּגַלֶּינָה.

† It might seem far more easy, in explaining the origin of the *Fut.* יָסֹב (as well as of the *Fut.* in verbs עו, יָקוּם) to regard it as formed from the contracted stem-syllable סֹב by prefixing ָ, so also *Hiph.* and *Hoph.* But the mechanically easier way is not always the natural one.

6. Of many of these contractions, however, the originals are not found in the regular verb, but they may be considered as more ancient forms. Thus יָסֹב stands for יַסְבֹּב, with *a* under the preformative, as in the regular Arabic form;* *Hiph.* הֵסֵב for הִסְבֵּב has in the contracted stem-syllable the shorter *ē* (like the Aram. אַקְטֵל comp. § 53, 1 and Rem. 1); *Pret. Niph.* נָסַב for נַסְבַּב; *Fut. Niph.* יִסַּב for יִסָּבַב, comp. יִקָּטַל, § 51, Rem. 2.

7. The *tone* has this peculiarity, that it is not thrown forward upon the formative syllables beginning with a vowel (ָה, וּ, ִי, comp. § 44, Rem. 5), but remains *before* them on the stem-syllable, as סַבּוּ.† Before the other afformatives, it rests upon the inserted syllables וֹ and ֶי (with the exception of תֶּם and תֶּן which always take the tone), and in consequence the vowels of the word are shortened, as תָּסֹבּוּ, תְּסֻבֶּינָה; הֵסֵבָּה, but הֲסִבּוֹתָ.

8. Instead of *Piël*, *Pual*, *Hithp.* and in the same signification, is found in numerous verbs of this kind, the unfrequent conjugation *Poël* (§ 55, 1), with its passive and reflexive, e. g. עוֹלֵל *to treat one ill*, *pass.* עוֹלַל, *reflex.* הִתְעוֹלֵל (from עָלַל); in some is found *Pilpel* (§ 55, 4), as גִּלְגֵּל *to roll*, הִתְגַּלְגֵּל *to roll one's self* (from גָּלַל), *pass.* שֻׁעֲשַׁע *to be caressed* (from שָׁעַע). They are inflected regularly like *Piël*.

REMARKS.

1. *On Kal.*

1. In the Pret. are found some examples with *Cholem* (comp. יָכֹל, § 43, 1), as רֹמּוּ, from רָמֹם *they are high* Job xxiv. 24, רֹבּוּ from רָבֹב Gen. xlix. 23.

2. The *Cholem* of the *Inf.*, *Imp.*, and *Fut.* (סֹב, יָסֹב) as a changeable vowel, is written *defectively*, with a few exceptions, which are found especially in the later orthography; e. g. לָבוֹז for לָבֹז *to plunder*, Esth. iii. 13; viii. 11. It is consequently shortened into *Qamets-chatuph* or *Qibbuts*, whenever it loses the tone, as *Inf.* רָן־ *to rejoice* Job xxxviii. 7, with *suff.* בְּחֻקּוֹ *when he founded* Prov. viii. 27, *Imp.* חָנֵּנִי *pity me*, *Fut.* with *Vav. convers.* וַיָּסָב Judges xi. 18, with *suff.* יְשָׁדֵּם *he lays them waste* Prov. xi. 3, Qᵉri.

3. Of final *Pathach* in the *Inf.*, *Fut.*, and *Imp.* (קְטַל, יִקְטַל), the following are examples; *Inf.* שַׁךְ *to stoop* Jer. v. 26, *Imp.* גַּל *roll* Ps. cxix. 22, *Fut.* יֵמַר *he is bitter* Is. xxiv. 9, יֵקַל *he is slighted* Gen. xvi. 4, יֵרַךְ *he is soft* Is. vii. 4. Examples of the *Chaldaising Fut.* are: יִסֹּב, though יָסֹב is also in use; יִשֹּׁם *he is astonished*, 1 Kings ix. 8; וַיִּקְּדוּ *and they bowed themselves*, from קָדַד.

In the Participle occurs the Aramæan form שֹׁאֵס for שֹׁסֵס Jer. xxx. 16, Kᵉthibh.

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* Hebrew יִקְטֹל from יַקְטֹל, § 9, 5. The *a* appears also in verbs פּ *guttural*, especially in verbs פּא׳, § 68; and verbs עו׳, § 72.

† The terminations for gender and number in the *Participles* take the tone, as these are not a part of the verbal inflexion, as נְקֵלָּה, מְסַבָּה.

II. *On Niphal.*

5. Besides the most usual form with *Pathach* in the second syllable, as given in the Paradigm, there is still another with *Tsere*, and another with *Cholem* (analogous with קָטַל, יָרֵא, יָכֹל, § 43, 1), extending through the whole conjugation; e. g. *Pret.* נָקֵל (also נָקַל) *it is a light thing* Is. xlix. 6, *Part.* נָמֵס *wasted away* 1 Sam. xv. 9. With *Cholem* נָגֹלּוּ *they are rolled together* Is. xxxiv. 4, *Fut.* תִּדֹּמִי *thou shalt be laid waste* Jer. xlviii. 2. In the *Inf.* and *Imp.* forms with Pathach do not even exist, but those with *Tsere* and *Cholem*, as *Inf.* הִמֵּס *to melt* Ps. lxviii. 3 *Inf. Abs.* הִבּוֹז *to be plundered* Is. xxiv. 3, *Imp.* הֵרֹמּוּ *take yourselves up* Num. xvii. 10. *Chaldaising* forms of Niphal are נִחַל Eze. xxv. 3 (from חָלַל), נִחַר (from חָרַר) Ps. lxix. 4; cii. 4 (also נָחַר Jer. vi. 29), נִחַת *fractus est* (from חָתַת), Mal. ii. 5.

III. *On Hiphil and Hophal.*

6. Besides *Tsere* the final syllable has also *Pathach*, especially with gutturals, as הֵמַר *he made bitter; Inf.* הָבַר *to cleanse*, Jer. iv. 11. But also without a guttural, as הֵדַק *he pounded small*, 2 Ki. xxiii. 15; plur. הֵסַבּוּ 1 Sam. v. 10, *Part.* מֵצַל *shadowing*, Eze. xxxi. 3.

7. The Future with the tone retracted is formed like יָסֶךְ *he protects* Ps. xci. 4, וַיָּגֶל *and he rolled* Gen. xxix. 10.

8. *Chaldaising* forms of *Hiphil* and *Hophal:* וַיַּסֵּב Ex. xiii. 18, וַיַּכְּתוּ *and they smote* Deut. i. 44, אַחֵל *profanabo* Eze. xxxix. 7, הֻמְּכוּ *they perish* Job xxiv. 24, יֻכַּת Is. xxiv. 12, יֻחָקוּ in pause (Job xix. 23) for יֻחָקוּ.

IV. *In General.*

9. Verbs ע״ע are very nearly related to verbs ע״ו (§ 72), as is already apparent from the great similarity in their conjugations throughout. In form the verb ע״ע is generally shorter than the other (comp. יָסֹב and יָקוּם, הֵסֵב and הֵקִים). In some cases they have precisely the some form as in the *Fut. convers.* of Kal and Hiphil, in Hophal, and in the unfrequent conjugations. On account of this relation, they have sometimes borrowed forms from each other, e. g. יָרוּן for יָרֹן *he rejoices*, Prov. xxix. 6.

N.B. 10. Along with the contracted forms there are found, especially in certain conjugations and tenses, others which are wholly regular; e. g. *Pret. Kal.* בָּזַז *to plunder, plur.* בָּזְזוּ, בָּזַזְנוּ (also בַּזּוֹנוּ Deut. iii. 7); *Inf.* סְבֹב and סב. *Fut.* יֶחֱנַן *he is gracious*, Amos v. 15, elsewhere יָחֹן. *Hiph.* הִרְנִין, *Fut.* יַרְנִין *he will rejoice* (which is never contracted), *Part.* מַשְׁמִים *astonished*, Eze. iii. 15. The full form appears to be more poetic and intended for emphasis (Ps. cxviii. 11).

11. We have seen above (No. 5), that in the *Fut.* of the Chaldee form, the Daghesh of the third radical, together with the preceding vowel, is omitted before afformatives, which however take the tone, as וַיִּקְּדוּ. Of the same omission in other forms there are unquestionable examples, as נָבְלָה Gen. xi. 7 for נָבֹלָּה *we will confound* (Cohortative from בָּלַל); יָזְמוּ for יָזֹמּוּ verse 6 *they will devise; Pret. Niph.* נָסְבָה for נָסַבָּה Eze. xli. 7; נְמַלְתֶּם for נְמַלֹּתֶם Gen. xvii. 11 (from מוּל=מָלַל *to circumcise*); comp. Is. xix. 3; Jer. viii. 14. Without Daghesh, but with the accented full vowel: הֵעֵזָה for הֵעֵזָּה Prov. vii. 13, נָבֹזָה 1 Sam. xiv. 36, נֵחָמִים Is. lvii. 5, for נֵחַמִּים.

12. Although the afformatives here attract the tone less (see No. 7, p. 111), yet it is occasionally thrown on them, as רַבּוּ Jer. v. 6; Ps. iii. 2; civ. 24; and also when suffixes are appended, as סַבּוּ, סַבּוּנִי Ps. xviii. 11. The vowels suffer before *Daghesh* the changes pointed out in § 27, 1, viz., *Cholem* in the *Fut.* becomes *Qibbuts*, less frequently *Qamets-chatuph*, *Tsere* in *Hiph.* becomes *Chireq* (after the analogy of הֲסִבּוֹתָה, תְּסֻבֶּינָה); the preformatives then, in place of the full vowel, take Sheva; e. g. יְסֻבֵּנִי Ps. xlix. 6, יְסֻבּוּהוּ Job xl. 22, יְהַנֵּנוּ Ps. lxvii. 2, *Hiph.* יְסִבֵּנִי Eze. xlvii. 2.

C. FEEBLE VERBS (VERBA QUIESCENTIA).

SECT. 68.

FEEBLE VERBS פֹּא. E. g. אָכַל *to eat.* Parad. I.

So far as א is treated as a consonant and a guttural, these verbs have all the properties of verbs *Pe Guttural* exhibited in § 63. But here we regard them only in so far as the א *quiesces*, i. e. loses its consonant sound, and is blended with the foregoing vowel, which happens only in certain verbs and forms, as follows:—

I. VERB PE ALEPH (פ״א). § 68.

		KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PRET.	3. *m.*	אָכַל	נֶאֱכַל	הֶאֱכִיל	הָאֳכַל
	3. *f.*				
	2. *m.*				
	2. *f.*				
	1. *c.*				
	Plur. 3. *c.*		Like the Verb *Pe guttural*, in Paradigm D.		
	2. *m.*				
	2. *f.*				
	1. *c.*				
INF.	*constr.*	אֱכֹל	הֵאָכֵל	הַאֲכִיל	הָאָכֵל
INF.	*absol.*	אָכוֹל	הֵאָכֵל		
IMP.	*m.*	אֱכֹל	הֵאָכֵל	הַאֲכֵל	
	f.	אִכְלִי	ETC.	ETC.	wanting
	Plur. m.	אִכְלוּ			
	f.	אֱכֹלְנָה			
FUT.	3. *m.*	יֹאכַל	יֵאָכֵל	יַאֲכִיל	יָאָכֵל
	3. *f.*	תֹּאכַל			
	2. *m.*	תֹּאכַל			
	2. *f.*	תֹּאכְלִי	ETC.	ETC.	ETC.
	1. *c.*	אֹכַל			
	Plur. 3. *m.*	יֹאכְלוּ			
	3. *f.*	תֹּאכַלְנָה			
	2. *m.*	תֹּאכְלוּ			
	2. *f.*	תֹּאכַלְנָה			
	1. *c.*	נֹאכַל			
FUT. *with Vav conv.*		וַיֹּאכַל	וַיֵּאָמֶר		
PART.	*act.*	אֹכֵל	נֶאֱכָל	מַאֲכִיל	מְאָכָל
	pass.	אָכוּל			

1. In the *Fut. Kal* of five verbs, viz., אָבַד *to perish*, אָבָה *to be willing*, אָכַל *to eat*, אָמַר *to say*, אָפָה *to bake*, the א always quiesces in a long *ô* (*Cholem*), as יֹאבֵד. In some others, the form in which it retains its power as a consonant is also in use, as יֹאחֵז and יֶאֱחֹז *he takes hold*. The *ô* in this case is but a corruption of the vowel *â* (§ 9, 10, 2), which is itself derived by contraction from ַ֫ or ָ֫. The *feebleness* of these verbs (§ 41, *c*) affects also their last syllable, so that it receives, instead of the stronger vowel, *ō* an *ē* (*Tsere*), particularly with distinctive accents at the end of a period or clause; but with conjunctive accents, which mark the continuance of the discourse, it takes *ă* (*Pathach*), e. g. תֹּאבַד לָעַד Ps. ix. 19, on the contrary, תֹּאבֵד Ps. i. 6 (comp. a similar exchange of *ē* and *ă*, § 65, 1, *c*). When the tone moves back, the last stem-syllable has sometimes *Pathach*, as יֹאבַד יום *perish the day* Job iii. 3, וַיֹּאכַל *and he ate*, and sometimes *Seghol*, as וַיֹּאמֶר (*Milel*) with conjunctive accents, but וַיֹּאמֶר (*Milra*) with distinctives (only in Job a few times וַיֹּאמַר in *pause*).

It is but very seldom that *Tsere* stands before א in the *Fut. Kal*, as תֵּאתֶה *it shall come*, Mic. iv. 8, contracted from תֵּאֱתֶה: always, however, in the form לֶאֱמֹר *dicendo* (*Inf.* with לְ), for לֶאֱמֹר.

2. In the 1*st pers. sing. Fut.* the radical א (to avoid the repetition of this letter) is regularly dropped (§ 23, 4), as אֹמַר for אֶאֱמַר *I will say*.

Except in this case, the radical א is seldom dropped, as תִּסַּף for תֹּאסִף *thou takest away* Ps. civ. 29, יִכְרוּךָ for יֹאמְרוּךָ *they speak of thee* Ps. cxxxix. 20, תֵּזְלִי *thou goest away* (from אָזַל) Jer. ii. 36.

The Parad. I shows the forms in which א is treated as a quiescent (viz., *Fut. Kal*), and merely indicates those in which it retains its character as a guttural.

Rem. 1. In the derived conjugations, the א but very seldom quiesces, as in *Niph.* נֹאחֲזוּ Jos. xxii. 9; *Hiph.* וַיָּאצֵל *and he took away* Num. xi. 25, וַיֶּרֶב (for וַיַּאֲרֶב) *and he lay in wait* 1 Sam. xv. 5, אְזִין *I hearken* Job xxxii. 11, אֹבִידָה *I will destroy* Jer. xlvi. 8, מֵזִין *attending* Prov. xvii. 4, *Imp.* הֵבִיאוּ *bring ye* (from אָתָה) Is. xxi. 14.

2. In *Pïel*, א is sometimes dropped by contraction (like ה in יְהַקְטִיל, יַקְטִיל), e. g. כִּלֵּף (so prevalent in Syr., Chald., and Samar.) for מְאַלֵּף *teaching*, Job xxxv. 11.

Sect. 69.

FEEBLE VERBS פ״י. FIRST CLASS, OR VERBS ORIGINALLY פ״ו.

E. g. יָשַׁב *to dwell*. Parad. K.

Verbs פ״י are divided principally into *two classes*, which are different from each other in their origin and inflexion. The *first* embraces those verbs which have properly a ו for their first stem-letter. In Arabic they are written with ו (e. g. יָלַד, Arab. *wálada*), but in Hebrew, by a difference of dialect, they take י instead of it, wherever the first stem-letter begins the form. The *second* embraces those

which are properly פִּי, and which have *Yodh* also in Arabic (§ 70). A few of these verbs פִּי form, in some respects, a *third* class inflected like verbs פֵּן (§ 71).

In יָצַר the forms are distinguished according to the signification; viz., *a*) יָצַר (1st class, for וצר), *Fut.* יִצַר, וַיִּצַר *to be in a strait*; *b*) יָצַר (2nd class), *Fut.* יִיצֹר, וַיִּיצַר *to form*.

K. VERB PE YODH פ״י (orig. פ״ו). § 69.						L. Properly PE YODH (פ״י). § 70.	
	KAL.	NIPHAL.	HIPHIL.	HOPHAL.		KAL.	HIPHIL.
PRET. 3. *m.*	יָשַׁב	* נוֹשַׁב	* הוֹשִׁיב	* הוּשַׁב	* הִיטִיב	יָטַב	* הֵיטִיב
3. *f.*		נוֹשְׁבָה	הוֹשִׁיבָה	הוּשְׁבָה	הֵיטִיבָה		הֵיטִיבָה
2. *m.*		נוֹשַׁבְתָּ	הוֹשַׁבְתָּ	הוּשַׁבְתָּ	הֵיטַבְתָּ		הֵיטַבְתָּ
2. *f.*		נוֹשַׁבְתְּ	הוֹשַׁבְתְּ	הוּשַׁבְתְּ	הֵיטַבְתְּ		הֵיטַבְתְּ
1. *c.*	regular	נוֹשַׁבְתִּי	הוֹשַׁבְתִּי	הוּשַׁבְתִּי	הֵיטַבְתִּי	regular	הֵיטַבְתִּי
Plur. 3. *c.*		נוֹשְׁבוּ	הוֹשִׁיבוּ	הוּשְׁבוּ	הֵיטִיבוּ		הֵיטִיבוּ
2. *m.*		נוֹשַׁבְתֶּם	הוֹשַׁבְתֶּם	הוּשַׁבְתֶּם	הֵיטַבְתֶּם		הֵיטַבְתֶּם
2. *f.*		נוֹשַׁבְתֶּן	הוֹשַׁבְתֶּן	הוּשַׁבְתֶּן	הֵיטַבְתֶּן		הֵיטַבְתֶּן
1. *c.*		נוֹשַׁבְנוּ	הוֹשַׁבְנוּ	הוּשַׁבְנוּ	הֵיטַבְנוּ		הֵיטַבְנוּ
INF. *constr.*	יְכֹד, * שָׁבֶת	* הִוָּשֵׁב	* הוֹשִׁיב	* הוּשַׁב	* הֵיטִיב	יָטֹב	* הֵיטִיב
INF. *absol.*	יָשׁוֹב		* הוֹשֵׁב, הוֹשֵׁיב			יָטוֹב	* הֵיטֵב
IMP. *m.*	* שֵׁב	* הִוָּשֵׁב	* הוֹשֵׁב		* הֵיטֵב	יְטַב	* הֵיטֵב
f.	שְׁבִי	הִוָּשְׁבִי	הוֹשִׁיבִי	wanting	הֵיטִיבִי	יְטָבִי	הֵיטִיבִי
Plur. m.	שְׁבוּ	הִוָּשְׁבוּ	הוֹשִׁיבוּ		הֵיטִיבוּ	יִטְבוּ	הֵיטִיבוּ
f.	שֵׁבְנָה	הִוָּשֵׁבְנָה	הוֹשֵׁבְנָה		הֵיטֵבְנָה	יָטֹבְנָה	הֵיטֵבְנָה
FUT. 3. *m.*	* יֵשֵׁב	* יִוָּשֵׁב	* יוֹשִׁיב	* יוּשַׁב	* יֵיטִיב	* יִיטַב	* יֵיטֵב
3. *f.*	תֵּשֵׁב	תִּוָּשֵׁב	תּוֹשִׁיב	תּוּשַׁב	תֵּיטִיב	תִּיטַב	תֵּיטֵב
2. *m.*	תֵּשֵׁב	תִּוָּשֵׁב	תּוֹשִׁיב	תּוּשַׁב	תֵּיטִיב	תִּיטַב	תֵּיטֵב
2. *f.*	תֵּשְׁבִי	תִּוָּשְׁבִי	תּוֹשִׁיבִי	תּוּשַׁבִי	תֵּיטִיבִי	תִּיטְבִי	תֵּיטִיבִי
1. *c.*	אֵשֵׁב	* אִוָּשֵׁב	אוֹשִׁיב	אוּשַׁב	אֵיטִיב	אִיטַב	אֵיטֵב
Plur. 3. *m.*	יֵשְׁבוּ	יִוָּשְׁבוּ	יוֹשִׁיבוּ	יוּשְׁבוּ	יֵיטִיבוּ	יִיטְבוּ	יֵיטִיבוּ
3. *f.*	תֵּשַׁבְנָה	תִּוָּשֵׁבְנָה	תּוֹשֵׁבְנָה	תּוּשַׁבְנָה	תֵּיטֵבְנָה	תִּיטַבְנָה	תֵּיטֵבְנָה
2. *m.*	תֵּשְׁבוּ	תִּוָּשְׁבוּ	תּוֹשִׁיבוּ	תּוּשְׁבוּ	תֵּיטִיבוּ	תִּיטְבוּ	תֵּיטִיבוּ
2. *f.*	תֵּשַׁבְנָה	תִּוָּשֵׁבְנָה	תּוֹשֵׁבְנָה	תּוּשַׁבְנָה	תֵּיטֵבְנָה	תִּיטַבְנָה	תֵּיטֵבְנָה
1. *c.*	נֵשֵׁב	נִוָּשֵׁב	נוֹשִׁיב	נוּשַׁב	נֵיטִיב	נִיטַב	נֵיטֵב
FUT. *apoc.*			* יוֹשֵׁב				* יֵיטֵב
FUT. *with Vav conv.*		* וַיֵּשֵׁב	* וַיּוֹשֵׁב				וַיִּיקֶן, וַיִּיטַב
PART. *act.*	יֹשֵׁב	* נוֹשָׁב	* מוֹשִׁיב	* מוּשָׁב	* מֵיטִיב	יֹטֵב	מֵיטִיב
pass.	יָשׁוּב					יָטוּב	

The peculiarities in the inflexion of the *first class*, which is analogous with the Arabic פָּו, are the following:—

1. In the *Fut.*, *Imp.*, and *Inf. constr.* of Kal there is a twofold inflexion. About the half of these verbs have here the *feeblest* forms, viz.—

Fut. יֵשֵׁב with a tone-lengthened $\bar{e}$ in the second syllable, which may be shortened to *Seghol* and *vocal Sh'va;* and with a somewhat firmer $\bar{e}$ in the first syllable, which in a degree still embodies the first radical י that has been dropped (but scarcely ever written יֵישֵׁב);

Imp. שֵׁב from יֵשֵׁב by omission of the feeble יֵ; and—

Inf. שָׁבֶת shortened in like manner, and with the feminine-ending תֶ־, which again gives to the form more length and body.

The other half of these verbs are inflected with *stronger* forms, have the *Fut. A*, and retain the *Yodh* at the beginning, viz., in—

Imp. יְרַשׁ and *Inf.* יְסֹד as a *consonant*, but in—

Fut. יִירַשׁ as a *quiescent*, or resolved into the vowel $\bar{\imath}$ (§ 24, 2).

That the latter mode of inflexion belongs to verbs actually פָּו (which has often been overlooked and falsely denied), is shown, partly by the numerous verbs which take these forms in Kal, and at the same time have ו in *Niphal*, *Hiphil*, and *Hophal*, partly by the analogy of the Arabic, where the verbs פָּו have precisely the same double inflexion.

Even in the same verb are found both forms, one with the *Yodh*, the other without it, as צַק 2 Kings iv. 41, and יְצַק *pour* Eze. xxiv. 3, רַשׁ 1 Kings xxi. 15, יַרַשׁ Deut. ii. 24, and יְרַשׁ *possess*, with lengthening יְרָשָׁה Deut. xxxiii. 23, *Fut.* יִקַּד Deut. xxxii. 22, and יִקַּד *he will burn up*, Is. x. 16.

To the first mode of inflexion belong, e. g. יָלַד *to bear*, יָצָא *to go forth*, יָשַׁב *to sit*, יָרַד *to descend*, יָדַע *to know* (*Fut.* יֵדַע with *Pathach* in the last syllable on account of the guttural); to the second belong יָגַע *to weary*, יָעַץ *to counsel*, יָבֵשׁ *to be dry*, though the latter is in Arabic פִּי.

2. The original *Vav* appears always in the *Inf.*, *Imp.*, and *Fut. Niph.*, where it ought to be doubled, as a consonant, as הִוָּשֵׁב, יִוָּשֵׁב (just like הִקָּטֵל, יִקָּטֵל); and also in the *Hithp.* of some verbs, e. g. הִתְוַדַּע, from יָדַע, and in two nominal forms, viz., יֶלֶד *offspring*, from יָלַד *to bear* [and יֶזֶר *guilty*]. The ו at the end of the syllable becomes a vowel, as $\bar{u}$ (וּ) in all *Hophal*, e. g. הוּשַׁב for הָוְשַׁב; and in combination with a preceding *a*, as a diphthongal $\hat{o}$ (וֹ) in *Pret.* and *Part.* of *Niphal*, and in all *Hiphil*, e. g. נוֹשַׁב for נָוְשַׁב, הוֹשִׁיב for הָוְשִׁיב.

3. The other forms, with few exceptions (see Rem. 3, 4), are quite regular.

In those forms in which Yodh does not appear, these verbs may be *distinguished*, in the *Fut.* of *Kal* by the *Tsere* under the preformatives in *Niph.*, *Hiph.*, and *Hoph.*, by the Vav (וּ, וֹ, וּ) before the second radical. (The defective orthography, as in הֹלִיד, is not frequent.) Forms like שֵׁב, שָׁבָת, they have in common with verbs פָּו. Hophal nas the same form as in verbs עָי and עָו.

Rem. 1. The *Inf.* of *Kal* without the radical Yodh (see No. 1), has very seldom the masculine

form like דְּעָ *to know* Job xxxii. 6, 10, or the feminine ending ־ָה, like דְּעָה Exod. ii. 4. With a guttural, the latter takes the form ־ַת instead of ־ָת e. g. דַּעַת *to know*. לֶדֶת *to bear*, in 1 Sam. iv. 19 is contracted to לַת (§19, 2). Examples of the regular strong form occur with *suffixes*, יְדָעִי Job xxxviii. 4, יְדָעוּ Ezra iii. 12. The strong form has seldom the feminine-ending, as יְכֹלֶת *to be able*.

2. The *Imp. Kal* often has the lengthening ־ָה, as שְׁבָה *sit*, רְדָה *descend*. From יָהַב *to give*, the lengthened Imp. is הָבָה, *fem.* הָבִי, *plur.* הָבוּ, with accented *Qamets*, owing to the influence of the guttural.

3. The *Fut.* of the form יֵשֵׁב takes *Pathach* in its final syllable when it has a guttural, as יֵדַע, also תֵּרַד Jer. xiii. 17. When the tone is drawn back upon the penultima, the final syllable takes *Seghol*, viz., before a word of one syllable, and after *Vav conversive;* e. g. וַיֵּשֶׁב־בָּא Gen. xliv. 33; וַיֵּרֶד, וַיֵּשֶׁב, but in pause וַיֵּשֶׁב and וַיֵּרַד. A very rare exception, in which a Fut. of this kind is written fully, is אֵילְכָה Mic. i. 8. The *Fut.* יִירַשׁ, when lengthened, can also lose its radical י, as יֵעָפוּ Is. xl. 30, יֵגָעוּ lxv. 23. Yet the cases are rare and doubtful where this occurs after other preformatives than י (see Is. xliv. 8).

4. In some stems the feebleness affects also the *Pret. Kal*, so far, that the *a* under the second radical becomes *ē* or *ĭ*, as יָרֵשׁוּ, יָרִשְׁתֶּם, יָלְדָתִיךָ, from יָרַשׁ, יָלַד. Examples are found in Num. xi. 12; Deut. iv. 1; viii. 1; xix. 1; xxvi. 1; Ps. ii. 7; lxix. 36, etc. In Syriac *e* is here predominant: in Hebrew the feeble vowel is found only in such forms of the *Pret.* as have not a full vowel under the first radical. For a similar case, see § 73, Rem. 1.

5. As an exception, the *Fut. Niph.* sometimes has י instead of the ו; e. g. וַיִּיָּחֶל *and he waited*, Gen. viii. 12; comp. Ex. xix. 13. The first pers. sing. has always the form אִוָּשֵׁב not אִיָּשֵׁב; comp. § 51, Rem. 4.

6. In *Piël*, the radical *Yodh* is sometimes dropped after ו preformative, which takes its punctuation (comp. § 68, Rem. 2); e. g. וַיְבַשֵּׁהוּ for וַיְיַבֵּשֵׁהוּ *and he dried it up*, Nah. i. 4.

7. *Fut. Hiph.*, like *Fut. Kal*, takes Seghol when the tone is drawn back, as יֹסֶף *let him add* Prov. i. 5, וַיֹּסֶף *and he added*. On forms like יְהוֹשִׁיעַ, see § 53, Rem. 7. In *Hoph.* are some cases of וֹ for וּ, as הוֹדַע for הוּדַע Lev. iv. 23, 28.

N.B. 8. The verb הָלַךְ *to go*, is connected with verbs פֵּי of the first class, for it forms (as if from יָלַךְ) *Fut.* יֵלֵךְ, with *Vav* וַיֵּלֶךְ, in *pause* וַיֵּלֶךְ, *Inf. constr.* לֶכֶת, *Imp.* לֵךְ, lengthened לְכָה, and also לֶךְ, and so *Hiph.* הוֹלִיךְ. Rarely and almost exclusively in later books and in poetry, we find also the regular inflexions from הָלַךְ, as *Fut.* יְהַלֵּךְ, *Inf.* הַלֵּךְ (Num. xxii. 14, 16; Eccles. vi. 8, 9), *Imp.* pl. הַלְכוּ (Jer. li. 50); on the contrary *Pret. Kal* is always הָלַךְ, *Part.* הֹלֵךְ, *Inf. abs.* הָלוֹךְ, *Piël* הִלֵּךְ, *Hithp.* הִתְהַלֵּךְ, so that a י nowhere distinctly appears as first radical.* An obsolete stem יָלַךְ may however be assumed, although in a word so much used as הָלַךְ, the feeble letter ה may itself be treated like י, and so the inflexion resemble פֵּי. Comp. also the feeble פֵּא, e. g. תֵּזְלִי from אָזַל (§ 68, 2), and תֵּלְכִי from הָלַךְ, *Fut. Hiph.* אֹבִידָה from אָבַד and אוֹלִיכָה 2 Kings vi. 19, from הָלַךְ.

Sect. 70.

FEEBLE VERBS פֵּי. SECOND CLASS, OR VERBS PROPERLY פֵּי.

E. g. יָטַב *to be good*. Parad. L, § 69.

The most essential points of difference between verbs properly פֵּי and verbs פֵּו are the following:—

* But comp. אֵילְכָה under Rem. 3.

1. Kal has only the stronger of the two forms described in § 69, 1, viz., that in which the radical י remains, *Inf.* יָטַב, with the *Fut. A*, as יִיטַב, יִיקַץ, the *Pathach* of which becomes *Seghol* when the tone shifts back, as וַיִּיקַץ *and he awoke* Gen. ix. 24, יִיצַר, וַיִּיצֶר *and he formed* Gen. ii. 7.

2. In Hiphil the י is regularly retained in writing, and is pronounced as a diphthongal *î* (*Tsere*), e. g. הֵיטִיב (for הַיְטִיב), *Fut.* יֵיטִיב; seldom with the diphthong *ai*, *ay*, as in יַיְשִׁירוּ *they make straight*, Prov. iv. 25; comp. Ps. v. 9, Q'ri.

The following are the only verbs of this kind: יָטַב *to be good*, יָנַק *to suck*, יָקַץ *to awake*, יָצַר *to form*, יָלַל Hiph. הֵילִיל *to bewail*, יָשַׁר *to be straight*.

Rem. Of the *Fut. Hiph.* there is an anomalous form with preformatives put before the *3rd pers.* יְלִיל, as יְיֵלִיל *he wails*, אֲיֵלִיל *I wail*, תְּיֵלִילוּ *ye wail*, Is. xv. 2; lxv. 14; Jer. xlviii. 31; Hos. vii. 14; also יְיֵטִיב Job xxiv. 21; and once even in *Fut. Kal* יֵיֵדַע Ps. cxxxviii. 6, from יָדַע. This anomaly is explained by supposing that the י of the simple form was superficially taken to belong to the stem.

Sect. 71.

VERBS פ״י. THIRD CLASS, OR CONTRACTED VERBS פ״י.

This class embraces those verbs פ״י, of the first and second class, whose י does not quiesce in long *ī* or *ē*, but is assimilated like נ. Some verbs are exclusively of this class, e. g. יָצַע *to spread under*, *Hiph.* הֵצִיעַ, *Hoph.* הָצַע; יָצַת *to burn up*, *Fut.* יִצַּת, *Hiph.* הִצִּית. Others have two forms; one *sharp* with the י assimilated, the other weaker with the י quiescent, as יָצַק *to pour*, *Fut.* יִצֹּק and וַיֵּצֶק (1 Kings xxii. 35); יָצַר *to form*, *Fut.* וַיֵּיצֶר and יִצֹּר (Is. xliv. 12; Jer. i. 5); יָשַׁר *to be straight*, *Fut.* יִישַׁר and יִשַּׁר (1 Sam. vi. 12).

Verbs of this class (which seldom occur) are inflected like verbs פֵּ֫ן for which they may easily be mistaken by the learner. When, therefore, a form has not a root פֵּ֫ן in the lexicon, he should look for one of this class.

The first two classes are exhibited in their distinctive forms in Paradigms K and L, § 69. The third exactly follows verbs פֵּ֫ן, and is besides very rare.

SECT. 72.

FEEBLE VERBS עֳ. E. g. קוּם *to rise up.* Parad. M.

	M. VERB AYIN VAV (ע״ו). § 72.						N. AYIN YOD (ע״י). § 73.	
	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	PILEL.	PULAL.	KAL.	NIPHAL.
PRET. 3. *m.*	קָם	* נָקוֹם	* הֵקִים	* הוּקַם	* קוֹמֵם	קוֹמַם	* בִּין * בֵּן	* נָבוֹן
3. *f.*	* קָמָה	* נָקוֹמָה	* הֵקִימָה	* הוּקְמָה	קוֹמְמָה	קוֹמְמָה	* בִּינָה * בֵּנָה	נָבוֹנָה
2. *m.*	* קַמְתָּ	* נְקוֹמוֹתָ	* הֲקִימוֹתָ	* הוּקַמְתָּ	קוֹמַמְתָּ	קוֹמַמְתָּ	* בִּינוֹתָ * בֵּנִיתָ	נְבוֹנוֹתָ
2. *f.*	קַמְתְּ	נְקוֹמוֹת	הֲקִימוֹת	הוּקַמְתְּ	קוֹמַמְתְּ	קוֹמַמְתְּ	בִּינוֹת בֵּנִית	נְבוֹנוֹת
1. *c.*	קַמְתִּי	נְקוֹמוֹתִי	הֲקִימוֹתִי	הוּקַמְתִּי	קוֹמַמְתִּי	קוֹמַמְתִּי	בִּינוֹתִי בֵּנִיתִי	נְבוֹנוֹתִי
Plur. 3. *c.*	קָמוּ	נָקוֹמוּ	הֵקִימוּ	הוּקְמוּ	קוֹמְמוּ	קוֹמְמוּ	בִּינוּ בָּנוּ	נְבוֹנוּ
2. *m.*	קַמְתֶּם	נְקוֹמוֹתֶם	הֲקִימוֹתֶם	הוּקַמְתֶּם	קוֹמַמְתֶּם	קוֹמַמְתֶּם	בִּינוֹתֶם בֵּנִיתֶם	נְבוֹנוֹתֶם
2. *f.*	קַמְתֶּן	נְקוֹמוֹתֶן	הֲקִימוֹתֶן	הוּקַמְתֶּן	קוֹמַמְתֶּן	קוֹמַמְתֶּן	בִּינוֹתֶן בֵּנִיתֶן	נְבוֹנוֹתֶן
1. *c.*	קַמְנוּ	נְקוֹמוֹנוּ	הֲקִימוֹנוּ	הוּקַמְנוּ	קוֹמַמְנוּ	קוֹמַמְנוּ	בִּינוּ בָּנוּ	נְבוֹנוּ
INF. *constr.*	* קוּם	* הָקוֹם	* הָקִים	* הוּקַם	קוֹמֵם	קוֹמַם	* בִּין	* הִבּוֹן
INF. *absol.*	* קוֹם	* הָקוֹם	* הָקִים, הָקֵם				* בֹּן	* הִבּוֹן
IMP. *m.*	* קוּם	* הָקוֹם	* הָקֵם		קוֹמֵם		* בִּין	* הִבּוֹן
f.	* קוּמִי	* הָקוֹמִי	* הָקִימִי	wanting	קוֹמְמִי	wanting	בִּינִי	as הָקוֹם
Plur. m.	קוּמוּ	הָקוֹמוּ	הָקִימוּ		קוֹמְמוּ		בִּינוּ	
f.	* קוֹמְנָה	הָקוֹמְנָה	הָקִמְנָה		קוֹמַמְנָה		——	
FUT. 3. *m.*	* יָקוּם	* יָקוֹם	* יָקִים	* יוּקַם	יְקוֹמֵם	יְקוֹמַם	* יָבִין	יִבּוֹן
3. *f.*	תָּקוּם	תָּקוֹם	תָּקִים	תּוּקַם	תְּקוֹמֵם	תְּקוֹמַם	תָּבִין	as יָקוֹם
2. *m.*	תָּקוּם	תָּקוֹם	תָּקִים	תּוּקַם	תְּקוֹמֵם	תְּקוֹמַם	תָּבִין	
2. *f.*	* תָּקוּמִי	* תָּקוֹמִי	תָּקִימִי	תּוּקְמִי	תְּקוֹמְמִי	תְּקוֹמְמִי	תָּבִינִי	
1. *c.*	אָקוּם	אָקוֹם	אָקִים	אוּקַם	אֲקוֹמֵם	אֲקוֹמַם	אָבִין	
Plur. 3. *m.*	יָקוּמוּ	יָקוֹמוּ	יָקִימוּ	יוּקְמוּ	יְקוֹמְמוּ	יְקוֹמְמוּ	יָבִינוּ	
3. *f.*	תְּקוּמֶינָה	תָּקוֹמְנָה	* תָּקֵמְנָה	תּוּקַמְנָה	תְּקוֹמַמְנָה	תְּקוֹמַמְנָה	* תְּבִינֶינָה	
2. *m.*	תָּקוּמוּ	תָּקוֹמוּ	תָּקִימוּ	תּוּקַמְתֶּם	תְּקוֹמַמְתֶּם	תְּקוֹמַמְתֶּם	תָּבִינוּ	
2. *f.*	תְּקוּמֶינָה	תָּקוֹמְנָה	תָּקֵמְנָה	תּוּקַמְנָה	תְּקוֹמַמְנָה	תְּקוֹמַמְנָה	תְּבִינֶינָה	
1. *c.*	נָקוּם	נָקוֹם	נָקִים	נוּקַם	נְקוֹמֵם	נְקוֹמַם	נָבִין	
FUT. *apoc.*	* יָקָם		* יָקֵם				* יָבֶן	
FUT. *with* ו *conv.*	* וַיָּקָם, וַיָּקָם		* וַיָּקֵם				* וַיָּבֶן	
FUT. *with Suff.*	* יְקוֹמֲנִי		* יְקִימֵנִי				* יְבִינֵנִי	
PART. *act.*	* קָם	* נָקוֹם	* מֵקִים	* מוּקָם	מְקוֹמֵם	מְקוֹמָם	* בָּן	* נָבוֹן
pass.	* קוּם						* בִּין	

1. In these verbs the middle stem-letter ו always gives up its consonant sound and *quiesces;* not merely in the usual cases (according to § 24, 1) when a Sh^eva precedes or follows, as בּוֹשׁ *bôsh* for בְּוֹשׁ *b^evōsh*, but also when it is both preceded and followed by a full vowel, as קוּם *Part. pass.* for קָוֻם; קוֹם *Inf. absol.* for קָוֹם. Hence the stem appears always a monosyllable.

2. The vowel in which ו quiesces is essentially the vowel of the second syllable, which, in the verb, almost universally characterises the form (§ 67, 2). But this vowel, in consequence of the union of the *Vav* with it, is mostly made fuller and firmer, e. g. *Inf.* and *Imp.* קוּם for קְוֹם, *Pret.* קָם for קָוַם; it is, therefore, not destructible though changeable, for we have קַמְתָּ (with short *a*) from קָם, and *Fut. Hiph.* יָקִים (from יַקְוִים) is shortened in the jussive to יָקֵם.

The verb intransitive *middle E* takes in *Pret. Kal* the form of מֵת (from מָוֵת) *he is dead:* the verb *middle O* takes the form of אוֹר (from אָוֹר) *luxit,* בּוֹשׁ (from בָּוֹשׁ) *he was ashamed.* Comp. Rem. 1.

The preformatives in the *Fut. Kal* and *Pret. Niph.*, and throughout *Hiph.* and *Hoph.*, which before the monosyllabic stem form a simple syllable, take instead of the short vowel of the regular form the corresponding long one (§ 27, 2); e. g. יָקוּם* for יַקְוֹם; הֵקִים for הִקְוִים; הוּקַם for הֻקְוַם.

This vowel is changeable, and becomes Sh^eva when the tone is thrown forward, e. g. before *suff.* יְמִיתֶנּוּ *he will kill him*, and with the full plural form of the *Fut.* יְמוּתוּן *they will die.*

The ו in *Hoph.* forms an exception; for it has become a quite firm and unchangeable vowel, as if it had been transposed, so that הֻקְוַם became הֻוְקַם, hence הוּקַם.

4. In some cases, forms of the regular verb not now in use lie at the foundation of the present inflexion; e. g. *Fut. Kal* יָקוּם for יַקְוֹם (see § 67, 6), *Part.* קָם, either for קָוֵם (like קָטֵל, the original form of קֹטֵל, Chal. and Arab. *qâtel*, § 9, 10, 2, and § 50, 2) or for קָוָם (after the form of the verbal adjective קָטָל; comp. § 84, No. 1). Those which conform to the regular Hebrew verb are generally the most unfrequent, as יֵבוֹשׁ (after the form יִבְוֹשׁ). The *ô* in *Niph.* comes from *va* (= *ua*), נָקוֹם from נַקְוַם, *Fut.* יִקּוֹם from יִקָּוַם.

5. In the *Pret. Niph.* and *Hiph.*, the harshness of pronunciation in such forms as נָקוֹמְתָּ, הֵקַמְתָּ, is avoided by the insertion of וֹ before the afformatives of the 1st and 2nd person. For the same purpose, ֶי is inserted in the *Fut. Kal* before the termination נָה (comp. § 67, 4). These inserted syllables take the tone and shorten the preceding vowels, as נָקוֹם, נְקוֹמֹתָ; הֵקִים, הֲקִימֹתָ, or הֱקִימֹתָ, also הֲקֵמֹתָ; תְּקוּמֶינָה.

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* On the *a* under the preformative, see No. 4.

Yet in some cases the harder forms, without the inserted syllable, are also in use. Thus, *Fut. Kal* תָּשֹׁבְנָ Eze. xvi. 55 (also תְּשׁוּבֶינָה in the same verse), and rather oftener in *Hiph.*, as הֵנַפְתָּה Ex. xx. 25, though also הֲנִיפוֹתִי Job xxxi. 21, תָּשֵׁבְנָה Job xx. 10, once תָּקִימְנָה Jer. xliv. 25. *Imp.* only קֹמְנָה, הָקֵמְנָה.

6. The tone, as in verbs ע״ע, is not thrown forward upon the afformatives ָה, וּ, ִי, as קָמָה, קָמוּ, except with the full plural form יְקוּמוּן. For the tone on the וֹ and ֶי, see No. 5. In those forms which do not take either of these, the accentuation is regular, as קַמְתָּ; so in Hophal הוּקַמְתָּ.

7. The conjugations, *Piël*, *Pual*, and *Hithpaël*, are very seldom found in verbs properly ע״ו. The only instance in which ו remains as a consonant is עִוֵּד *to surround*, the *Piël* of עוּד (yet see Rem. 10). In some others י has taken the place of ו, as in קִיֵּם from קוּם, הִיֵּב from הוּב, which forms belong to the later Hebrew, having been borrowed from the Aramæan. On the contrary, the unfrequent conjugation *Pilel* (§ 55, 2), with its passive and reflexive, is the common form employed in the signification of *Piël*, and as a substitute for it; e. g. קוֹמֵם *to raise up*, from קוּם; רוֹמֵם *to elevate*, *pass.* רוֹמַם, from רוּם; הִתְעוֹרֵר *to rouse one's self*, from עוּר. Less frequent is the conjugation *Pilpel* (§ 55, 4), e. g. כִּלְכֵּל *to sustain*, *to nourish*, from כּוּל.

REMARKS.

I. *On Kal.*

N.B. 1. Of verbs *middle E* and *O*, which in the regular verb also have their Pret. and Part. the same (§ 50, 2), the following are examples; viz. *Pret.* מֵת *he is dead* (for מָוֵת), 1 *sing.* מַתִּי, 1 *pl.* מַתְנוּ, 3 *pl.* מֵתוּ; בּוֹשׁ *he is ashamed* (for בָּוֹשׁ), בֹּשְׁתִּי, בֹּשְׁנוּ, בֹּשׁוּ; אוֹר *he has shined*. *Part.* מֵת; בּוֹשִׁים Eze. xxxii. 30. Of the Preterite and Participle, the usual form קָם is very seldom written with א (after the Arab. mode, § 9, 1), as in קָאם Hos. x. 14, שָׁאטִים Eze. xxviii. 24, 26; comp. xvi. 57. The *Part.* appears now and then also in the form of קוֹם for קָם 2 Kings xvi. 7, even with a transitive sense, as לוֹט *occultans*, Is. xxv. 7; Zech. x. 5.

2. In the *Inf.* and *Imp.* of some verbs, ו always quiesces in *Cholem*, as בּוֹא, טוֹב, אוֹר. In most verbs, however, it quiesces only in *Shureq*; but even in these the *Inf. absol.* has וֹ in the final syllable (after the form קָטוֹל), as קוֹם יָקוּמוּ *surgendo surgent*, Jer. xliv. 29. Those verbs which have וֹ in the *Inf.* retain it in the *Fut.*, as יָבוֹא. In one verb alone the preformatives of the *Fut.* have *Tsere*, viz., בּוֹשׁ, *Fut.* יֵבוֹשׁ (for יִבְוֹשׁ); see in No. 4, above.

3. In the *Imp.* with afformatives (קוּמִי, קוּמוּ) the tone is on the stem syllable, with a few exceptions, as in Judges v. 12. The lengthened form [with ָה] has, on the contrary, the tone usually on the last syllable (קוּמָה, שׁוּבָה), with a few exceptions where the word is *Milel* (Ps. vii. 8; Jer. iii. 12; xl. 5).

N.B. 4. The shortened *Fut.* as *Jussive* (§ 48, 4) has the form יָקֹם (very seldom יָקוֹם, יָקֻם); e. g. יָשֹׁב *let him return*, Deut. xx. 5—8; אַל יָשֹׁב *let him not return*, Ps. lxxiv. 21; וְיָמֹת *and may he die*, 1 Kings xxi. 10. Comp. § 27, Rem. 1. In poetic language as *Indicative*, as יָרֹם, תָּרֹם, *he, it, shall be high*, Num. xxiv. 7; Mic. v. 8. After *Vav conversive*, and *before* words of one syllable the tone is

also drawn back upon the penultima, and the last syllable takes *Qamets-chatuph*, as וַיָּקָם, יָקָם לָךְ Job xxii. 28. In *pause*, however, the tone remains on the last syllable, as וַיָּמֹת; compare Gen. xi. 28, 32, with v. 5, 8. With a guttural or a *Resh*, the final syllable may take *Pathach*, e. g. וַיָּסַר *and he turned aside*, Ruth iv. 1 (from סור).

The full plural-ending ון has the tone (according to No. 6 of this section), hence תְּמֻתוּן Gen. iii. 3, 4, יְנוּסוּן Ps. civ. 7, יְרוּצוּן Joel ii. 4, 7, 9.

II. *On Niphal.*

5. Anomalous forms are: *Pret.* נְפֹצוֹתֶם *ye have been scattered*, Eze. xi. 17; xx. 34, 41, 43; *Inf. constr.* הִדּוֹשׁ Is. xxv. 10. Comp. also Rem. 9.

III. *On Hiphil.*

6. Examples of the *Preterite* without the inserted ו: הֵנַפְתָּ *thou liftest*, Ex. xx. 25; הֵמַתָּה *thou killest*, and even הֲמִתֶּם Num. xvii. 6, etc.

7. In the *Imp.*, besides the shortened form הָקֵם, the lengthened הָקִימָה also occurs; with *suff.* הֲקִימֵנִי.

N.B. The shortened *Fut.* has the form יָקֵם, as וְיָסֵר *that he may take away*, Ex. x. 17. After *Vav conversive*, the tone is drawn back upon the penultima, as וַיָּרֶם; וַיָּפֶץ *and he scattered*. The final syllable, when it has a guttural or *Resh*, takes *Pathach*, as in *Kal*, e. g. וַיָּסַר *and he removed*, Gen. viii. 13.

IV. *In General.*

8. On account of the intimate relation between verbs ע״ו and ע״ע (§ 67), it is necessary, in analysing forms, to note particularly the points in which these classes differ. Several forms are exactly the same in both, e. g. *Fut. Kal* with *Vav conversive; Pilel* of ע״ו and *Poël* of ע״ע. Hence it is that they often borrow forms from one another, as in *Pret. Kal* בַּז *he despised* (from בּוּז, as if from בָּזַז) Zech. iv. 10, טַח *he besmeared* (for טָח) Is. xliv. 18.

9. In common with verbs ע״ע (§ 67, 5), these verbs have also in *Niphil* and *Hiphil* the Chaldee and Rabbinic formation, which substitutes, for the long vowel under the preformatives, a short one followed by *Daghesh forte*. This form and the common one are often both in use: e. g. הִסִּית *to incite*, *Fut.* יַסִּית (also הֵסִית, יָסִית); וַיַּתֵּר *and he shows the way*, 2 Sam. xxii. 33 (also יָתֵר Prov. xii. 26); הִסִּיג *to remove*, *Fut.* יַסִּיג (from סוּג), also Hoph. הֻסַּג Is. xlix. 14; sometimes with a difference of signification, as הֵנִיחַ *to cause to rest, to give rest*, הִנִּיחַ, *Fut.* יַנִּיחַ *to set down, to lay down*; יָלִין *to spend the night, to abide*; יַלִּין, מַלִּין *to be headstrong, rebellious*. Other examples: *Niph.* נִמּוֹל (from מוּל, not נָמַל) *to be circumcised* Gen. xvii. 26, 27; xxxiv. 22, with a guttural נֵעוֹר Zech. ii. 17; *Hiph.* הִזִּיל *to despise* Lam. i. 8, יַלִּיזוּ *they depart* Prov. iv. 21.

To this class are to be referred some forms of verbs *Pe guttural* with *Daghesh forte implicitum*, which others have derived from a false root, or uncritically altered; viz., וַתַּחִשׁ for וַתָּחַשׁ *and she hastens* (from חוּשׁ) Job xxxi. 5, וַיַּעַט, וַתַּעַט 1 Sam. xv. 19; xxv. 14, from עוּט, עִיט *to rush upon*.

10. Verbs, in which the middle stem-letter *Vav* is sounded as a consonant, are, in respect to this letter, perfectly regular; e. g. הָוַר *to be white*, *Fut.* יֶחֱוַר, גָּוַע *to expire*, *Fut.* יִגְוַע; especially in those which are besides also verbs ל״ה, as צָוָה, *Piël* צִוָּה *to command*, קִוָּה *to wait*, etc.

SECT. 73.

FEEBLE VERBS עי. E. g. בִּין *to discern*. Parad. N, § 72.

1. These verbs have the same structure as verbs עו, and their י is treated in the same manner as the ו of that class; e. g. *Pret. Kal* שָׂת (for שָׂיַת) *he has set*, *Inf.* שִׂית, *Inf. absol.* שׂוֹת (for שָׂיֹת), *Imp.* שִׂית, *Fut.* יָשִׂית, *Jussive* יָשֵׁת, with *Vav conv.* וַיָּשֶׂת. But the *Pret. Kal* has, in several verbs, still a second set of forms, which resemble a *Hiphil* with the characteristic ה elided, e. g. בִּינֹותִי (similar to הֶבִינֹותִי) Dan. ix. 2, also בַּנְתָּ Ps. cxxxix. 2; רִיבֹותָ *thou contendest* Job xxxiii. 13, also רַבְתָּ Lam. iii. 58. Often also complete *Hiphil* forms occur, e. g. *Pret.* הֵבִין, הֵבִינוֹתֶם, *Inf.* הָבִין (also בִּין), *Imp.* הָבֵן (also בִּין), *Part.* מֵבִין, so likewise מֵרִיב (also רָב), מֵשִׂים (also שָׂם), מְצַיֵּין *glittering*, also in *Pret.* צִיֵּן. Moreover, as *passive*, we find a few times *Hoph. Fut.* יוּשַׁר from שִׁיר *to sing*, יוּשַׁת from שִׁית *to set*.

2. These *Hiphil* forms may easily be traced to verbs עו, and possibly they in part belong strictly to that class. The same may be said of *Niph.* נָבוֹן, *Pil.* בּוֹנֵן, and *Hithpalel* הִתְבּוֹנֵן (as if from בּוֹן). These verbs are in every respect closely related to verbs עו. Hence it is that we find several verbs used promiscuously, as עו and עי, and with the same meaning in both forms, as לִין (*denom.* from לַיִל) *to spend the night*, *Inf.* also לוּן; שִׂים *to place*, *Inf.* also שׂוּם, *Fut.* יָשִׂים, once יָשׂוּם. In other verbs one of the two is the predominant form, as גִּיל *to exult* (גּוּל is found only in Prov. xxiii. 24). But few are exclusively עי, as רִיב *to contend*, שִׁית *to set*, שִׁישׁ *to rejoice;* so also כָּל *to comprehend*, *to measure*, Is. xl. 12; and the denom. קַיִץ (from קַיִן) *to pass the summer*, Is. xviii. 6.

The older grammarians did not recognise this class of verbs, but referred all its forms to verbs עו, which may indeed be right in some cases. In modern Arabic we find an exactly corresponding abbreviation of the Hiphil (Conj. IV.) of verbs עו. Yet the Arabic, as also the Æthiopic, has actual verbs עי, and the Hebrew has some with a Yodh as a consonant, like אִיב *to hate*, and עִיף *to tire*. A fluctuation and interchange between the closely-related stems must certainly be assumed.

The Paradigm N is placed in connexion with that of verbs עו, in order to exhibit the parallel between the two classes. The conjugations which it omits have the same form as in Parad. M.

Rem. 1. Examples of the *Inf. absol.* are רֹב *litigando* Judges xi. 25, שֹׁת *ponendo* Is. xxii. 7, also רִיב Jer. l. 34.

2. The *Fut. apoc.* is יָבֶן; with retracted tone it takes the form with Seghol, as וַיָּרֶב לוֹ Judges vi. 31. So with *Vav conversive*, וַיָּשֶׂם *and he placed*, וַיָּבֶן *and he perceived*.

3. As *Part. act. Kal* we find once לֵן *spending the night*, Neh. xiii. 21; *Part. pass.* שִׂים or שׂוּם (according to a various reading) 2 Sam. xiii. 32.

* * * *

4. Verbs עָלָ scarcely ever suffer their א to quiesce, and hence are irregular only as represented in § 64. A few examples where the א has lost its force as a consonant are: נָאוּ *they are fair*, יָנֵאן *he blooms*, *Fut. Hiphil* of נָאַן, for יַנְאִין Eccl. xii. 5.

SECT. 74.

FEEBLE VERBS לָא; e. g. מָצָא *to find*. Parad. O.

O. VERB LAMEDH ALEPH (ל״א). § 74.

	KAL.	NIPHAL.	PIEL.	PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
PRET. 3. *m.*	* מָצָא	* נִמְצָא	מִצֵּא	* מֻצָּא	הִמְצִיא	* הֻמְצָא	הִתְמַצֵּא
3. *f.*	מָצְאָה	נִמְצְאָה	מִצְּאָה	מֻצְּאָה	הִמְצִיאָה	הֻמְצְאָה	הִתְמַצְּאָה
2. *m.*	* מָצָאתָ	* נִמְצֵאתָ	* מִצֵּאתָ	* מֻצֵּאתָ	* הִמְצֵאתָ	* הֻמְצֵאתָ	* הִתְמַצֵּאתָ
2. *f.*	מָצָאת	נִמְצֵאת	מִצֵּאת	מֻצֵּאת	הִמְצֵאת	הֻמְצֵאת	הִתְמַצֵּאת
1. *c.*	מָצָאתִי	נִמְצֵאתִי	מִצֵּאתִי	מֻצֵּאתִי	הִמְצֵאתִי	הֻמְצֵאתִי	הִתְמַצֵּאתִי
Plur. 3. *c.*	מָצְאוּ	נִמְצְאוּ	מִצְּאוּ	מֻצְּאוּ	הִמְצִיאוּ	הֻמְצְאוּ	הִתְמַצְּאוּ
2. *m.*	מְצָאתֶם	נִמְצֵאתֶם	מִצֵּאתֶם	מֻצֵּאתֶם	הִמְצֵאתֶם	הֻמְצֵאתֶם	הִתְמַצֵּאתֶם
2. *f.*	מְצָאתֶן	נִמְצֵאתֶן	מִצֵּאתֶן	מֻצֵּאתֶן	הִמְצֵאתֶן	הֻמְצֵאתֶן	הִתְמַצֵּאתֶן
1. *c.*	מָצָאנוּ	נִמְצֵאנוּ	מִצֵּאנוּ	מֻצֵּאנוּ	הִמְצֵאנוּ	הֻמְצֵאנוּ	הִתְמַצֵּאנוּ
INF. *constr.*	מְצֹא	הִמָּצֵא	מַצֵּא	מֻצָּא	הַמְצִיא	הֻמְצָא	הִתְמַצֵּא
INF. *absol.*	מָצוֹא	נִמְצֹא	מַצֹּא		הַמְצֵא		
IMP. *m.*	* מְצָא	הִמָּצֵא	מַצֵּא		הַמְצֵא		הִתְמַצֵּא
f.	מִצְאִי	הִמָּצְאִי	מַצְּאִי	wanting	הַמְצִיאִי	wanting	הִתְמַצְּאִי
Plur. m.	מִצְאוּ	הִמָּצְאוּ	מַצְּאוּ		הַמְצִיאוּ		הִתְמַצְּאוּ
f.	* מְצֶאנָה	* הִמָּצֶאנָה	* מַצֶּאנָה		* הַמְצֵאנָה		* הִתְמַצֵּאנָה
FUT. 3. *m.*	* יִמְצֵא	* יִמָּצֵא	יְמַצֵּא	יְמֻצֵּא	יַמְצִיא	יָמֻצָּא	יִתְמַצֵּא
3. *f.*	תִּמְצָא	תִּמָּצֵא	תְּמַצֵּא	תְּמֻצֵּא	תַּמְצִיא	תָּמֻצָּא	תִּתְמַצֵּא
2. *m.*	תִּמְצָא	תִּמָּצֵא	תְּמַצֵּא	תְּמֻצֵּא	תַּמְצִיא	תָּמֻצָּא	תִּתְמַצֵּא
2. *f.*	תִּמְצְאִי	תִּמָּצְאִי	תְּמַצְּאִי	תְּמֻצְּאִי	תַּמְצִיאִי	תָּמֻצְאִי	תִּתְמַצְּאִי
1. *c.*	אֶמְצָא	אֶמָּצֵא	אֲמַצֵּא	אֲמֻצָּא	אַמְצִיא	אָמֻצָּא	אֶתְמַצֵּא
Plur. 3. *m.*	יִמְצְאוּ	יִמָּצְאוּ	יְמַצְּאוּ	יְמֻצְּאוּ	יַמְצִיאוּ	יָמֻצְאוּ	יִתְמַצְּאוּ
3. *f.*	* תִּמְצֶאנָה	* תִּמָּצֶאנָה	* תְּמַצֶּאנָה	* תְּמֻצֶּאנָה	* תַּמְצֵאנָה	* תָּמֻצְאנָה	* תִּתְמַצֵּאנָה
2. *m.*	תִּמְצְאוּ	תִּמָּצְאוּ	תְּמַצְּאוּ	תְּמֻצְּאוּ	תַּמְצִיאוּ	תָּמֻצְאוּ	תִּתְמַצְּאוּ
2. *f*	תִּמְצֶאנָה	תִּמָּצֶאנָה	תְּמַצֶּאנָה	תְּמֻצֶּאנָה	תַּמְצֵאנָה	תָּמֻצְאנָה	תִּתְמַצֵּאנָה
1. *c.*	נִמְצָא	נִמָּצֵא	נְמַצֵּא	נְמֻצֵּא	נַמְצִיא	נָמֻצָּא	נִתְמַצֵּא
FUT. *apoc.*					יַמְצֵא		
FUT. *with Suff.*	יִמְצָאֵנִי		יְמַצְּאֵנִי		יַמְצִיאֵנִי		
PART. *act.*	מֹצֵא	נִמְצָא	מְמַצֵּא	מְמֻצֵּא	מַמְצִיא	מָמֻצָּא	מִתְמַצֵּא
pass.	מָצוּא						

The א is here, as in verbs פ״א, treated partly as a consonant with a soft guttural sound (scarcely audible at the end of a word), partly as a quite inaudible (quiescent) letter, according to the following rules:—

1. In those forms which end with the third radical, the final syllable has always the regular vowels, e. g. מֹצֵא, מִצֵּא, מָצוּא, הִמְצִיא; but Pathach before the feeble letter א is lengthened into *Qamets* (§ 23, 1), viz., in the *Pret.*, *Fut.*, and *Imp. Kal*, in the *Pret. Niph.*, and in *Pual* and *Hoph.* This (ָ) however is changeable (§ 25, 2, Rem.), hence in the plural יִמְצְאוּ.

The *Fut.* and *Imp. Kal* have *A* after the analogy of verbs *Lamedh guttural.*

2. Also before afformatives beginning with a consonant (ת, נ) the א is not heard, but is quiescent in the *Pret. Kal*, in *Qamets*, מָצָ֫אתָ; in the *Pret.* of all the other conjugations, in *Tsere*, נִמְצֵ֫אתָ; in the *Imp.* and *Fut.* of all the conjugations, in *Seghol*, מְצֶ֫אנָה, תִּמְצֶ֫אנָה.

The use of *Tsere* and *Seghol* in these forms arose doubtless from the great resemblance between verbs לא״ and לה״ (comp. 75, 2), and an approximation of the former to the latter.

Before the suffixes ךָ, כֶם, כֶן, the א retains its character as a guttural, and takes (ַ); as אֶמְצָאֲךָ Cant. viii. 1, הִבָּרַאֲךָ Eze. xxviii. 13; comp. § 65, 2, Rem. The reason (as in verbs *Lamedh guttural*) is, that those suffixes require before them a half-vowel.

3. Before afformatives beginning with a vowel, א is a consonant, and the form regular, as מָצְאוּ.

Parad. O gives a complete view of the inflexion.

REMARKS.

1. Verbs *middle E*, like מָלֵא *to be full*, retain *Tsere* in the other persons of the *Pret.*, as מָלֵאתִי. Instead of מָצְאָה is sometimes found the Aramæan form קָרָאת for קָרְאַת *she names*, Is. vii. 14; comp. Gen. xxxiii. 11 (after the form קָטְלַת, § 44, Rem. 4).

2. In the *Inf.* occurs the *fem.* form מְלֹאת *to fill*, Lev. xii. 4, for מְלֹאֶת.

3. The *Part. fem.* is commonly, by contraction, מֹצֵאת, seldom מֹצְאֵת Cant. viii. 10, and defectively written יוֹצֵת (from יָצָא) Deut. xxviii. 57. In the forms חֹטְאִים 1 Sam. xiv. 33, and בֹּדָאם Neh. vi. 8, the vowel is drawn back after the manner of the Syriac.

4. The א is sometimes lost, as in מָצָ֫תִי Num. xi. 11, מָלֵ֫תִי Job xxxiii. 18. *Niph.* נִטְמֵתֶם *ye are defiled*, Lev. xi. 43. *Hiph.* הַחֲטִי Jer. xxxii. 35.

See more in the Remarks on verbs לה״, No. VI.

SECT. 75.

FEEBLE VERBS לה״. E. g. גָּלָה *to reveal.* Parad. P.

These verbs, like those פ״י (§§ 69, 70), embrace two different classes of the irregular verb, viz., ל״י and ל״ו, which in Arabic, and especially in Æthiopic, are

more clearly distinguished. But in Hebrew the original י and ו have passed over into a feeble ה, as a substitute for a final vowel (§ 23, 5), in all those forms which end with the third radical, and which hence are called verbs לה״; e. g. גָּלָה for גָּלַי *he has revealed*; שָׁלָה for שָׁלַו *he has rested*. By far the greater number, however, of these verbs are originally לי״; only a few forms occur of verbs לו״. The two classes are therefore less prominently distinguished than verbs פו״ and פי״.

A true verb לו״ is שָׁלָה *to be at rest*, whence שַׁלְוָתִי, *Part.* שָׁלֵו, and the *derivative* שַׁלְוָה *rest*; yet in the *Fut.* it has יִשְׁלֶיוּ (with *Yodh*). In עָנָה (Arab. عني) *to answer*, and עָנָה (Arab. عنو) *to suffer, to be oppressed*, are two verbs originally distinct, but with the same form in Hebrew (see Gesenius's *Lex. art.* עָנָה). In Syriac the intermingling of these forms is carried still farther, verbs לא״ also being confounded with those לה״, i. e. with the two classes לו״ and לי״ of the Arabic.

As an entirely different class are to be regarded those verbs whose third stem-letter is a consonantal ה (distinguished by *Mappiq*); e. g. גָּבַהּ. They are inflected throughout like verbs *Lamedh guttural*. It is certain, however, that some verbs לה״ originated in verbs with final הּ, this letter having lost its original strong and guttural sound, and become softened to a *feeble* ה, e. g. פָּתָה, Arab. فتح *to be blunt*. Hence it is that verbs לה״ are often related to those לה״, for which the verb להּ may be assumed as an intermediate form; e. g. קָשָׁה and קָשַׁח *to be hard*; פָּתָה properly = פָּתַח *to be open*.

P. VERB LAMEDH HE (ל״ה). § 75.

	KAL.	NIPHAL.	PIEL.	PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
PRET. 3. *m.*	* גָּלָה	* נִגְלָה	* גִּלָּה	* גֻּלָּה	* הִגְלָה	* הָגְלָה	* הִתְגַּלָּה
3. *f.*	* גָּלְתָה	* נִגְלְתָה	* גִּלְּתָה	* גֻּלְּתָה	* הִגְלְתָה	* הָגְלְתָה	* הִתְגַּלְּתָה
2. *m.*	* גָּלִיתָ	* נִגְלִיתָ	* גִּלִּיתָ	* גֻּלִּיתָ	* הִגְלִיתָ	* הָגְלִיתָ	* הִתְגַּלִּיתָ
2. *f.*	גָּלִית	נִגְלֵית	גִּלִּית	גֻּלִּית	הִגְלֵית	הָגְלֵית	הִתְגַּלֵּית
1. *c.*	גָּלִיתִי	נִגְלֵיתִי	גִּלִּיתִי	גֻּלִּיתִי	הִגְלֵיתִי	הָגְלֵיתִי	הִתְגַּלֵּיתִי
Plur. 3. *c.*	* גָּלוּ	נִגְלוּ	גִּלּוּ	גֻּלּוּ	הִגְלוּ	הָגְלוּ	הִתְגַּלּוּ
2. *m.*	גְּלִיתֶם	נִגְלֵיתֶם	גִּלִּיתֶם	גֻּלִּיתֶם	הִגְלִיתֶם	הָגְלִיתֶם	הִתְגַּלִּיתֶם
2. *f.*	גְּלִיתֶן	נִגְלֵיתֶן	גִּלִּיתֶן	גֻּלִּיתֶן	הִגְלִיתֶן	הָגְלִיתֶן	הִתְגַּלִּיתֶן
1. *c.*	גָּלִינוּ	נִגְלֵינוּ	גִּלִּינוּ	גֻּלִּינוּ	הִגְלִינוּ	הָגְלִינוּ	הִתְגַּלִּינוּ
INF. *constr.*	* גְּלוֹת	* הִגָּלוֹת	* גַּלּוֹת	* גֻּלּוֹת	* הַגְלוֹת	* הָגְלוֹת	* הִתְגַּלּוֹת
INF. *absol.*	גָּלֹה	נִגְלֹה	גַּלֵּה		הַגְלֵה	* הָגְלֵה	* הִתְגַּלֵּה
IMP. *m.*	* גְּלֵה	* הִגָּלֵה	* גַּלֵּה		* הַגְלֵה		* הִתְגַּלֵּה
f.	* גְּלִי	* הִגָּלִי	* גַּלִּי	wanting	* הַגְלִי	wanting	הִתְגַּלִּי
Plur. m.	גְּלוּ	הִגָּלוּ	גַּלּוּ		הַגְלוּ		הִתְגַּלּוּ
f.	* גְּלֶינָה	* הִגָּלֶינָה	* גַּלֶּינָה		* הַגְלֶינָה		* הִתְגַּלֶּינָה
FUT. 3. *m.*	* יִגְלֶה	* יִגָּלֶה	* יְגַלֶּה	* יְגֻלֶּה	* יַגְלֶה	* יָגְלֶה	* יִתְגַּלֶּה
3. *f.*	תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה	תְּגֻלֶּה	תַּגְלֶה	תָּגְלֶה	תִּתְגַּלֶּה
2. *m.*	תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה	תְּגֻלֶּה	תַּגְלֶה	תָּגְלֶה	תִּתְגַּלֶּה
2. *f.*	* תִּגְלִי	* תִּגָּלִי	* תְּגַלִּי	* תְּגֻלִּי	* תַּגְלִי	* תָּגְלִי	* תִּתְגַּלִּי
1. *c.*	אֶגְלֶה	אֶגָּלֶה	אֲגַלֶּה	אֲגֻלֶּה	אַגְלֶה	אָגְלֶה	אֶתְגַּלֶּה
Plur. 3. *m.*	יִגְלוּ	יִגָּלוּ	יְגַלּוּ	יְגֻלּוּ	יַגְלוּ	יָגְלוּ	יִתְגַּלּוּ
3. *f.*	* תִּגְלֶינָה	* תִּגָּלֶינָה	* תְּגַלֶּינָה	* תְּגֻלֶּינָה	* תַּגְלֶינָה	* תָּגְלֶינָה	* תִּתְגַּלֶּינָה
2. *m.*	תִּגְלוּ	תִּגָּלוּ	תְּגַלּוּ	תְּגֻלּוּ	תַּגְלוּ	תָּגְלוּ	תִּתְגַּלּוּ
2. *f.*	תִּגְלֶינָה	תִּגָּלֶינָה	תְּגַלֶּינָה	תְּגֻלֶּינָה	תַּגְלֶינָה	תָּגְלֶינָה	תִּתְגַּלֶּינָה
1. *c.*	נִגְלֶה	נִגָּלֶה	נְגַלֶּה	נְגֻלֶּה	נַגְלֶה	נָגְלֶה	נִתְגַּלֶּה
FUT. *apoc.*	* יִגֶל	* יִגָּל	* יְגַל		* יַגֶל		* יִתְגַּל
FUT. *with Suff.*	* יִגְלֵנִי		* יְגַלֵּנִי		* יַגְלֵנִי		
PART. *act.*	* גֹּלֶה	* נִגְלֶה	* מְגַלֶּה	* מְגֻלֶּה	* מַגְלֶה	* מָגְלֶה	* מִתְגַּלֶּה
pass.	* גָּלוּי						

The grammatical structure of these verbs (which Paradigm P exhibits) is as follows:—

1. The original *Yodh* or *Vav*, in all forms which end with the third radical,

gives place to ה as a vowel-letter, and representing the final vowel; which is the same in each form through *all* the conjugations, viz.—

ה־ in all the Preterites, גָּלָה, נִגְלָה, גִּלָּה, etc.

ה֫ in all the Futures and Participles active, יִגְלֶה, גֹּלֶה, etc.

ה֫ in all the Imperatives, גְּלֵה, גַּלֵּה, etc.

ה֫ in the Inf. absol. (except in *Hiph.* and *Hoph.*), גָּלֹה, etc.

The *Part. pass. Kal* forms the only exception, in which, at the end, the original י appears, גָּלוּי, as also in some derivatives (§ 85, V.).

The *Inf. constr.* has always the feminine form in ת; hence in *Kal* גְּלוֹת, in *Piël* גַּלּוֹת, etc.

In explanation of these forms we observe—

That in the *Pret. Kal*, גָּלָה stands for גָּלַי, according to § 24, 2, *c*; so in *Niph.* and *Hophal. Piël* and *Hithp.* are based on the forms קִטֵּל, הִתְקַטֵּל (§ 52, Rem. 1), *Hiph.* on the form הִקְטִל, after the manner of the Arabic *aqtala* (§ 53, 1).

In the *Fut. Kal*, יִגְלֶה is a *Fut. A* for יִגְלַי (according to § 24, 2, Rem. *a*), whence also are such plural forms as יִגְלְיוּ (see Rem. 4). The same is true of the other conjugations, all of which, even in the regular verb, have, in connexion with the usual form, another with *Pathach* in the final syllable. See § 51, Rem. 2; § 54, Rem.

Tsere in the *Imp.* גְּלֵה is, at all events, a shorter vowel than the accented *Seghol* with a broad sound in the *Fut.* יִגְלֶה. Comp. the *constr. state* of nouns in ה־, § 89, 2, *c*.

2. Before the afformatives beginning with a consonant (ת, נ), the original י remains, but not as a consonant. Properly it would here form with the foregoing *ā* (*Pathach*) the diphthong *ai;* but this diphthong in the *Pret.* is contracted first into *ê* (ֵי), and then further attenuated into *ī;* but in the *Fut.* and *Imp.* it is changed into the broad and obtuse ִי. Thus, in *Pret. Piël*, from גִּלַּיְתָּ (after קִטַּלְתָּ) we get first גִּלֵּיתָ, and then, by attenuating the *ê* into *ī*, גִּלִּיתָ; in the *Fut. Piël* תְּגַלֶּינָה. In the passives the *ê* is always retained; in the actives of the derived conjugations and in the reflexives, both *ê* and *ī* are used alike (see Rem. 7, 9, and 13); on the contrary, in Kal (the conjugation more in use than the rest) we find only *ī*. Accordingly we have in the—

Preterite Kal *ī*, as גָּלִיתָ;

Preterites of the other active conjugations and also the reflexive promiscuously *ê* and *ī*, as גִּלֵּיתָ and גִּלִּיתָ;

Preterites of the passives only *ê*, as גֻּלֵּיתָ;

Futures and Imperatives always ִי, as גְּלִינָה, תִּגְלִינָה.

The diphthongal forms are throughout retained in Arabic and Æthiopic, and the diphthong is contracted only by way of exception and in the popular idiom. In Chaldee and Syriac, the contracted forms predominate, yet these dialects have in Kal גְּלַיְתָּ as well as גְּלֵית.

3. Before the afformatives beginning with a vowel (וּ, ִי, ָה), the *Yodh* with the foregoing vowel is usually dropped, e. g. גָּלוּ (for גָּלְיוּ), תִּגְלִי (for תִּגְלִיִי), גֹּלָה, גֹּלִים; yet it is retained in ancient full forms, particularly in *pause*, as יִגְלָיוּ (see Rem. 4 and 12). Before *suffixes* it is also dropped, as גָּלְךָ (Rem. 19).

4. The *Yodh* disappears also in 3 *Pret. sing. fem.*, where ָת is appended as a feminine-ending, as גָּלָת. But this ancient form is become rare (see Rem. 1); and, as if this mark of the gender were not sufficiently distinct, a second feminine-ending ָה is appended, so as to form גָּלְתָה. So in all conjugations, e. g. *Hiph.* הִגְלָת, common form הִגְלְתָה, in pause הִגְלָתָה.

See analogous cases, in § 70, Rem., § 91, 3.

5. The formation of the *shortened Future*, which occurs in this class of verbs in all the conjugations, is strongly marked, consisting in the rejection of the ֶה, by which some other changes are occasioned in the form (see Rem. 3, 8, 10, 15). The *shortened Imperative* is also formed by *apocope* of the ֵה (Rem. 11, 15).

REMARKS.

1. *On Kal.*

1. For the 3 *Pret. fem.*, the older and simpler form גָּלָת, from גָּלְיַת (comp. the verb לא״, § 74, Rem. 1), is almost entirely banished from common use. One instance is עָשָׂת *she did*, Lev. xxv. 21. So in *Hiph.* and *Hoph.*, e. g. הִרְצָת *she pays* Lev. xxvi. 34, הָגְלָת *she is taken captive* Jer. xiii. 19. But with *suffixes* it is always used; see Rem. 19.

2. The *Inf. absol.* has also the form רָאוֹ *videndo*, Gen. xxvi. 28. As the *Inf. constr.* occurs also, though seldom, רְאֹה Gen. xlviii. 11, עֲשֹׂה l. 20, or עֲשׂוֹ xxxi. 28, as well as the feminine form רַאֲוָה *to see*, Eze. xxviii. 17, like קִטְלָה, § 45, 2, letter *b*.

N.B. 3. The apocope of the *Fut.* (see above, in No. 5) occasions in *Kal* the following changes:—

a) The first stem-letter most commonly receives the helping vowel *Seghol*, or, when the middle radical is a guttural, *Pathach* (§ 28, 4); e. g. יֶ֫גֶל for יִגְלְ; וַיֶּ֫בֶן *and he built;* יֶ֫שַׁע *let him look*, for יִשְׁעְ.

b) The *Chireq* of the preformative is also sometimes lengthened into *Tsere* (because it now stands in an open syllable), as יֵ֫רֶא *let him see*, from רָאָה, וַתֵּ֫כַהּ from כָּהָה *to become feeble.*

c) The helping vowel is sometimes omitted, especially in the cases mentioned in § 28, 4: e. g. וַיִּשְׁבְּ *and he took captive* Num. xxi. 1, וַיֵּשְׁתְּ *and he drank*, וַיֵּבְךְּ *and he wept.* The verb רָאָה has the two forms יֵ֫רֶא *let him see*, and וַיַּרְא *and he saw*, the latter with *Pathach* on account of the *Resh.*

d) Examples of verbs which are *Pe guttural* (§ 58) as well as *Lamedh He:* וַיַּ֫עַשׂ *and he made*, from עָשָׂה, וַיַּ֫עַן *and he answered*, from עָנָה. Sometimes the pointing of the first syllable is not affected by the guttural; as in וַיִּ֫חַר, וַיִּ֫חַן, יִחַדְּ (with *Daghesh lene* in the second radical) *let him rejoice*, Job iii. 6.

e) The verbs הָיָה *to be*, and חָיָה *to live*, where analogy would require the *Fut. apoc.* to be יִהְיְ, יִחְיְ, change these forms to יְהִי and יְחִי, because the second Yodh draws to itself the vowel *i*, and makes with it a long *ī*. (Comp. the derivatives בְּכִי for בִּכְיְ, עֳנִי for עָנְיְ, etc., § 84, No. V.) From הָוָה *to be*, occurs once the form יְהוּא for יְהוּ *he will be*, Eccles. xi. 3.

The full forms without the apocope of ־ֶה occur sometimes even after *Var. conv.*, especially in the 1st person and in the later books, e. g. וְאֶרְאֶה *and I saw*, twenty times, but never in the Pentateuch, וְיַעֲשֶׂה *and he made*, four times.

4. The original י is sometimes retained before the afformatives beginning with a vowel (comp. No. 3, above), especially in and before the *pause*, and before the full plural-ending ־וּן, or where for any reason an emphasis rests upon the word. *Pret.* חָסְיָה *she trusts* Ps. lvii. 2, חָסְיוּ *they trust* Deut. xxxii. 37. *Imp.* בְּעָיוּ *ask ye* Is. xxi. 12. *Fut.* יִרְבְּיוּן *they increase* Deut. viii. 13, more frequently like יִשְׁתְּיוּן *they drink* Ps. lxxviii. 44 (comp. Rem. 12).

5. The *Part. act.* has also a *fem.* of the form צוֹפְיָה *spying* Prov. xxxi. 27, פּוֹרְיָה *fruitful* Ps. cxxviii. 3, in the *plur.* like אוֹתְיוֹת Is. xli. 23. The *Part. pass.* is sometimes without י, as עָשׂוּ for עֲשׂוּיִ *made* Job xli. 25, צָבוּ xv. 22.

6. The second syllable is but seldom written defectively, as הָלְתָּ 2 Sam. xv. 33, תַּעֲשֶׂנָּה Job v. 12, and (according to the *Qeri*) תִּרְאֶינָּה Mic. vii. 10.

II. *On Niphal.*

7. Besides the form with ־ֵי in the 1 and 2 *Pret.*, the form also with ־ִי is found, as נִגְלִינוּ 1 Sam. xiv. 8, נִקִּיתָ Gen. xxiv. 8.

8. The apocope of the *Fut.* occasions here no further changes than the rejection of ־ֶה, יִגֶּל from יִגֶּלֶה: yet in one verb, *Ayin guttural*, we find a form with (־ָ) shortened to (־ַ), viz., יִפַּח (for יִפְחַ) Ps. cix. 13. Similar also in *Pi.* תְּעַר (from תְּעָרֶה) Ps. cxli. 8, and in *Hithp.* תִּתְרַע (from תִּתְרָעֶה) Prov. xxii. 24.

III. *On Piël, Pual, and Hithpaël.*

N.B. 9. In the *Pret. Piël*, the second syllable has *Chireq* instead of the diphthongal ־ֵי in the greater number of examples, as קִוִּיתִי, דִּפְּיתָ, which is therefore adopted in the Paradigm. Before suffixes, *Chireq* is always employed, e. g. דִּפְּיתָנִי Ps. xliv. 20. In *Hithp.* not only ־ֵי, but also ־ִי is sometimes found (Prov. xxiv. 10; 1 Ki. ii. 26; Jer. l. 24). Yet *Pual* has always *Tsere* (־ֵי).

N.B. 10. The *Fut.* loses, after the apocope, the *Daghesh forte* of the second stem-letter (comp. § 20, 3, *a*); hence *Piël* וַיְצַו *and he commanded*; *Hithp.* וַיִּתְגַּל *and he uncovered himself*, Gen. ix. 21. Less frequently is *Pathach*, in this case, lengthened into *Qamets*, as וַיָּתוֹ *and he marked* 1 Sam. xxi. 14, יִתְאָו *he craves* Ps. xlv. 12. Comp. Rem. 8.

11. In *Piël* and *Hithp.* are found also *apocopated* forms of the *Imp.*, as נַס for נַסֵּה *prove*, Dan. i. 12; הִתְחַל *feign thyself sick*, 2 Sam. xiii. 5.

12. Examples of *Yodh* being retained in cases where it is more commonly omitted: *Fut.* תְּדַמְּיוּנִי *will ye liken me* Is. xl. 25, יְכַסְּיוּמוּ *they cover them* Ex. xv. 5.

IV. *On Hiphil and Hophal.*

13. In the *Pret. Hiph.* the forms הִגְלִיתָ and הִגְלֵיתָ are about equally common; before suffixes the latter is used as somewhat shorter than the other. The Paradigm exhibits the older with ־ִי. In *Hoph.* only ־ֵי occurs.

14. The *Tsere* of the *Inf. absol. Hiph.* is the regular vowel (as in הַקְטֵל); to this the *Inf. absol. Hoph.* conforms, as in הָכְּבֵד Lev. xix. 20. The verb רָבָה *to be much*, has three forms of the *Inf.*, viz., הַרְבֵּה (used adverbially) *much*, הַרְבָּה used when the *Inf.* is pleonastic, הַרְבּוֹת the *Inf. constr.* Comp. Gen. xli. 49; xxii. 17: Deut. xxviii. 63.

N.B. 15. The *Fut. apoc. Hiph.* has either the form יַרְדְּ Is. xli. 2, יַשְׁקְ Gen. ix. 27, וַיַּשְׁקְ, or (with a helping vowel) יַגֶּל, for which, however, is invariably substituted the form יָגֶּל (§ 27, Rem. 2, *c*), as וַיָּגֶל 2 Kings xviii. 11, וַיָּגֶר Ps. cv. 24. Examples with gutturals: וַיַּעַל Num. xxiii. 2, יַאֲצַל, etc..

which can be distinguished from the *Fut. Kal* only by the sense. The *Imp. apoc. Hiph.* has invariably the helping vowel *Seghol* or *Pathach*, as הֶ֫רֶב *increase* for הַרְבֵּ, הַרְבֵּה Ps. li. 4; הֶ֫רֶף *let alone* for הַרְפֵּ, הַרְפֵּה Deut. ix. 14; הַ֫עַל for הַעֲלֵה Ex. xxxiii. 12.

16. The *Fut. Hiph.* with *Yodh* retained occurs only in תֹּגְיוּן Job xix. 2, from יָגָה.

V. *In General.*

17 In the Aramæan, where as before remarked, the verbs לא״ and לה״ flow into one another, both classes terminate in the *Fut.* and *Part.* of all the conjugations, without distinction, in ֵא or ֵי. As imitations of this mode of formation, we are to regard those forms of the *Inf.*, *Imp.*, and *Fut.* in ֵה, more seldom ֵא and ֵי, which are found in Hebrew also, especially in the later writers and the poets. *Inf.* הֱיֵה *to be*, Eze. xxi. 15. *Imp* הֱוֵא *be thou*, Job xxxvii. 6. *Fut.* אַל־תִּהְיֵה Jer. xvii. 17, אַל תֹּבֵא *follow not*, Prov. i. 10; אַל־תַּעֲשֵׂה *do not*, 2 Sam. xiii. 12.* *Inf. Piël* חַכֵּי Hos. vi. 9.

The *Yodh* is found at the end of the word (which is also a Syriasm) for ֶה in the *Fut. Kal*, וַתִּזְנִי *and she committed fornication*, Jer. iii. 6; (according to others even instead of ָה in the *Pret. Hiph.* הֶחֱלִי *he made sick*, Is. liii. 10), comp. the *plur.* הִמְסִיו *they intimidated*, Jos. xiv. 8.

18. In three verbs is found the unfrequent conjugation Pilel, or its reflexive (§ 55, 2), where the third radical, which the conjugation requires to be doubled, appears under the form וה; viz., נַאֲוָה, contracted נָאוָה *to be beautiful*, from נָאָה; מְטַחֲוִים *the archers*, Gen. xxi. 16; but especially שָׁחָה *to bow*, *Pilel* שַׁחֲוָה, hence the reflexive הִשְׁתַּחֲוָה *to bow one's self, to prostrate one's self*, *2nd pers.* ִיתָ and ֵיתָ, *Fut.* יִשְׁתַּחֲוֶה, apoc. וַיִּשְׁתַּחוּ for וַיִּשְׁתַּחְוְ (analogous with יְהִי for יִהְיְ).

N.B. 19. Before *suffixes*, the ה final, and the preceding vowel, are displaced by the union-vowel (§ 58, 3, *b*), as עֲנָנִי *he answered me*, עָנְךָ, עָנָם, *Fut.* יַעֲנֵהוּ, יַעַנְךָ, *Hiph.* הִכַּנִי, הֶעֱלְךָ. Very seldom ֵי takes the place of the final ֶה or ֵה, as in יְכַסֵּימוֹ *he will cover them* Ps. cxl. 10, הַכֵּינִי *smite me* 1 Kings xx. 35. The 3 *Pret. fem.* always takes before *suff.* the older form גָּלָת (see No. 4), yet with a short *ă*, as in the regular verb, e. g. כִּלַּתּוּ for כִּלַּתְהוּ Zech. v. 4; in *pause* עָשָׂתְנִי Job xxxiii. 4.

VI. *Relation of Verbs* לה״ *and* לא״ *to each other.*

20. The verbs of each of these classes, in consequence of their intimate relation, being quite identical in Aramæan, often borrow the forms of the other, especially in the usage of the later writers and of the poets.

21. Thus there are forms of verbs לא״—

a) Which have adopted the vowel points of verbs לה״, e. g. *Pret.* כָּלִאתִי *I restrain*, Ps. cxix. 101; *Part.* חֹטֶא Eccles. ix. 18; viii. 12; *Piël. Pret.* מִלָּא Jer. li. 34; רִפֵּאתִי 2 Kings ii. 21; *Fut.* יְגַמֶּא Job xxxix. 24; *Niph. Pret.* נִפְלְאַתָה (after נִגְלְתָה) 2 Sam. i. 26; *Hiph. Pret.* הֶחְכְּאָתָה Jos. vi. 17. [*Imp. Kal* יְרֹאוּ Jos. xxiv. 14.]

b) Which retain their own pointing, but have adopted the ה, e. g. *Imp.* רְפָה *heal*, Ps. lx. 4; *Niph.* הֵהַבֵּה *to hide one's self*, 1 Kings xxii. 25; *Piël Fut.* יְמַלֵּה *he will fill*, Job viii. 21.

c) Which in all respects have the appearance of verbs לה״, e. g. צָמִת *thou thirstest*, Ruth ii. 9; מָלוּ *they are full*, Eze. xxviii. 16; *Inf.* חֲטוֹ *to sin*, Gen. xx. 6; *Fut.* תִּרְפֶּינָה *they heal*, Job v. 18; *Part. fem.* יֹצָא Eccles. x. 5; *Part. pass.* נָשׂוּי Ps. xxxii. 1; *Niph.* נִרְפָּתָה Jer. li. 9. *Hithp.* הִתְנַבִּיתָ *thou prophesiest*, 1 Sam. x. 6; *Inf.* הִתְנַבּוֹת 1 Sam. x. 13.

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* The *Jussive signification* in these examples is the reason that they have *Tsere* like the *Imp.* But this will not apply to all other cases; and, besides, the reading in many instances is doubtful between (ֵ) and (ֶ). See Gen. xxvi. 29: Lev. xviii. 7; Jos. vii. 9; ix. 24; Dan. i. 13; Eze. v. 12.

22. On the contrary, there are forms of verbs לה״ which, in some respects, follow the analogy of verbs לא״; e. g. in their consonants, יִשְׁנֶא *it is changed*, Lam. iv. 1; שִׁנָּא 2 Kings xxv. 29; וַיֶּחֱלֶא *and he was sick*, 2 Chron. xvi. 12; in their vowels, תִּכְלָה 1 Kings xvii. 14; in both, תְּלָאוּם 2 Sam. xxi. 12.

Sect. 76.

VERBS DOUBLY ANOMALOUS.

1. Such are verbs which have two stem-letters affected by the anomalies already described, not including, however, those occasioned by gutturals. These verbs exhibit no new changes; and even in cases where two anomalies might occur, usage must teach whether the verb is actually subject to both, or but one of them, or, as sometimes happens, to neither.

Thus, from נָדַד *to flee* are formed *Fut.* יִדֹּד Nah. iii. 7, and יִדַּד Gen. xxxi. 40 (after the analogy of verbs פ״ן), *Hiph.* הֵנֵד (as a verb ע״ע), but in *Fut. Hoph.* יֻדַּד (as פ״ן).

2. The following are examples of doubly anomalous verbs, and of difficult forms derived from them:—

a) Verbs פ״ן and לא״ (comp. §§ 66 and 74); e. g. נָשָׂא *to bear*, *Imp.* שָׂא, *Inf. constr.* שְׂאֵת (for שֶׂאֶת), also שֵׂאת (comp. § 73, Rem. 3), *Fut.* תִּשֶּׂנָה for תִּשֶּׂאנָה Ruth i. 14.

b) Verbs פ״ן and לה״ (comp. §§ 66 and 75), as נָטָה *to bend*, נָכָה *to smite*. Hence, *Fut. Kal* יִטֶּה, *apoc.* וַיֵּט, וַיֵּז and וַיִּז *and he sprinkled* (from נָזָה); *Pret. Hiph.* הִכָּה *he smote*, *Fut.* יַכֶּה, *apoc.* יַךְ, וַיַּךְ; so also וַיַּז; *Imp.* הַכֵּה, *apoc.* הַךְ; *Inf.* הַכּוֹת; *Part.* מַכֶּה.

c) Verbs פא״ and לה״ (comp. §§ 68 and 75), as אָתָה *to come*, אָפָה *to bake*. Hence *Fut.* יֹאפֶה, *plur.* יֹאפוּ, וַיֵּתֵא Deut. xxxiii. 21, for וַיֵּאתֶה; *Fut. apoc.* וַיֵּאת Is. xli. 25, for וַיֵּאַת; *Imp.* אֵתָיוּ for אֱתוּ, אֱתָיוּ (§ 23, 4, Rem. 2; § 75, Rem. 4); *Hiph. Imp.* הֵתָיוּ for הֵאתָיוּ Is. xxi. 14; *Fut. apoc.* וַיֹּאֶל 1 Sam. xiv. 24, from אָלָה *to swear*.

d) Verbs פ״י and לא״ (comp. §§ 69, 70, and 74), as יָצָא *to go forth*, *Imp.* צֵא, *Inf.* צֵאת, *Hiph.* הוֹצִיא.

e) Verbs פ״י and לה״ (comp. §§ 69, 70, and 75), e. g. יָדָה *to throw*, in *Hiph. to confess, to praise*, properly פ״ו, and יָרָה *to throw*, יָפָה *to be beautiful*, which are properly פ״י. *Inf.* יָרֹה, יְרוֹת; *Imp.* יְרוּ; *Fut.* וַיִּיף, with *suff.* נִירָם *we shot at them* (from יָרָה) Num. xxi. 30; *Piël* וַיַּדּוּ for וַיְיַדּוּ (§ 69, Rem. 6); *Hiph.* הוֹדָה, הוֹרָה, *Inf.* הוֹרֹת; *Fut.* יוֹרֶה, *apoc.* וַיּוֹר.

f) Verbs ע״ו and לא״, particularly the verb בּוֹא *to come; Pret.* בָּא, בָּאתָ, once בָּנוּ for בָּאנוּ 1 Sam. xxv. 8; *Hiph.* הֵבִיא, הֵבֵאתָ, and הֲבִיאֹתָ; *Fut.* אָבִי for אָבִיא Mic. i. 15; *Imp.* הָבִי Ruth iii. 15. So יָנִי *he refuses*, *Hiph.*, from נוּא Ps. cxli. 5.

Moreover, *g*) the verb חָיַי *to live*, deserves to be noticed, being treated as a verb ע״ע, and hence has חַי in the 3 *Pret. Kal*, Gen. iii. 22. In Hebrew it occurs only in this form. But of more frequent occurrence is the synonymous הָיָה as a verb לה״.

Sect. 77.

RELATION OF THE IRREGULAR VERBS TO ONE ANOTHER.

1. Several classes of irregular verbs, e. g. those פ״ו and פ״י, לא״ and לה״, ע״ו and ע״ע, stand in a very intimate relationship, as appears from the similarity in their

meaning and inflexion, from the forms which they have in common, and from their mutual interchange of forms. The affinity consists, as a rule, in the essential equality of two stem-consonants of firm sound, to which the common signification attaches (*biliteral root*, § 30, 2), so that the third feebler radical is not taken into account. Thus, דָּכָא, דּוּךְ, דָּכַךְ all mean *to strike, to beat in pieces;* נוּד, נָדַד, נָדָה *to flee.*

In this manner are related in form and signification—

1. Verbs עוֹ and עע (in which the essential stem-letters are the first and last), e. g. מוּךְ and מָכַךְ *to become poor;* מוּשׁ and מָשַׁשׁ *to feel, to touch;* נוּד and נָדַד *to flee.*

2. Verbs פֵּי and פֶּן (in which the two last are the essential stem-letters), both to each other and to the former class. They are related to each other in the verbs יָצַב and נָצַב *to place,* נָקַשׁ and יָקֹשׁ (*yaqosh*) *to fowl;* to the former class, especially to verbs עוֹ, in גּוּר and יָגֹר *to fear;* טוֹב and יָטַב *to be good;* נָכַךְ and סוּךְ *to anoint;* נָפַח and פּוּחַ *to blow;* נָפַץ and פּוּץ *to break in pieces.* Verbs פֵּא are less frequently found connected with these classes, as אָשַׁם and יָשֵׁם *to be destroyed;* אָדַשׁ and דּוּשׁ *to thresh*, etc.

3. Verbs לֵא and לֵה (in which the first two consonants properly form the stem), both to each other and to the former classes; to each other in דָּכָא and דָּכָה *to break in pieces,* קָרָא and קָרָה *to meet;* to verbs of the former classes, in מָצָה and מָצַץ *to suck,* דָּחָה and דּוּחַ *to thrust*, etc.

SECT. 78.

DEFECTIVE VERBS.

It often happens, when two kindred irregular verbs are in use in the same signification, that both are *defective*, i. e. do not occur in all the forms. As these, however, are not generally the same in both, the two are combined to make out a complete verb, as in Greek ἔρχομαι, Aor. ἦλθον, *Fut.* ἐλεύσομαι, and in Latin, *fero, tuli, latum, ferre;* with this difference, that in Hebrew these verbs are almost universally related in form as well as signification, like the Greek βαίνω, Aor. 2. ἔβην, from the original form βά-ω.

Of these verbs the following are the most common:—

בּוֹשׁ *to be ashamed, Hiph.* הֵבִישׁ, but also הוֹבִישׁ (from יָבֵשׁ), especially with the intransitive signification *to feel ashamed.*

טוֹב *to be good. Pret.* טוֹב. *Fut.* יִיטַב (from יָטַב). *Inf.* טוֹב. *Hiph.* הֵיטִיב.

יָגֹר *to fear. Fut.* יָגוּר (from גּוּר).

יָצַב and נָצַב *to place,* neither used in *Kal. Niph.* נִצַּב *to stand. Hiph.* and *Hoph.* הִצִּיב and הֻצַּב. *Hithp.* הִתְיַצֵּב.

נָפַץ *to break in pieces. Fut.* יָפוּץ (from פּוּץ). *Imp.* פּוּץ. *Niph.* נָפוּץ. *Piel* נִפֵּץ (from נָפַץ). *Pil.* פּוֹצֵץ (from פּוּץ). *Reflex.* הִתְפּוֹצֵץ. *Hiph.* הֵפִיץ. *Pilpel* פְּצְפֵּץ Job xvi. 12.

צָרַר and יָצַר *to be strait.* Hence *Pret.* צַר לִי *I am in a strait,* lit. *it is strait to me,* from צָרַר. *Fut.*

יָצַר (from יָצָר) and נָצַר. *Hiph.* הֵצַר, הִצַּר, *to bring into a strait, to distress.* The related form צוּר is transitive, *to press*, hence *to besiege.*

שָׁתָה *to drink*, used in *Kal*; but in *Hiph.* הִשְׁקָה *to give to drink*, from שָׁקָה.

On הָלַךְ *to go*, see above, § 69, Rem. 8.

Rem. 1. The case is similar when different conjugations of the same verb, having the same signification, borrow *tenses* from each other;—

יָכֹל *he is able*, יוּכַל *Fut. Hoph. he will be able*, used for *Fut. Kal*, which is wanting.

יָסַף *he has added*, borrows its *Inf.* and *Fut.* from *Hiph.* הוֹסִיף, יוֹסִיף.

נָגַשׁ *to approach. Pret. Niph.* נִגַּשׁ for the *Pret. Kal*, which is not in use; yet the *Fut.* יִגַּשׁ, *Imp.* גַּשׁ, and *Inf.* גֶּשֶׁת of *Kal* are all in use.

נָחָה *to lead. Pret.* usually in *Kal*, also the *Imp.* נְחֵה; but the *Fut.* always in *Hiphil* יַנְחֶה; rarely also the *Pret.* הִנְחָה.

נָתַךְ *to pour out. Pret. Niph.* נִתַּךְ, along with *Fut. Kal* יִתַּךְ, but *Fut. Niph.* and *Pret. Kal* are not in use.

Rem. 2. The early grammarians often speak of *mixed forms* (*formis mixtis*) in which, as they maintain, are united the character and significations of two tenses, genders, or conjugations. On correct grammatical principles most of the examples adduced are set aside (e. g. יַחַמְנָה, § 47, Rem. 3); in others, the form seems to have originated in misapprehension and inaccuracy, e. g. בְּבִנוֹתַיִךְ *in thy building*, Eze. xvi. 31 (where the plural suffix is appended to the ending וֹת, as if a plural-ending). Others again are merely false readings.

CHAPTER III.

OF THE NOUN.

[SUBSTANTIVE AND ADJECTIVE].

Sect. 79.

GENERAL VIEW.

1. In treating of the *formation* of the noun, it is very important to keep in view its relation to the verb, since most nouns may be derived from verbs (considering the 3 *sing. Pret.* as the stem-form, according to § 30, 1), and even those which are not, whether primitives or derived from other nouns, follow the form and analogy of the verbals. Besides, on this relation is based the explanation of the form of the feminine gender (§ 80, 2; comp. § 94).

The adjective agrees entirely with the substantive in form, though it is manifestly only by a figure of speech that forms with an abstract signification can be treated as adjectives (§ 83, Rem. 1).

2. A regular *inflexion* of the noun by *cases* does not exist in Hebrew, although perhaps some ancient traces of case-endings remain (§ 90). The relation of case

in a noun is either learned simply from its position in the clause, or indicated by prepositions. In the *form* of the noun there is no change; and hence the matter belongs not to this division of grammar, but to the Syntax (§ 117). On the contrary, the connexion of the noun with suffixes, with the feminine, dual, and plural terminations, and with a noun following in the genitive, produces numerous changes in its form, which is all that is meant by the *inflexion* of nouns in Hebrew.* Even for the comparative and superlative, the Hebrew has no appropriate form, and these relations must be expressed by circumlocution, as taught in the Syntax (§ 119).

Sect. 80.

FORMS WHICH MARK THE GENDER OF NOUNS.

1. The Hebrew, like all the Shemitic languages, has but two genders, the *masculine* and the *feminine*. Inanimate objects properly of the neuter gender, and abstract ideas, for which other languages have a *neuter form*, are regarded in Hebrew as either masculine or feminine, particularly the latter (see the Syntax, § 107, 3).

2. The *masculine*, as being the most common and important form of the noun, has no peculiar mark of distinction.

The ending for the *feminine* was originally תַ־, as in the 3 *sing. Pret.* of verbs (§ 44, 1). But when the noun stands without a genitive following (i. e. when it is not in the *construct state*, § 87), the תַ־ usually appears in the weakened form הָ־, or is shortened to תְ־ unaccented. The original תַ־ is very seldom found, except when the noun is in close connexion with a succeeding genitive, or has a pronominal suffix. Irrespective then of these two cases (for which see § 89, 2, *b*, § 91, 4), we have as feminine-ending—

a) Most commonly an accented הָ־ as סוּס *horse*, סוּסָה *mare;*

b) An unaccented תְ־, after a guttural תַ־ (which also remains unchanged before the genitive), as קֹטֵל, *fem.* קֹטֶלֶת *killing*, מוֹדָע *fem.* מוֹדַעַת *acquaintance*. Here the termination of the noun follows the manner of segholate forms (§ 91, 2). When the *masc.* ends with a vowel, we have for תְ־ simply ת, as מוֹאָבִי *Moabite*, מוֹאָבִית *Moabitess;* חַטָּא *sinner*, חַטָּאת *sinfulness, sin*. The vowel-changes occasioned by these endings are exhibited in § 94.†

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* This has been called, by Gesenius himself and others, the *declension* of the Hebrew noun.

† On the feminines not distinguished by the form, see § 107, 1, 3, 4.

Rem. 1. The feminine form in תֶ֫ is, in general, less frequent than the other, and occurs almost exclusively when the other is also in use. It is only in the Participles and Infinitives that it is found more frequently than the other (e. g. קֹטֶלֶת oftener than קֹטְלָה, לֶדֶת than לִדְתָּה); it is, moreover, in common with תַ֫, a form for the *construct state* (§ 95, 1).

2. *Unusual* feminine terminations:

a) תַ֫ accented, as בָּרְקַת *emerald* Eze. xxviii. 13, קָאַת *pelican* Is. xxxiv. 11, שִׁפְעַת *crowd* 2 Kings ix. 17, and often in *proper names* among Phœnicians and other neighbouring tribes, as צָרְפַת *Sarepta*, אֵילַת *Aelana* in Idumea, on the Arabian Gulf.

b) תָ֫, almost exclusively poetical, e. g. נַחֲלַת *heritage* Ps. xvi. 6, עֶזְרַת *help* Ps. lx. 13, but in prose also is found מָחֳרַת *morrow* Gen. xix. 34.

c) אָ֫, Aramæan orthography for הָ֫, found chiefly in the later writers, e. g. שְׁנָא *sleep* Ps. cxxvii. 2, קָרְחָא *baldness* Eze. xxvii. 31, כְּוָיָא *mark* Lam. iii. 12.

d) הֶ֫ very rarely, a weakened form of הָ֫ (§ 27, Rem. 4), as זוּרֶה for זוּרָה, Is. lix. 5.

e) הַ֫, without the accent, as רָחָמָה, Deut. xiv. 17, תַּנּוּר בֹּעֵרָה *burning furnace*, Hos. vii. 4; comp. Eze. xl. 19; 2 Kings xvi. 18. In all these examples there should be the usual accented הָ֫, but the punctators, not comprehending the feminine here, marked the ה (by depriving it of the tone) as not feminine, which is however no rule for us. Also לַ֫יְלָה *night* appears by the tone to be a *masc.* form, particularly as it is always construed as *masc.*, and we find לַ֫יִל also occurring. Like it are הַחַמָּה *the sun* Judges xiv. 18 (else חֶרֶס), נַחֲלָה *brook* Ps. cxxiv. 4, הַמָּוָתָה *death* Ps. cxvi. 15, and some other words. Much of this is doubtful.*

f) תָ֫ in poetry, properly a double ending (as in הַזֹּאתָה *this* f.=הַזֹּאת, Jer. xxvi. 6 *Kethibh*, and in the verbal form נְפָלְתָה, § 75, 4), e. g. עֶזְרָתָה *help* (=עֶזְרָת, עֶזְרָה), יְשׁוּעָתָה *salvation* (=יְשׁוּעָה), עַוְלָתָה *wickedness* (=עַוְלָה), see Ps. iii. 3; xliv. 27; xcii. 16; Job v. 16; Ex. xv. 16, and other places.†

3. It is wholly incongruous to consider (as Gesenius and Nordheimer did) the vowel-ending הָ֫‡ as the original termination of the feminine and the *consonant*-ending תְ֫ as derived from it. The Æthiopic still has the ת constantly, and in the Phœnician also the feminines end generally in ת (not ה or א), which is sounded *ath* in the words found in Greek and Roman authors (see Gesenii *Monumenta Phœnicia*, pp. 439, 440; Movers in Ersch. and Gruber's *Encyclop.*, Sect. III., T. 24, p. 439). The ancient Arabic has the weakened vowel-ending scarcely anywhere but in the pause; the modern Arabic is, in this respect, much like the Hebrew.

Sect. 81.

DERIVATION OF NOUNS.

Nouns are either *primitive* (§ 82), as אָב *father*, אֵם *mother*, or *derivative*. The latter are derived either from the verb (*Verbals*, §§ 83—85) in the sense given

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* The ending הָ֫ in these words has been taken for the termination of the Aramæan *emphatic state*, so making נַחֲלָה pass for הַנַּחַל. But there are these objections: *a*) That some examples have the Heb. article, which implies at least that the Aramæan form was not recognised; *b*) That the examples in part belong to the more ancient books; and *c*) That we find among them so old and familiar a word as לַ֫יְלָה. Yet לַ֫יְלָה might be strictly an accusative with adverbial signification *noctu*, and then used simply for *nox*, no regard being had to the ending, something like בַּגַּנָּבָה, § 90, 2, *c*. See Gesenius's *Lexicon* under לַ֫יִל in the Note.

† This ending תָ֫הָ, too, has been compared with that of the Aram. *emphatic state*, or has been regarded as an accusative-ending.

‡ A consonantal ה *h* is quite out of the question in this ending.

above in § 79, 1, as צַדִּיק *just*, צֶדֶק, צְדָקָה *righteousness*, from צָדַק *to be just*; רָם *high*, רָמָה *high place*, מָרוֹם *height*, from רוּם *to be high*; or from another noun (*Denominatives*), as רֶגֶל *foot*, מַרְגְּלוֹת *place at the feet*. The verbals are by far the most numerous class.

Rem. 1. Many of the early grammarians, who admitted none but verbs as *stem-words*, classed *all* nouns among the verbals, and divided them into, *a*) *Formæ nudæ*, i. e. such as have only the *three* (or *two*) stem-letters, and *b*) *Formæ auctæ*, such as have received formative letters or syllables at the beginning or end, as מַמְלָכָה, מַלְכוּת. These formative letters are:

ה, א, מ, נ, ת, י, ו, (הֶאֱמַנְתִּיו)*

According to the view of *roots* and *stems* given in § 30, 1, the relation of the noun to the verb is, strictly speaking, somewhat different, since, according to it, many nouns are formed immediately from the (ideal) root. But we here retain the common view, as being easier for beginners. Comp. § 79, 1.

2. Of *compound* nouns, as *appellatives*, the number in Hebrew is very small, e. g. בְּלִיַּעַל properly *worthlessness*, *baseness*. As proper names, they occur pretty frequently, e. g. גַּבְרִיאֵל *man of God*, יְהוֹיָקִים *whom God raises up*, חִזְקִיָּהוּ *strength of Jehovah*, אֲבִימֶלֶךְ *father of the king*.

Sect. 82.

PRIMITIVE NOUNS.

1. The number of primitives is, strictly speaking, very small, the nouns which are in most languages primitive being here usually derived from verbal ideas; e. g. most of the names of natural objects, as שָׂעִיר *he-goat* (prop. *shaggy*, from שָׂעַר), שְׂעֹרָה *barley* (prop. *bearded*, also from שָׂעַר), חֲסִידָה *stork* (prop. *pia*, sc. *avis*), זָהָב *gold* (from זָהַב = צָהַב *to be yellow*). There are but few nouns, e. g. the names of members of the body, in men and beasts, for which no stem-verb can be found, as קֶרֶן *horn*, עַיִן *eye*.

2. The *form* of the primitives is that of the simplest verbals, as קָטֹל, קֶטֶל, etc.; and it makes no difference, in the grammatical treatment, to which class the nouns are reckoned.

E. g. אָדָם *man*, follows the analogy of the verbals No. 1 (§ 81), whether it comes from אָדַם *to be red*) or not; אָב *father*, אֵם *mother*, have the same form as if derived from אָבַב, אָמַם, which is very improbable.

Sect. 83.

VERBAL NOUNS IN GENERAL.

1. In Hebrew, as in Greek and Latin, the *verbal nouns* are connected in form and signification with certain forms of the verb, viz., the Participles and Infini-

* From this *vox memorialis* (§ 5, p. 14, Note †) the *nomina aucta* are also called, by the old grammarians, *nomina heemantica*.

tives, which, even without any change, are often employed as nouns; e. g. דֵּעָה (*to know*) = *knowledge*, אֹיֵב (*hating*) = *enemy*. Still oftener, however, are predominantly employed for the verbal noun certain forms of the Infinitive and Participle, which are seldom or never found as such in the regular verb itself, though in use in the irregular verb and in other dialects; e. g. the participial form קָטֵל, the Infinitives מִקְטָל, קִטָּלֶת (§ 45, 2), etc. Some, as the Arabic shows, are properly intensive forms of the Participle.

2. As to *signification*, it follows from the nature of the case, that nouns which have the form of Infinitives regularly denote the *action* or *state*, with other closely-related ideas (such as *the place* of the action), and are therefore mostly *abstract;* that participial nouns, on the contrary, denote, for the most part, the *subject* of the action, or of the state, and hence are *concrete*. It often happens, however, that a certain signification is found in single examples of derivative nouns, which is not characteristic of the form.

Rem. 1. It need not, therefore, appear strange (for it is found in all languages) that a noun which in form is properly *abstract*, should be employed metaphorically as a *concrete*, and *vice versâ*. So, in English, we say, *his acquaintance*, for *those with whom he is acquainted;* the *Godhead*, for *God* himself; in Heb. מוֹדָע *acquaintance* and *an acquaintance;* פֶּתִי *simplicity* and *a simple one;* on the contrary, הַחַטָּאת *that which sinneth* for *sin*, which is a frequent use of the *fem. concrete* (§ 84, 5, 6, 11).

2. For facilitating the general view, we treat first of the *derivatives* from the regular verb (§ 84) and then of those from the irregular (§ 85).

Sect. 84.

NOUNS DERIVED FROM THE REGULAR VERB.*

We distinguish here—

I. *Forms originally Participles, or participial Nouns, from Kal.*

1. קָטֵל *fem.* קְטֵלָה, the most simple form of this class and analogous to the two following (Nos. 2 and 3), but not in use as a Participle. It is most frequently employed as an adjective expressing *quality*, as חָכָם *wise*, חָדָשׁ *new*, יָשָׁר *upright*. It occurs, however, also with an abstract sense (No. 12).

2. קֶטֶל, *fem.* קִטְלָה, Part. of verbs *middle E* (§ 50, 2), mostly serves for intransitive notions (§ 43) and for adjectives of quality; e. g. זֶקֶן *old, old man;* יָבֵשׁ *dry;* דָּשֶׁן *fat*.

3. קָטֹל and קְטוֹל (with firm ō), *fem.* קְטֹלָה, next to Part. of verbs *middle O*, and properly with intransitive sense; e. g. יָרֵא *fearing*, קָטֹן *small*, יָקוּשׁ *fowler;* then frequently as an adjective, even when no Pret. with *Cholem* is found, as גָּדוֹל *great*, רָחוֹק *far*, קָדוֹשׁ *holy*. As a substantive *abstr.* כָּבוֹד *honour*, שָׁלוֹם *peace*. From this is to be distinguished No. 21, with the doubling of the last radical.

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* Under the regular verb we here include the verb with gutturals, §§ 63—65.

4. קוֹטֵל, קִטֵּל, *fem.* קִטֶּלֶת, קִטָּלָה, the usual active participial of transitive verbs, e. g. אוֹיֵב *enemy*, יוֹנֵק *suckling;* hence of the instrument by which the action is performed, as חֹרֵשׁ *a cutting instrument.* A feminine with a collective signification is found in אֹרְחָה *caravan*, properly the *wandering*, *wandering host.*

5. קָטוּל and קָטִיל, passive Participles of Kal, the latter (the usual Aramæan form) employed rather as a substantive, like the Greek verbals in *τός*; e. g. אָסוּר *imprisoned*, מָשׁוּחַ *anointed*, אָסִיר *prisoner*, מָשִׁיחַ *anointed one.* Also in intransitive verbs with an active signification, as צָעִיר *small*, עָצוּם *strong.* Some words of the form קָטִיל express the *time* of the action, as קָצִיר *time of cutting, harvest*, חָרִישׁ *time of ploughing*, like the Greek verbals in *τός*; e. g. *ἀμητός*, *ἀροτός*, properly *the being harvested*, or *ploughed.* The feminines are apt to take the abstract signification (Synt. § 107, 3 *b*), e. g. יְשׁוּעָה *deliverance* (*the being delivered*).

6. קַטָּל (Arabic קַטָּאל), with unchangeable vowels. In *Arab.* it is the usual intensive form of the participle, and hence in Heb. expresses what is *habitual*, e. g. נַגָּח *apt to butt*, קַנָּא (also קַנּוֹא) *zealous*, חַטָּא *sinner* (diff. from חוֹטֵא *sinning*), גַּנָּב *thief;* so of occupations and trades, e.g. טַבָּח *cook*, חָרָשׁ (for חַרָּשׁ) *faber.* Here again the feminine (קַטָּלָה or קַטֶּלֶת) often takes the abstract signification, as חַטָּאָה *female sinner* and *sinfulness, sin;* דַּלֶּקֶת *burning fever*, with a guttural טַבַּעַת *signet.* Such intensive forms are also the three following:

7. קַטִּיל and קַטּוּל, of which forms are most adjectives in the Chaldee, as צַדִּיק *righteous*, אַבִּיר *strong*, חַנּוּן *compassionate.* In Heb. from intrans. verbs alone.

8. קְטוֹל, as יְסוֹר *censurer*, שְׁכוֹר *drunken one*, גְּבוֹר *strong one, hero;* seldom in a passive sense, as יְלוֹד *born.*

9. קְטֵל indicates very great intensity, often excessive, so as to become a fault or a defect, e. g. גִּבֵּן *hunch-backed*, קִרֵחַ *bald-headed*, אִלֵּם *dumb*, עִוֵּר *blind*, פִּסֵּחַ *lame*, חֵרֵשׁ *deaf.* The *abstr.* signification is found in the *fem.*, as אִוֶּלֶת *folly.*

II. *Nouns after the manner of Infinitives of Kal.**

10. קֶטֶל, קֶטֶל, קְטֹל, (with changeable vowels), are with No. 11 the simplest forms of this class, of which the latter is the predominant, and the first the unfrequent form in the verb as Infinitive (§ 45, 2). As nominal forms they are rare, e. g. גֶּבֶר *man*, פְּאֵר *ornament*, צְחֹק *laughter.* Instead of these, the three kindred segholate forms—

11. קֶטֶל, קֶטֶל, קֹטֶל, are far more frequent; e. g. מֶלֶךְ, *king* (for מַלְכְּךָ, § 27, Rem. 2 *c*), סֵפֶר (for סִפְרְךָ) *book;* קֹדֶשׁ (for קֹדְשׁ) *sanctuary;* these have the characteristic vowel in the first syllable, and the helping vowel *Seghol* (§ 28, 4) in the second. Instead of the *Seghol*, a *Pathach* is used with gutturals in the second or third place, as זֶרַע *seed*, נֶצַח *eternity*, פֹּעַל *work.* Examples of feminines, מַלְכָּה *queen*, יִרְאָה *fear*, עֶזְרָה *help*, חָכְמָה *wisdom.*

In masculines as well as feminines the *abstract* is the proper and prevailing signification, yet not unfrequently the *concrete* occurs, especially in the form קֶטֶל, e. g. מֶלֶךְ *king*, נַעַר *a youth*, בַּעַר *brutish*, עֶבֶד *servant*, בַּעַל *lord*, גֶּבֶר *man.* In such forms the concrete sense is secondary and derived from the abstract, as in בַּעַר prop. *brutishness*, נַעַר prop. *season of youth* (comp. Eng. *youth* and *a youth*), or the form of the word is shortened from another with a concrete sense, as מֶלֶךְ, עֶבֶד from participial forms, meaning *ruling*, *serving.*† But altogether the meaning of these forms is very

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* All these forms are found, *mutatis mutandis*, in the Arabic as Infinitives, or so-called *nomina actionis.*

† Such an origin of מֶלֶךְ may be proved from the Arabic; and in some other nouns it is obvious. Comp. גֶּדֶר as the name of a town, with גָּדַר *a wall;* and כֶּתֶף shortened (in the *constr. state*) from כָּתֵף *shoulder.*

various, e. g. even for the instrument, as חֶרֶב *sword*, חֶרֶט *graving-tool*, and passively לֶחֶם *bread*. In the passive sense the form קִטֶל is more common, as אִכֶל *food*; this form קִטֶל is also more used in the abstract sphere, hence נַעַר *a youth*, נֹעַר *youth*.

12. קֶטֶל, like No. 1, fem. קְטֶלָה, both very often with the *abstr.* sense: e. g. רָעָב *hunger*, אָשָׁם *guilt*, שָׂבָע *satiety* (besides their *concretes* רָעֵב *hungry*, אָשֵׁם, שָׂבֵעַ); *fem.* צְדָקָה *righteousness*, נְקָמָה *vengeance*. Less frequent is the form קֶטֶל, as שֵׁכָר *strong drink*, עֵנָב *grape*.

13. קָטֶל, קָטֵל, קְטִיל, קְטוֹל, קְטוּל, all with an unchangeable vowel (§ 25) between the second and third radicals, and a Sheva under the first, as כְּתָב, *book*, כְּאֵב *pain*, שְׁבִיל *way*, חֲלוֹם *dream*, זְבוּל *dwelling*; sometimes with *Aleph prosthetic*, as אֱזְרוֹעַ=זְרוֹעַ *arm*, אֶפְרֹחַ *brood*. The corresponding *feminines* will readily suggest themselves; the forms קְטִילָה, קְטוּלָה coincide with those of feminines in No. 5.

14. מִקְטָל, the Aramæan form of the infinitive, e. g. מִשְׁפָּט *judgment*. Related forms are: מִזְמוֹר *song*, מַהְמָד *desire*, מַלְקוֹחַ *booty*, מַמְלָכָה *kingdom*, מַשְׂכֹּרֶת *wages*. Under this form, besides the action itself, is specially also expressed the place of the action, as מִזְבֵּחַ *altar*, מִדְבָּר (from דָּבַר *to drive*) *place of driving*, i. e. *to which cattle are driven*, *wilderness*; and the instrument, as מַאֲכֶלֶת *knife*, מַזְלֵג *fork*, מַפְתֵּחַ *key*.

15. קִטְלוֹן, קִטְלָן, and other similar forms, with the terminations וֹן and ָן, as פִּתְרוֹן *interpretation*, שֻׁלְחָן *table*, קָרְבָּן *offering*; but there are also forms like זִכָּרוֹן *remembrance*, חִזָּיוֹן *prophetic vision*.

For וֹן there is a truncated form וֹ, written also ה, which occurs especially in proper names, as כִּנְדוֹ and כִּנְדוֹן, שִׁלְכֹה for שִׁלְמוֹן (comp. Πλάτων, *Plato*). In *patronymic* and *gentilic* nouns (§ 86, 5), the *Nun* is restored, e. g. שִׁילֹנִי from שִׁילֹה the city *Shilo* (also still *Shilun*).

16. With the feminine-ending וּת, e. g. סִכְלוּת *folly*, רְפָאוּת *healing*. In the Aramæan, this is a usual termination of the Infinitive in the derived conjugations (comp. No. 28). Its frequent use appears only in the later books. As a synonymous ending we find at times ית־ in earlier use, as שְׁאֵרִית *remnant*. Comp. the denominative nouns, § 86, 6.

III. *Participials of derived Conjugations.*

17. From *Niph.* נִקְטָל, as נִפְלָאוֹת (*plur.*) *wonders*.

18. 19. From *Piël* and *Hiph.*, e. g. מְזַמֶּרֶת *snuffers*, מַזְמֵרָה *pruning-knife*.

20. From *Poël*, as עוֹלֵל and עוֹלָל *child*.

21. From *Pilel* קָטְלַל, *fem.* קְטַלְלָה, and 22. קִטְלַל, for the most part adjectives of colour, as אָדֹם, *fem.* אֲדַמְדָּמָה *red*, רַאֲנָן *green*, שַׁאֲנָן *quiet*.*

23. קְטַלְטַל, קִטְלַלְטַל, forms of adjectives with a *diminutive* signification (§ 55, 3), as אֲדַמְדָּם *reddish*, שַׁחֲרַחֹר *blackish*; hence in a contemptuous sense (like *miser*, *misellus*, Germ. *Gesinde*, *Gesindel*), as אֲסַפְסָף (with the passive form for אָסוּף) *collected rabble*.

IV. *Infinitives of the derived Conjugations.*

24. From *Niph.* the form נִפְתּוּלִים *struggles*.

25. From *Piël*, like נַפֵּץ *dispersion*, more frequently in the *fem.*, as בַּקָּשָׁה *request*, with Qamets unchangeable in the second syllable.

26. קִטּוּל, and 27. תַּקְטִיל, תִּקְטוּל, likewise Infinitives of *Piël* (the latter very common in Arabic), e. g. שִׁלּוּם *requital*; חִבּוּק *folding of the hands*; תַּגְמוּל *benefit*; תַּכְרִיךְ *mantle*.

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* No. 21 may be regarded also as a mere modification of No. 3.

28. From *Hiph.* of the form אַזְכָּרָה *remembrance-offering*, הַשְׁמָעוּת *announcing* (with firm Qamets), Aramæan Infinitives.

29. From *Hithp.* הִתְיַחֵשׂ *register*.

30. From *Poël*, like הוֹלֵלָה *folly*, and perhaps also 31. as קִיטוֹר *smoke*, צִינֹק *prison*.

32. From *Pilel* סַגְרִיר *rain*, נַאֲפוּף *adultery*.

33. פְּקַחְקוֹחַ *opening*, Inf. to No. 23.

34. שַׁקְטֵל, e. g. שַׁלְהֶבֶת *flame* (comp. § 55, 6).

35. Quadriliterals, like סָלְעָם *locust*.

Sect. 85.

NOUNS DERIVED FROM THE IRREGULAR VERB.

These are formed fully after the analogy of those which we have already treated of. Accordingly we shall refer these forms to the corresponding ones already described, mentioning only such as exhibit a remarkable effect of the feebleness of the stem.

I. *From Stems* פ״ן.

Connected with the *Inf.* of *Kal*, 14. מַתָּן *gift*, מַגֵּפָה *overthrow; Inf.* of *Hiph.* 28. הַצָּלָה *deliverance*. The noun מַדַּע *knowledge*, from יָדַע; see § 71.

II. *From Stems* ע״ע.

From the *Part. Kal*, 1. תָּם *upright* (like קָטָל), commonly with *Pathach* (to indicate the sharpening of the syllable), דַּל *abject*, רַב *much*, *fem.* דַּלָּה, תַּמָּה;* 2. מֵחַ *fat*. From the *Inf.* 10, 11. בַּז *booty*, חֵן *favour*, חֹק *law*, *fem.* מִלָּה *word*, חֻקָּה *law;* 14. מָעֹז *fastness*, מֵסַב *that which surrounds anything*, *fem.* מְגִלָּה *roll*. The form מֵסַב sometimes, by retraction of the tone, becomes a segholate form, as מֶ֫מֶר *bitterness*, מֹ֫רֶךְ *timidity* (from רָכַךְ). 27. תְּהִלָּה *praise*, תְּפִלָּה *prayer*, with the segholate form also, as תֶּ֫מֶס *a melting away* (from מָסַס), תֹּ֫רֶן *mast* (from רָנַן *to make a tremulous sound*). From *Pilpel* (§ 55, 4), גַּלְגַּל *wheel*, from גָּלַל *to roll*, קְלֹקֵל *contemned*.

III. *From Stems* פ״ו *and* פ״י.

The participial forms are regular. Forms originally Infinitives are: 10. דֵּעַ, *fem.* דֵּעָה, דַּ֫עַת *knowledge*, עֵצָה *counsel*. 13. סוֹד, for יְסוֹד *divan*. 14. מוֹרָא *fear*, מוֹקֵשׁ *snare*, מוֹלֶ֫דֶת *birth*, מוּסָר *punishment;* from verbs prop. פ״י, מֵיטָב *the best*. 27. תּוֹשָׁב *inhabitant*, תּוֹלֶ֫דֶת *generation*, תֵּימָן *the south*.

IV. *From Stems* ע״ו *and* ע״י.

Participles: 1. זָר *foreign;* 2. גֵּר *stranger*, עֵדָה *a female witness, testimony;* 3. טוֹב *good*, טוֹבָה *what is good*. Infinitives: 11. Different segholate forms, as מָ֫וֶת *death*, and בַּ֫יִת *house;* קוֹל *voice*, רוּחַ *spirit; feminines*, עַוְלָה and עוֹלָה *evil*, בֹּ֫שֶׁת *shame;* 14. מָנוֹחַ, *fem.* מְנוּחָה *rest*, מָקוֹם *place*, also מִשּׁוֹט *oar* (from שׁוּט); 27. תְּבוּנָה *intelligence*, תְּעוּדָה *testimony;* 28. הֲנָחָה *rest*.

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* On the formation of feminines without the Daghesh, see § 94, Rem. 2.

V. *From Stems* לה״.

Participles: 2. יָפֶה *fair*, קָשֶׁה *hard*, *fem.* יָפָה, קָשָׁה. Some lose the ־ֶה, as תָּו *sign*, for תָּוָה. 4. רֹאֶה *seer*, *fem.* עוֹלָה *burnt-offering*. 5. כָּסוּי *covering*, נָקִי *pure*, עָנִי *poor*. Infinitives: 11. The segholates in different forms; not often with the ־ֶה retained, as in בֶּ֫כֶה *a weeping*, רֵעֶה *friend*, חֹזֶה, רֹאֶה *vision*, *revelation* (Is. xxviii. 7, 15), commonly without it, as רֵעַ (for רֵעֶה). Sometimes the original י or ו appears, which is then pronounced as a vowel, *î* or *û* (comp. on יְהִי, § 75, Rem. 3), as in פְּרִי *fruit*, חֳלִי *sickness*. The ו also quiesces, as in בֹּ֫הוּ *waste*. In masculines, the third radical rarely remains a consonant, as in דְּוַי *sickness*, though in feminines it is always so, as in שַׁלְוָה *rest*, לִוְיָה *garland*. 13. סְהָו *winter*, שְׁתִי, *fem.* שְׁתִיָּה *a drinking*; *fem.* מְנָת *part*, חֲצוֹת *the half*, שְׁחוֹת and שְׁחִית *pit*. 14. מִקְנֶה *possession*, מַרְאֶה *appearance*; *fem.* מִצְוָה *command*. Apocopated form מַ֫עַל *height*, for מַעֲלֶה. 15. קִנְיָן *wealth*, כִּלָּיוֹן *destruction*. 27. תַּבְלִית *annihilation*, תַּבְנִית *structure*, תַּרְבּוּת *brood*. 28. אֶשֶׁךְ *testicle* for אַשְׁכֶּה, from שָׁכָה.

VI. *From doubly anomalous Stems.*

We present only some cases of especial difficulty to the beginner:

1. From a verb פ״ן and לא״, שֵׂת *elevation* for שֵׂאת, from נָשָׂא, Job xli. 17.

2. From a verb פ״י and לה״, תּוֹרָה *instruction*, *law*, מוֹפֵת *sign*, prob. from יָפָה.

3. From a verb ע״א and לה״, שֵׁת *tumult*, Num. xxiv. 17, from שָׁאָה for שֶׁ֫אֶת.

4. From a verb ע״ו and לה״, אִי *island*, from אָוָה *to dwell* for אֱוִי; אוֹת *sign* for אֹ֫וֶת, from אָוָה; קָו *cord*, from קָוָה; תָּא *chamber* for תָּו, from תָּוָה *to dwell*; גּוֹי *people*, from גָּוָה, Arab. *to flow together*; רִי *irrigating* for רְוִי, from רָוָה.

To the learner the stem is often obscured also by contraction, when it originally contains *Nun*, *Daleth*, or *He*; e. g. גַּת *wine-press* for גֶּ֫נֶת, נְגֶ֫נֶת (from נָגַן); אַף *anger* for אֶ֫נֶף; אֱמֶת *faithfulness* for אֲמֵ֫נֶת (from אָמַן), עֵת *time* for עֶדֶת (from עָדָה); זִו for זְהִיו (from זָהָה) *brightness*.

Sect. 86.

DENOMINATIVE NOUNS.

1. Such are all nouns which are formed immediately from another noun, whether the latter be primitive, or derived from a verb, e. g. קַדְמוֹן *eastern*, immediately from קֶ֫דֶם *the east*, which is itself derived from the verb קָדַם.

2. Most of the forms which nouns of this class assume have already been given, —the denominatives (which seem in general to be a later phenomenon of language than verbals) being formed in imitation of nouns derived from the verb. The verbal with מ prefixed, e. g. was employed to express the *place of an action* (§ 84, No. 14); accordingly this מ was prefixed to a noun in order to make it a *designation of place* (see No. 3). Also in Greek and German (and so in English and Welsh), the verbals and denominatives are exactly analogous.

The principal forms are the following:—

1. In imitation of the *Part. Kal* (No. 4 of the Verbals), as שֹׁעֵר *porter*, from שַׁ֫עַר *gate*; בֹּקֵר *herdsman*, from בָּקָר *cattle*; כֹּרֵם *vine dresser*, from כֶּ֫רֶם *vineyard*.

2. Like verbals of No. 6, קַשָּׁת *archer*, from קֶשֶׁת *bow*; מַלָּח *seaman*, from מֶלַח *salt, sea*. Both these forms (Nos. 1 and 2) indicate one's *employment, trade*, etc., like Greek nouns in της, τεύς, e. g. πολίτης, γραμματεύς.

3. Nouns with מ prefixed, expressing the place of a thing (comp. No. 14 of the Verbals), e. g. מַעְיָן *place of fountains*, from עַיִן *fountain*; מַרְגְּלוֹת, מַרְאֲשׁוֹת, *place about the feet.—about the head*, from רֶגֶל, רֹאשׁ; מִקְשָׁה for מִקְשֵׁאָה *field of cucumbers*, from קִשֵּׁא *cucumber*. Comp. ἀμπελών, from ἄμπελος.

4. *Coneretes* formed by the addition of וֹן, ָן, as קַדְמוֹן *eastern*, from קֶדֶם; אַחֲרוֹן *hinder*, from אַחַר; לִוְיָתָן *wound*, hence *coiled animal, serpent*, from לִוְיָה *a winding*.

וֹן and וּן form also *diminutives* like the Syriac וּן, as אִישׁוֹן *little man (in the eye), apple of the eye*, from אִישׁ; יְשֻׁרוּן (term of endearment, for יִשְׂרָאֵל) *darling, pious nation* (from יָשָׁר = יָשָׁר *upright, pious*).

5. Peculiar to this class of nouns is the termination ִי, which converts a substantive into an adjective, and is added especially to numerals and names of persons and countries, in order to form *ordinals, gentilies*, and *patronymies*; e. g. נָכְרִי *strange*, from נֵכָר *anything foreign*; שִׁשִּׁי *the sixth*, from שֵׁשׁ *six*; מוֹאָבִי *Moabite*, from מוֹאָב; יִשְׂרְאֵלִי *Israelite*, from יִשְׂרָאֵל. When the substantive is a compound, it is commonly resolved again into two words, e. g. בֶּן־יְמִינִי *Benjaminite*, from בִּנְיָמִין (for the use of the article with such forms, see § 111, 1, Rem.). Rarely instead of ִי we have, *a*) the ending ַי (as in Aramæan), as כִּילַי *deceitful*, and in proper names, as בַּרְזִלַּי (*ferreus*) *Barzillai*; and, *b*) the corresponding ָה, as לִבְנָה (prop. *milky*) *white poplar*.

6. *Abstract* nouns formed from *coneretes* by the addition of וּת and ִית (comp. the Eng. terminations *dom, hood, ness*, etc.); e. g. מַלְכוּת *kingdom*, immediately from מֶלֶךְ; אַלְמָנוּת *widowhood*, from אַלְמָן, אַלְמָנָה, *widower, widow*; רֵאשִׁית *principium*, from רֹאשׁ = רֵאשׁ *princeps*. (See the Verbals No. 16.)

Sect. 87.

THE PLURAL.

1. The *plural* termination for the *masculine gender* is ִים, e. g. סוּס *horse*, plur. סוּסִים *horses*, at times written defectively ִם, as in Gen. i. 21, תַּנִּינִם. Nouns ending in ִי take ֵיִם in the plural, as עִבְרִיִּים *Hebrews*, from עִבְרִי (Ex. iii. 18), but usually a contraction takes place, as עִבְרִים (§ 93, VIII.), שָׁנִים *crimson garments* from שָׁנִי. Nouns in ֶה lose this termination when they take the plural-ending, e. g. חוֹזֶה *seer*, *plur.* חוֹזִים.

This ending *īm* is also prevalent in Phœnician, e. g. צדנם *Sidonians*, in Aramæan it is *īn*, in Arabic *ūn* (nominative) and *īn* (oblique cases) in Æthiopic *ān*. Compare also the ending ִין in *3rd pers. pl. masc.* of verbs.*

Unusual terminations of the *plur. masc.* are:

a) ִין, as in Chaldee and Syriac, almost exclusively in the later and poetical books, e. g. מְלָכִין *kings*, Prov. xxxi. 3; יָמִין *days*, Dan. xii. 13; defectively אִיִּן *islands*, Eze. xxvi. 18. Comp. Judges v. 10; Job xv. 13; xxiv. 22; xxxi. 10; Lam. i. 4; and other places.

* On the connexion between all these endings, see Dietrich's *Abhandlungen zur Heb. Grammatik*, Leipzig, 1846, 8vo., p. 62.

b) יַ֫ (with ם cast off, as in *dual* יָדַ֫יִם for יָדָ֫ם, Eze. xiii. 18; comp. the *constr. st.* § 89, 2), e. g. כִּנֵּי *chords*, Ps. xlv. 9, for כִּנִּים (if it is not to be written so); עַמֵּי *peoples*, 2 Sam. xxii. 44 (yet in the parallel passage, Ps. xviii. 11, we have עָם, but the other form in Lam. iii. 14, and Ps. cxliv. 2). This ending is, however, doubted by some in these single passages (see also 2 Sam. xxiii. 8; comp. 1 Chron. xi. 11; 1 Sam. xx. 38 K^{e}thibh) or in general, see Gesenius's *Lehrgebäude der Heb. Sprache*, S. 521 ff. More doubtful still is—

c) ־ֵי (like the *constr. state* in Syriac). Here are reckoned, e. g. חוֹרֵי *white cloths*, Is. xix. 9; שָׂרֵי for שָׂרִים *princes*, Judges v. 15; חַלּוֹנֵי *windows*, Jer. xxii. 14. Yet this last is perhaps dual (§ 88, Rem. 1) *two windows*, שָׂרַי may be *my princes* (with suff.), and ־ֵי in חוֹרֵי may be a formative syllable. Further הֲשׁוֹפֵי, in Is. xx. 4, is *constr. st.*, but the ־ֵי belongs to the stem in גּוֹבַי *locust-swarm*, Nah. iii. 17 (from גָּבָה); and in שַׁדַּי (= שַׁדָּי after the form קָטָל) *the Almighty*; finally, in אֲדֹנַי *the Lord* (prop. *my lord*, from אֲדֹנִים *lord*) it is originally a suffix; see § 121, Rem. 4.

d) ־ָם, obsolete and rare, e. g. כְּנָפַיִם = כְּנָפִים *flies*, כֶּ֫לֶם *ladder* (from כָּלַל) (prop. *steps*), comp. our *stairs*.*

2. The *plural* termination for the *feminine gender* is וֹת. This takes the place of the feminine termination ־ַת, ־ֶת, ־ָה, when the noun in the singular ends with one of these; otherwise (§ 80, 2) it is merely appended to the form of the singular, as תְּהִלָּה *song of praise*, *plur.* תְּהִלּוֹת; אִגֶּ֫רֶת *letter*, *plur.* אִגְּרוֹת; בְּאֵר *a well*, *plur.* בְּאֵרוֹת. Feminines in ־ִית form their plural in ־ִיּוֹת, and those in וּת, in ־ִיּוֹת, e. g. מִצְרִית *an Egyptian woman*, *plur.* מִצְרִיּוֹת; מַלְכוּת *kingdom*, *plur.* מַלְכֻיּוֹת. These plural terminations have, however, for their basis, the endings ־ִיָּה and ־ֻיָּה in the singular with double *Yodh*.

It is only from a disregard of the origin of the terminations וּת and ־ִית that some words ending with the same, form their plural by the addition of ־ִים, e. g. חֲנִית *spear*, *plur.* חֲנִיתִים and חֲנִיתוֹת; זְנוּת *whoredom*, *plur.* זְנוּתִים: אַלְמְנוּתִים *widowhood*, and many other instances. Strictly in the manner of the Syriac is the formation of the plural עֵדוֹת (*ēdh^{e}-vóth*) *laws*, with *Vav* as a consonant, from the singular עֵדוּת.

This ending וֹת (*-óth*) stands for *-âth* (as it sounds in Arab., Æth., and Chaldee, see on the change of *â* to *ô*, in § 9, 10, 2), and *-âth* is properly only a longer and stronger form of the singular-ending *ăth* (§ 80, 2). The strengthening is intended to denote the plural. But this ending is then by a further application appended also to such nouns as have not *-ăth* in the singular.

For the changes of vowels occasioned by the addition of the plural endings, see §§ 92—95.

3. Words which are of two genders (§ 80, 2, *b*, and § 107, 3) have often, in the plural, both the masculine and feminine terminations, e. g. נֶ֫פֶשׁ *soul*, *plur.* נְפָשִׁים and נְפָשׁוֹת: both forms may be employed as masculine and feminine, but their gender must be determined by observing the usage of the language in respect to each word. This is also true of several other words of both genders and both (*masc.* and *fem.*) terminations, e. g. דּוֹר *an age*, *masc.*, *plur.* דּוֹרִים and דּוֹרוֹת; שָׁנָה *a year*, *fem.*, *plur.* שָׁנִים and שָׁנוֹת. The gender of the singular is here retained in

* See the adverbs in ־ָם, § 100, 3. *Dietrich* loc. cit., p. 66.

both the plural forms, e. g. אֲרִי *masc.*, *a lion*, אֲרָיוֹת *masc.*, Zeph. iii. 3, דּוֹרוֹת *masc.*, Job xlii. 16.

Sometimes usage makes a distinction between the two plural forms of the same word. Thus, יָמִים *days*, and שָׁנִים *years*, are the usual, but יְמוֹת, שְׁנוֹת the unfrequent and poetical forms. This distinction appears especially in the use of several words which designate members of the human body. The dual of these words (see § 88) is employed as the name of the living members themselves, while the plural in וֹת (which is here regarded as neuter) represents something similar, but inanimate; e. g. כַּפַּיִם *hands*, כַּפּוֹת *handles, manubria*; קְרָנַיִם *horns*, קְרָנוֹת *cornua altaris*; עֵינַיִם *eyes*, עֲיָנוֹת *fountains*.

4. A considerable number of masculines form their plural in וֹת, while many feminines have a plural in ־ִים. The gender of the singular, however, remains the same in such case; e. g. אָב *father*, *plur.* אָבוֹת; שֵׁם *name*, *masc.*, *plur.* שֵׁמוֹת; on the contrary, מִלָּה *word*, *fem.*, *plur.* מִלִּים; פִּלֶגֶשׁ *concubine*, *fem.*, *plur.* פִּלַגְשִׁים, etc.

5. It is chiefly only in adjectives and participles that we find the plural-endings regularly and constantly distinguished according to the gender, e. g. טוֹבִים *boni*, טוֹבוֹת *bonæ*; קְטָלִים *masc.*, קְטָלוֹת *fem.* So also in substantives of the same stem, when the difference depends on sex, as בָּנִים *filii*, בָּנוֹת *filiæ*; מְלָכִים *reges*; מְלָכוֹת *reginæ*.

Rem. 1. In some few words, there is added to the plural form in וֹת the other termination of the plural ־ִים (before the genitive ־ֵי, comp. § 89, 2), or that of the dual ־ַיִם; e. g. בָּמָה *height*, *plur.* בָּמוֹת, *construct state* בָּמוֹתֵי; מֵרַאֲשׁוֹתַי שָׁאוּל *from the head of Saul*, 1 Sam. xxvi. 12; חוֹמָה *wall*, *plur.* חוֹמוֹת (*mœnia*), חוֹמוֹתַיִם *double wall*. This double designation of the plural appears also in the manner of connecting suffixes with the plural forms in וֹת (§ 91, 3).

2. Some nouns are used only in the plural, e. g. מָתִים *men* (in the Æthiopic, *sing. mĕt*, man); and some of these have a singular sense (§ 108, 2), as פָּנִים *face*. Also when the actual plural of the latter is required, there is but the same way of expressing it; hence, פָּנִים means also *faces* in Eze. i. 6.

Sect. 88.

THE DUAL.

1. As a modification of the plural, we have the *dual*, which however is used only in substantives (not in adjectives, verbs, and pronouns). It is indicated in both genders by the ending ־ַיִם, appended to the singular, as יָדַיִם *both hands*, יוֹמַיִם *two days*; but the feminine termination ־ָה always becomes in this case ־ָת, as שָׂפָה *lip*, שְׂפָתַיִם *both lips*, and the ת of the termination ־ֶת remains, as נְחֹשֶׁת, *dual* נְחֹשְׁתַּיִם *double fetters*.

The vowel-shortening in the noun upon the addition of the dual-ending is rather greater than in the plural, particularly in the segholate forms (§ 84, 11), as

רֶגֶל *foot*, *plur.* רְגָלִים, *dual* רַגְלַיִם; yet קְרָנַיִם is used as well as קַרְנַיִם from קֶרֶן *horn*, לְחָיַיִם from לְחִי *cheek*.

Rem. 1. Unusual forms of the dual, mostly occurring only in proper names, are: *a*) ־ַיִן and *contr.* ־ָן, as דֹּתַיִן Gen. xxxvii. 17, and דֹּתָן 2 Kings vi. 13 (*pr. name* signifying *two wells*); *b*) ־ָם and ־ַיִם, as עֵינָם, עָנֵם (*pr. names*); שְׁנֵים *two* in the combination שְׁנֵים עָשָׂר *twelve*; *c*) ־ַי (with ם cast off), יָדַי Eze. xiii. 18, perhaps also חַלּוֹנַי (*double window*) Jer. xxii. 14.

2. Only seemingly dual are the words מַיִם *water*, שָׁמַיִם *heaven*, יְרוּשָׁלַיִם or יְרוּשָׁלַם *Jerusalem*. The former two are plurals from the lost singulars מַי, שָׁמַי; the latter is a lengthened form for the older יְרוּשָׁלֵם,* comp. the shorter form שָׁלֵם Ps. lxxvi. 3, and the Chaldee יְרוּשְׁלֶם.

2. The use of the *dual* in Hebrew is confined, except in the numerals 2, 12, 200, etc. (§ 97), chiefly to such objects as are by nature or art in *pairs*, as יָדַיִם *both hands*, אָזְנַיִם *both ears*, שִׁנַּיִם *teeth* (used of the *two* rows), נַעֲלַיִם *pair of shoes*, מֹאזְנַיִם *pair of scales* (Lat. *bilances*), or at least are thought of as forming a *pair*, as יוֹמַיִם *two* (successive) *days*, *biduum*, שְׁנָתַיִם *two years* (in succession), *biennium*, אַמָּתַיִם *two cubits*. In the former case the dual is used also for an indefinite plural, or a plural defined by a number, as שֵׁשׁ כְּנָפַיִם *six wings*, Is. vi. 2; Eze. i. 6; כָּל־בִּרְכַּיִם *all knees*, Eze. vii. 17; מְצִלְתַּיִם *cymbals*, Ezr. iii. 10; שְׁפַתַּיִם *two hooks*, Eze. xl. 43. For additional stress the dual takes also the numeral *two*, Amos iii. 12; Judges xvi. 28.

For more remarks on the use of the dual, see in § 87, Nos. 3, 5 (Rem.).

It cannot be doubted that the Hebrew, at an earlier period, made a more extensive and free use of the dual, and that the restrictions above specified belong to a later phase of its development. The ancient Arabic forms the dual in the noun, pronoun, and verb almost co-extensively with the Sanskrit or the Greek; but the modern Arabic omits it almost entirely in verbs, pronouns, and adjectives. The Syriac has it only in a couple of words, but yet without living force, somewhat like the Roman forms *ambo*, *duo*. In like manner, the dual is lost in the newer East-Indian tongues. On the German dual, see Grimm's *Gramm.* I. S. 814, 2 Ausg.

Sect. 89.

THE GENITIVE AND THE CONSTRUCT STATE.

1. The Hebrew has no longer the living use of *case-endings*,† but indicates the *relations of case*, either by no outward means, as that of the nominative and generally also of the accusative, or by prepositions (§ 117); but the *genitive* relation is indicated by a close connexion between two nouns. The noun, which serves as genitive to limit the other, remains unchanged, and is only uttered in

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* See Gesenii *Thesaurus Ling. Hebrææ*, p. 629.

† On some traces of obsolete case-endings, see § 90.

more close connexion with the preceding *nomen regens*. In consequence of this connexion, the tone hastens on to the second (the genitive) of the two nouns,* and the first is therefore commonly shortened, by changes partly in the consonants, but chiefly in the vowels (when changeable), e. g. דָּבָר *word*, דְּבַר אֱלֹהִים *word of God*, literally *word-God* (where we reverse the order, as *God's-word*, like *fruit-tree*); יָד *hand*; יַד הַמֶּלֶךְ *hand of the king*; דְּבָרִים *words*, דִּבְרֵי הָעָם *words of the people*. Thus in Hebrew,† the noun which stands *before a genitive* suffers the change (when there is any) by which this relation is indicated, and in grammatical language it is said to be in the *construct state*, while a noun which is not thus followed by a genitive is said to be in the *absolute state*.

Such words are often connected by Maqqeph (§ 16, 1). The insertion or omission of it, however, does not affect their relation to each other, and depends merely upon the accentuation. On the further use of the *construct state*, see the Syntax, §§ 114, 116.

2. The *vowel*-changes which many nouns exhibit in the *construct state* are taught in the Paradigms, §§ 92—95. This form of the noun has, moreover, peculiar terminations better fitted for union with the following noun. Thus:

a) In place of the plural and dual terminations ־ִים and ־ַיִם, it has, by throwing off the *m*, simply ־ֵי (comp. Rem.); e. g. סוּסִים *horses*, סוּסֵי פַרְעֹה *horses of Pharaoh*; עֵינַיִם *eyes*, עֵינֵי הָאִישׁ *eyes of the man*.

b) The feminine-ending ־ַת is used, and it always takes the place of the usual termination ־ָה, as מַלְכָּה *queen*, מַלְכַּת שְׁבָא *queen of Sheba*. When the same word has also the termination ־ָת, this form of it is adopted in the *constr. st.* (§ 80, 1, Rem. 1).

c) Nouns in ־ֵה from verbs לה (§ 85, V.) form their *constr. st.* in ־ֵה;‡ but nouns in ־ֵי change this termination to ־ֵי. Exs. רֹאֶה, *constr.* רֹאֵה *seer*; חַי, *constr.* חֵי *life*, and so also גַּיְא, *constr.* גֵּיא *valley*.

On the ending וֹ and ־ֵי in the *constr. st.*, see § 90.

Rem. Probably the ם at the end of a word was pronounced obscurely, like the Latin *-m* before a vowel, and hence might be wholly lost in pronunciation, just as the *m*, in the case alluded to, was slurred over in the language of common life and in poetry. (Quinct. *Inst. Orat.* IX. 4, § 40.) So also the corresponding *n* of the plural-ending in Arabic and Aramæan is slurred over, and that

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* In accordance with the universal tendency of the tone, in the Hebrew language, to hasten towards the end of words (§ 29, 1).

† What is here said of the Heb. mode of expressing the relation of the genitive, is applicable in almost every particular also to the Celtic. In Welsh, for instance, they express *word of God* by *gair Duw*, i. e. *word-God*, without any change in either noun. The close connexion in utterance is all that indicates the genitive case.—Tr.

‡ This ־ֵה stands in the same relation to the broader vowel sound ־ָה, as that in the Imp. גְּלֵה does to ־ֶה of the Fut. יִגְלֶה, see § 75, Rem. 1.

of the plural-ending יִן in the verb (§ 44, 1, and § 47, Rem. 4). After the rejection of the *m*, the final vowel *i* of the plural-ending was strengthened by a foregoing *a* (*Guna*, in Sanskrit grammar), so that *ai* arose, which was then contracted to *é* (§ 7, 1, and § 9, 6). Instead of ־ֵי, the Syriac still has ־ַי: in Hebrew, too, this form may be clearly traced in the suffixes to the plural noun (§ 91, 2). Of this the Old Testament, perhaps, furnishes an example in the form חֲשׁוֹפֵי שֵׁת Is. xx. 4 (according to some, also Judges v. 15). It is obvious that the ־ֵי of the *dual* has come from ־ַי.

Sect. 90.

TRACES OF ANCIENT CASE-ENDINGS (PARAGOGIC LETTERS).

ה־ local, ־ִי and ו appended to the construct state.

1. As the Arabic distinguishes three cases by terminations, so we find also in the Hebrew noun three endings, which correspond in sound to those of the Arabic, but have mostly lost their signification. These endings remain only as obscure traces of a fuller and more vital organic development than the language exhibits in the Old Testament, where it no longer ordinarily distinguishes the cases by terminations.

The Arabic case-endings are: *-u* for the nominative, *-i* for the genitive, and *-a* for the accusative (corresponding to the three principal vowels). In modern Arabic, these endings have almost entirely disappeared; and when they are now and then used, as by the Beduins, it is done without regularity, so that one is used for the other (Wallin, in *Zeitschr. d. morgenl. Gesellsch.* Vol. V., 1851, p. 9). Already, in the inscriptions upon Sinai, the regular use is not adhered to (Beer, *Studia Asiatica*, III., 1840, p. xviii; Tuch, in *Zeitschr. d. morgenl. Ges.* Vol. III., p. 139); and even at present may be heard among the Arabs of the peninsula of Sinai, e. g. *ámmuk* (thine uncle, *nom.*) used also for *ámmik* (*gen.*) and *ámmak* (*acc.*). The Æthiopic, likewise, has preserved only the *a*-, which is, however, still used for the whole range of the accusative, and, moreover (the distinction of case being dropped), as a termination of the *constr. st.* for connecting it with a following genitive.

2. The *accusative* relation is still very obvious in the toneless-ending ה־, which is appended to the substantive—

a) Most generally to denote *direction* towards an object or *motion* to a place,* (answering to our *-ward*), e. g. יָמָּה *towards the sea, westward*, צָפוֹנָה *towards the north, northward*, אַשּׁוּרָה *to Assyria*, בָּבֶלָה *to Babylon*, אַרְצָה *to the earth*, בַּיְתָה *into the house*; עַזָּתָה *to Gaza* (from עַזָּה) Jud. xvi. 1; with the article, הָהָרָה *to the mountain*, הַבַּיְתָה *into the house*; הָאֹהֱלָה *into the tent*; after the plural, כַּשְׂדִּימָה *to the Chaldeans*, הַשָּׁמַיְמָה *towards the heavens*; even after the *constr. state* with a following genitive, בֵּיתָה יוֹסֵף *into Joseph's house*, מִדְבָּרָה דַּמֶּשֶׂק *towards the wilderness of Damascus*, מִזְרָחָה שֶׁמֶשׁ (here *with the tone*, contrary to rule) *towards the rising of the sun, eastward.*

* See on this force of the accusative, § 118, 1.

b) Sometimes in a weaker sense, as merely pointing to the place *where*,* as בָּבֶלָה *in Babylon* Jer. xxix. 15, זְבֻלָה *in the dwelling* Hab. iii. 11, also שָׁמָּה *there* Jer. xviii. 2 (usually *thither*).

c) The proper sense of the ending ־ָה is still more suppressed when a preposition is prefixed to the word, as לִשְׁאֹלָה *to hades* Ps. ix. 18, לְמַעְלָה *upwards*, בַּנֶּגְבָּה *in the south* Jos. xv. 21, מִבָּבֶלָה *from Babylon* Jer. xxvii. 16, עַד אֲפֵקָה *unto Aphek* Jos. xiii. 4.

This termination ־ָה has usually reference to *place* (hence called *He local*); yet it also, in rare cases, refers to *time;* so, perhaps, עַתָּה (with the tone on the last syllable) *now, at this time* (from עֵת), מִיָּמִים יָמִימָה *from year to year*. Its use is peculiar in חָלִילָה, prop. *ad profanum! = absit!* As *accusative of the object* (but bordering on the local sense) we may regard אַרְצָה זָבַלוּן and אַרְצָה נַפְתָּלִי Is. viii. 23; comp. Job xxxiv. 13.

As this ending is properly unaccented, the vowels of the word, as the above examples show, undergo scarcely any change, except that the helping vowel of segholate forms becomes Sheva (§ 93, 6), and also the *Chireq* in עִמִּים. Moreover, the ־ָה itself is in some cases shortened to ־ָה, as נֹבָה *to Nob*, 1 Sam. xxi. 2; comp. Eze. xxv. 13.

3. Much less frequent, and almost exclusively poetical, is the use of the two other endings, which along with the accusative in ־ָה are presumed to correspond to the Arabic terminations of case, ־ִי for the *genitive*, ־וּ (also ־וֹ in proper names) for the *nominative*. Yet the reference to case in these forms is *quite lost*, and they are to be regarded only as *archaisms*, which occur in poetry or in stately speech, and are besides found in many compound names handed down from early times. As in these names, so also elsewhere, these terminations stand only with a noun closely connected with another, viz., in the *constr. state*.†

a) The ending ־ִי is not very unfrequent, and it usually has the tone, e. g. עֹזְבִי הַצֹּאן *forsaking the flock* Zech. xi. 17, שֹׁכְנִי סְנֶה *dweller of the bush* Deut. xxxiii. 16; appended to the feminine, גְּנֻבְתִּי לְיוֹם *stolen at night* Gen. xxxi. 39 (in prose), מְלֵאתִי מִשְׁפָּט *full of justice* Is. i. 21, עַל דִּבְרָתִי מַלְכִּי־צֶדֶק *after the manner of Melchizedek*, Ps. cx. 4; very often when a preposition follows (comp. § 116, 1), as רַבָּתִי בַגּוֹיִם *mistress among the nations* Lam. i. 1, אֹמְרִי

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* So likewise at times the accusative, § 118, 1.

† In ancient combinations of words, endings are often retained which have disappeared elsewhere, or are but seldom employed; e. g. the feminine-ending ־ַת with the noun in the genitive connexion (§ 89, 2, *b*) and with the verb in connexion with suffixes (§ 59, 1). In like manner, many peculiarities of the language are retained in proper names, and also by the poets.

לַגֶּפֶן *binding to the vine* Gen. xlix. 11; comp. Is. xxii. 16; Micah vii. 14; Ps. cxiii. 5—9, and other passages: in like manner it is found with many particles which are strictly nouns in the *constr. st.*, as זוּלָתִי (=זוּלַת) *besides*, מִנִּי (=מִן) *from*, בִּלְתִּי *not*, and in compound names, as מַלְכִּי־צֶדֶק (i. e. king of righteousness), גַּבְרִיאֵל (man of God), חַנִּיאֵל (grace of God), and many others; comp. the Punic name *Hannibal*, i. e. חַנִּיבַעַל (favour of Baal).

b) The ending וֹ is of much rarer occurrence, in prose only in the Pentateuch, and that in solemn style, Gen. i. 24, חַיְתוֹ אֶרֶץ *the beasts of the earth* for חַיַּת אֶרֶץ; the same is copied in Ps. l. 10; lxxix. 2; civ. 11, 20; Zeph. ii. 14; Is. lvi. 9; other cases are בְּנוֹ בְעֹר *son of Beor* Num. xxiv. 3, 15, and מַעְיָנוֹ מַיִם *fountain of water* Ps. cxiv. 8, perhaps also נַפְשׁוֹ עָצֵל *soul of the sluggard* Prov. xiii. 4.

The effect these endings have on the vowels may be seen from the examples given. The Pathach of the feminine ending תַ־ becomes sometimes vocal Sh^{e}va, sometimes Qamets.

Rem. As these two terminations יַ־ and וֹ have wholly lost their significance, they can no longer pass for proper case-endings: yet it is probable that once they as well as הַ־ (No. 2) were so used in the living language; for we find that the ancient Arabic had exactly corresponding endings, and like the Hebrew (see above) lost them at a later period. This is the case also in other tongues. In Latin, for instance, we find a trace of the local case with the same ending as in Sanskrit (in names of towns, *ruri*, *domi*, etc.); in modern Persian the plural-endings *án* and *há* are ancient terminations of case, which are no longer so used,—not to mention the Germanic languages and the *lingua Romana*. Even in cases where the ancient Arabic attached, with stronger sound, case-endings to the stem, as in אֲבוּ, אֲבִי, אֲבָא (constr. st. of אָב *father*), the modern uses all three forms without distinction of case. Hence also probably in the Hebrew constr. state אֲבִי, אֲחִי, we have properly a genitive-ending, and in Chald. אֲבוּ, in Heb. מְתוּ (מְתוּשֶׁלַח), שְׁמוּ (שְׁמוּאֵל), פְּנוּ (פְּנוּאֵל), a nominative-ending, so that פְּנִיאֵל could more readily occur along with פְּנוּאֵל, and אֲחוּמַי with אֲחִימֶלֶךְ.

Sect. 91.

THE NOUN WITH PRONOMINAL SUFFIXES.

In connecting the noun with pronominal suffixes, which in this case denote the genitive of the pronoun (§ 33, 2, *b*), we have, as in the verb (§ 57, etc.), two things to notice, viz., the form of the suffixes themselves and the change in the noun that receives them. Here we take up chiefly the first, as the second will be treated of under the inflexion of nouns in § 92. A general view of the suffixes is given also in Paradigm A. We exhibit the suffixes, first, as appended to the singular, and then as appended to the plural and dual of the noun.

1. The suffixes appended to the singular are the following:—

Singular.			*Plural.*		
1. *com.*	ִי	*my.*	1. *com.*	נוּ, ֵנוּ	*our.*
2. *m.*	ךָ, ְךָ, in *pause* ֶךָ	*thy.*	2. *m.*	כֶם, ְכֶם	*your.*
f.	ךְ, ֵךְ		*f.*	כֶן, ְכֶן	
3. *m.*	הוּ, ו; ֵהוּ, וֹ, הֹ	*his.*	3. *m.*	הֶם, ָם, poet. ָמוֹ	*their.*
f.	הָ, ָהּ, ֶהָ	*her.*	*f.*	הֶן, הֵן, ָן	

Rem. 1. There is less variety of forms here than when they are attached to the verb, and their use is as follows:—

a) The forms without a union-vowel are joined to nouns which end with a vowel, as אָבִיךָ, אָבִיהוּ and אָבִיו, אָבִיהָ, אָבִינוּ, אֲבִיכֶם, אֲבִיכֶן, אֲבִיהֶם, אֲבִיהֶן. Yet it must be distinctly understood, that nouns ending in ָה (see below, in No. 4) and ֶה (see letter *b*) do not come under this rule.

b) The forms with a union-vowel (§ 58, 3, *b*) are joined to nouns ending with a consonant, which include the great mass. The union-vowel is usually *a* in the 3rd *sing.* וֹ, הֹ (contracted from ָהוּ), *fem.* ָהּ, and 3rd *plur.* ָם, ָמוֹ, ָן and in these cases *e* is rarely used (e. g. אוֹרֵהוּ *his light* Job xxv. 3,) and almost exclusively with nouns in ֶה, where the termination either blends with the union-vowel, or is displaced by it, as שָׂדֵהוּ *his field*, שָׂדָהּ *her field*, מַרְאֶהָ *her look;* but ֵךְ, ֵנוּ, are the customary forms, while ָךְ, ָנוּ are of rare occurrence; see Rem. 2.

2. Rare forms are—

Sing. 2nd pers. *m.* ֶכָה in כַּפֶּכָה *thy hand*, Ps. cxxxix. 5; *fem.* ֵיךְ Eze. v. 12, ֵכִי Ps. ciii. 4, once ֵכֶה Nah. ii. 14 (several MSS. ֵכֶה, prob. ֶה=ִי).—3rd pers. הֹ, e. g. in the frequent אָהֳלֹה Gen. ix. 21; xii. 8; xiii. 3; xxxv. 21; קִצֹּה 2 Kings xix. 23, for which we find קִצּוֹ in Is. xxxvii. 24, סוּתֹה Gen. xlix. 11 (K^e^ri סוּתוֹ).

Plur. 1st pers. ָנוּ, as קִימָנוּ Job xxii. 20, and so in Ruth iii. 2, Is. xlvii. 10.—2nd pers. כֶּנָה Eze. xxiii. 48, 49.—3rd pers. *m.* ָהַם 2 Sam. xxiii. 6 for ָהֶם (from which by contraction the usual form ָם). *Fem.* ָהְנָה 1 Kings vii. 37, ֶנָה Gen. xli. 21, ָנָה Ruth i. 19, else mostly in pause; also הֵן is unfrequent (Is. iii. 17), usually ָן.

2. In appending the suffixes to the plural *masc.* in ִים and the dual in ַיִם, these endings are changed for the *construct*-ending (§ 89, 2) in ֵי, which becomes blended with the suffixes; and hence we have these

Suffixes of Plural (and Dual) Nouns:

Singular.			*Plural.*		
1. *com.*	ַי	*my.*	1. *com.*	ֵינוּ	*our.*
2. *m.*	ֶיךָ	*thy.*	2. *m.*	ֵיכֶם	*your.*
f.	ַיִךְ		*f.*	ֵיכֶן	
3. *m.*	ָיו, poet. ֵיהוּ	*his.*	3. *m.*	ֵיהֶם, poet. ֵימוֹ	*their.*
f.	ֶיהָ	*her.*	*f.*	ֵיהֶן	

In most of these forms the ending of the *plural construct*, ֵי, remains unchanged, as סוּסֵי|הוּ, סוּסֵי|נוּ, סוּסֵי|כֶם; in some it takes *Seghol* in place of *Tsere*, as

סוּסֶיהָ, סוּסֶיךָ; in three forms, with very short suffixes, it takes *Pathach* (the original ending יַ־, § 89, Rem.), as סוּסָיו from סוּסַיִו, סוּסָיִךְ from סוּסַיִךְ (comp. § 28, 4), סוּסַי *sūsaï* from *sūsaï-i*.

Rem. 1. The *Yodh*, which distinguishes these suffixes, is occasionally omitted in most of the persons; e. g. דְּרָכֶךְ for דְּרָכַיִךְ *thy ways* Ex. xxxiii. 13, רֵעֵהוּ for רֵעָיהוּ *his friends* Job xlii. 10, לְמִינֵהֶם *after their kinds* Gen. i. 21. This happens most commonly with the *suff.* 3rd pers. *m. sing.*, where we very often find וֹ־, which is, however, almost invariably changed in the K^{e}ri to יו־; e. g. חִצָּו *his arrows* Ps. lviii. 8, K^{e}ri חִצָּיו.

2. Unusual forms are: *sing.* 2nd pers. *fem.* יִךְ־ Eccles. x. 17, יְכִי־ Ps. ciii. 3—5; 3rd pers. *masc.* וֹתִי (quite a Chaldee form) Ps. cxvi. 12; 3rd *fem.* יְהָא־ Eze. xli. 15.—*Plur. fem.* יֶהָּנָה־ Eze. xiii. 20, 2nd pers. *masc.* יֶהֶּמָה־ Eze. xl. 16, *fem.* יֶהֶּנָה־ Eze. i. 11.

3. On יְמוֹ־, see further in § 103, 2, in the Note.

3. It is clear and beyond doubt that the *Yodh* in these suffixes, in reality, belongs to the ending of the *constr. st.* of the masculine plural. Yet this was so far lost sight of by those who spoke the language, that there arose the strange peculiarity (in a sense, inaccuracy) of appending these *suffix*-forms (already embracing the plural-ending יַ־) to the feminine plural in וֹת, as סוּסוֹתֵינוּ, סוּסוֹתֶיךָ, סוּסוֹתָיו, where in reality a double indication of the plural occurs.*

N.B. This is the rule; yet the bare suffix (as in No. 1) is sometimes appended to the ending וֹת, as עֲדוֹתַי Ps. cxxxii. 12, מַפּוֹתָךְ Deut. xxviii. 59. This is even the more prevalent mode in the 3rd *plur.*; e. g. אֲבוֹתָם *their fathers*, oftener than אֲבוֹתֵיהֶם; so also שְׁמוֹתָם *their names*, דּוֹרוֹתָם *their generations*.

4. We now subjoin, in illustration of the preceding statements, a Paradigm of the *masculine* and *feminine*; and choose for the purpose a word whose stem-vowel is unchangeable. Instead of the feminine-ending הָ־ in the singular, the *construct*-ending תַ־ is employed, which retains its *Pathach* before כֶם, כֶן, but changes it to *Qamets* before the others, because it then comes to stand in an open syllable (§ 89, 2, *b*).

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* See a case analogous in § 87, 5, Rem. 1. Comp. the double feminine-ending in § 80, Rem. 2, *f*.

		Masculine Noun.		*Feminine Noun.*	
			Singular.		
		סוּס	*a horse.*	סוּסָה	*a mare.*
Suff. sing. 1.	*com.*	סוּסִי	*my horse.*	סוּסָתִי	*my mare.*
2.	*masc.*	סוּסְךָ	*thy horse.*	סוּסָתְךָ	*thy mare.*
	fem.	סוּסֵךְ	*thy horse.*	סוּסָתֵךְ	*thy mare.*
3.	*masc.*	סוּסוֹ	*his horse.*	סוּסָתוֹ	*his mare.*
	fem.	סוּסָהּ	*her horse.*	סוּסָתָהּ	*her mare.*
plur. 1.	*com.*	סוּסֵנוּ	*our horse.*	סוּסָתֵנוּ	*our mare.*
2.	*masc.*	סוּסְכֶם	*your horse.*	סוּסַתְכֶם	*your mare.*
	fem.	סוּסְכֶן	*your horse.*	סוּסַתְכֶן	*your mare.*
3.	*masc.*	סוּסָם	*their horse.*	סוּסָתָם	*their mare.*
	fem.	סוּסָן	*their horse.*	סוּסָתָן	*their mare.*
			Plural.		
		סוּסִים	*horses.*	סוּסוֹת	*mares.*
Suff. sing. 1.	*com.*	סוּסַי	*my horses.*	סוּסוֹתַי	*my mares.*
2.	*masc.*	סוּסֶיךָ	*thy horses.*	סוּסוֹתֶיךָ	*thy mares.*
	fem.	סוּסַיִךְ	*thy horses.*	סוּסוֹתַיִךְ	*thy mares.*
3.	*masc.*	סוּסָיו	*his horses.*	סוּסוֹתָיו	*his mares.*
	fem.	סוּסֶיהָ	*her horses.*	סוּסוֹתֶיהָ	*her mares.*
plur. 1.	*com.*	סוּסֵינוּ	*our horses.*	סוּסוֹתֵינוּ	*our mares.*
2.	*masc.*	סוּסֵיכֶם	*your horses.*	סוּסוֹתֵיכֶם	*your mares.*
	fem.	סוּסֵיכֶן	*your horses.*	סוּסוֹתֵיכֶן	*your mares.*
3.	*masc.*	סוּסֵיהֶם	*their horses.*	סוּסוֹתֵיהֶם	*their mares.*
	fem.	סוּסֵיהֶן	*their horses.*	סוּסוֹתֵיהֶן	*their mares.*

Sect. 92.

VOWEL CHANGES IN THE NOUN.

1. The vowel changes of nouns (to which is commonly given the name *declension*), are caused, *a*) by a noun following in the genitive, *b*) by pronominal suffixes, *c*) by the plural and dual terminations; to which is added, again, the effect of a genitive following, or suffix.

2. The tone, in all these cases, is moved forward more or less, or even thrown upon the following word. We here distinguish three cases, viz.—

a) *When the tone is moved forward only one place.* This effect is produced by

most of the suffixes for singular nouns (ִי; ְךָ, ֵךְ; וֹ, ֶהוּ; ָהּ, ֶהָ; ֵנוּ; ָם, ֶמוֹ), and by the plural and dual terminations, as דָּבָר *word*, דְּבָרִי *my word*, *plur.* דְּבָרִים; כָּנָף, *dual* כְּנָפַיִם *wings*; אֹיֵב *enemy*, אֹיְבִי, *plur.* אֹיְבִים. The same applies to the *light* suffixes for plural nouns,* as ַי; ֶיךָ, ַיִךְ; ָיו, ֵיהוּ, ֶיהָ; ֵינוּ, ֵימוֹ, e. g. דְּבָרַי, דְּבָרֵינוּ.

b) *When the tone is moved forward two places*, as in the plural *construct*, and when the *grave suffixes* are appended to the plural (ֵיכֶם, ֵיהֶם). In this case both vowels, if mutable, are shortened to the utmost, e. g. דִּבְרֵי הָעָם *words of the people*; דִּבְרֵיכֶם *your words*; דִּבְרֵיהֶם *their words*.

In Segholates, as they have the tone on the *penultima*, there is here a difference. The suffix has not so great effect as the (heavier) plural-ending ִים, וֹת: the former leaves the chief vowel still under the first letter, as מַלְכִּי; but in the latter vocal Sh^eva is substituted for it, but a *Qamets* is put under the second consonant, as מְלָכִים. Comp. § 93, 6.

c) When the suffix is preceded by a semi-syllable with vocal Sh^eva, which is the case with ךָ, כֶם, כֶן, also הֶם, הֶן, הֵן (for which we have more commonly ָם, ָן). Of these the first is a light suffix, and regularly affects the vowels in just the same manner as ִי, וֹ, e. g. דָּמְךָ, דְּבָרְךָ, זְקֵנְךָ. The others are grave suffixes, and have more effect in shortening the vowels, as דְּבַרְכֶם, Eze. xiii. 17, etc., as is shown in the Paradigms. A similar effect is seen in the *construct state* of the singular number, as דְּבַר אֱלֹהִים; חֲצַר הַבַּיִת (from חָצֵר).

3. The vowel changes in fem. nouns (§ 95) are not so considerable, the addition of the feminine-ending having already occasioned a shortening of the vowels (§ 94.)

Most of the vowel changes, which form this *internal inflexion* of the noun, are based on the principles laid down in §§ 23—29. There are others, however, which are occasioned by the peculiar structure of certain forms of nouns exhibited in §§ 84, 85, 86. They are nearly all confined to the last two syllables of the word, the third syllable from the end seldom having a mutable vowel (§ 27 at commencement).

There is a striking difference between the vowel changes in the verb and the noun. In the verb the *second* of two changeable vowels mostly disappears (קָטַל, קָטְלָה, קָטְלוּ), in the noun the first (דָּבָר, דְּבָרִי, דְּבָרִים), comp. § 27, 3.

Changes of consonants are very few, and occur only in Paradigm IX.

Sect. 93.

PARADIGMS OF MASCULINE NOUNS.

Masculine nouns may be most conveniently arranged, with reference to their vowel changes, in nine classes, as in the Tables on the two following pages. See the necessary explanations in the pages which immediately follow these Tables. We here only remark in general,—

* About *light* and *grave* suffixes, see Note on the two following pages.

a) That all feminines without a distinctive termination (§ 107, 1, 3) are inflected like masculine nouns, except that in most cases they take the plural ending וֹת; e. g. חֶרֶב *sword*. *Plur. absol.* חֲרָבוֹת, *construct state* חַרְבוֹת, which is also the form before *all the suffixes*; see § 95.

b) That, in the plural, *light suffixes* are without exception attached to the *absolute*, and *grave suffixes* to the *construct state*, as may be seen from the Paradigm.

Paradigms of Masculine Nouns.

	I. (No vowel changes.)	II.	III.	IV. a.	IV. b.
Sing. absol.	סוּס (horse)	עוֹלָם (eternity)	פָּקִיד (overseer)	דָּבָר (word)	חָכָם (wise)
constr.	סוּס	עוֹלַם	פְּקִיד	דְּבַר	חֲכַם
light suff.	סוּסִי	עוֹלָמִי	פְּקִידִי	דְּבָרִי	חֲכָמִי
*grave suff.**	סוּסְכֶם	עוֹלַמְכֶם	פְּקִידְכֶם	דְּבַרְכֶם	חֲכַמְכֶם
Plur. absol.	סוּסִים	עוֹלָמִים	פְּקִידִים	דְּבָרִים	חֲכָמִים
constr.	סוּסֵי	עוֹלְמֵי	פְּקִידֵי	דִּבְרֵי	חַכְמֵי
light suff.	סוּסַי	עוֹלָמַי	פְּקִידַי	דְּבָרַי	חֲכָמַי
grave suff.	סוּסֵיכֶם	עוֹלְמֵיכֶם	פְּקִידֵיכֶם	דִּבְרֵיכֶם	חַכְמֵיכֶם
Dual absol.	יוֹמַיִם (two days)	מֶלְקָחַיִם (pair of tongs)	שְׁבֻעַיִם (two weeks)	כְּנָפַיִם (wings)	חֲלָצַיִם (hips)
constr.				כַּנְפֵי	חַלְצֵי

	V. a.	V. b.	V. c.	VI. a.	VI. b.	VI. c.
Sing. absol.	זָקֵן (old)	כָּתֵף (shoulder)	חָצֵר (court)	מֶלֶךְ (king)	סֵפֶר (book)	קֹדֶשׁ (sanctuary)
constr.	זְקַן	כֶּתֶף	חֲצַר	מֶלֶךְ	סֵפֶר	קֹדֶשׁ
light suff.	זְקָנִי		חֲצֵרִי	מַלְכִּי	סִפְרִי	קָדְשִׁי
grave suff.	זִקְנְכֶם		חֲצַרְכֶם	מַלְכְּכֶם	סִפְרְכֶם	קָדְשְׁכֶם
Plur. absol.	זְקֵנִים		חֲצֵרִים	מְלָכִים	סְפָרִים	קָדָשִׁים
constr.	זִקְנֵי		חַצְרֵי	מַלְכֵי	סִפְרֵי	קָדְשֵׁי
light suff.	זְקֵנַי		חֲצֵרַי	מְלָכַי	סְפָרַי	קָדָשַׁי
grave suff.	זִקְנֵיכֶם		חַצְרֵיכֶם	מַלְכֵיכֶם	סִפְרֵיכֶם	קָדְשֵׁיכֶם
Dual absol.	יְרֵכַיִם (thighs)			רַגְלַיִם (feet)	כִּפְלַיִם (double)	עֲתֻנַיִם (loins)
constr.				רַגְלֵי		עֲתֻנֵי

* *Grave suffixes* are those which have always a strong accent or tone. Such are most suffixes of 2nd and 3rd

Paradigms of Masculine Nouns.

VI. *(continued.)*

	d.	e.	f.	g.	h.	i.
Sing. absol.	נַעַר (a youth)	נֵצַח (perpetuity)	פֹּעַל (work)	מָוֶת (death)	זַיִת (olive)	פְּרִי (fruit)
constr.	נַעַר	נֵצַח	פֹּעַל	מוֹת	זֵית	פְּרִי
light suff.	נַעֲרִי	נִצְחִי	פָּעֳלִי	מוֹתִי	זֵיתִי	פִּרְיִי
grave suff.	נַעַרְכֶם	נִצְחֲכֶם	פָּעֳלְכֶם	מוֹתְכֶם	זֵיתְכֶם	פִּרְיְכֶם
Plur. absol.	נְעָרִים	נְצָחִים	פְּעָלִים	מוֹתִים	זֵיתִים	צְבָיִים (gazelles)
constr.	נַעֲרֵי	נִצְחֵי	פָּעֳלֵי	מוֹתֵי	זֵיתֵי	
light suff.	נְעָרַי	נְצָחַי	פְּעָלַי	מוֹתַי	זֵיתַי	
grave suff.	נַעֲרֵיכֶם	נִצְחֵיכֶם	פָּעֳלֵיכֶם	מוֹתֵיכֶם	זֵיתֵיכֶם	
Dual absol.	נַעֲלַיִם (pair of sandals)				עֵינַיִם (eyes)	לְחָיַיִם (cheeks)
constr.	נַעֲלֵי				עֵינֵי	

	VII.		VIII.			IX.
	a.	b.	a.	b.	c.	
Sing. absol.	אֹיֵב (enemy)	שֵׁם (name)	יָם (sea)	אֵם (mother)	חֹק (statute)	חֹזֶה (seer)
constr.	אֹיֵב	שֵׁם	יַם	אֵם	חָק־	חֹזֵה
light suff.	אֹיְבִי	שְׁמִי	יַמִּי	אִמִּי	חֻקִּי	חֹזִי
grave suff.	אֹיְבְכֶם	שִׁמְכֶם	יַמְּכֶם	אִמְּכֶם	חֻקְּכֶם	חֹזְכֶם
Plur. absol.	אֹיְבִים	שֵׁמוֹת	יַמִּים	אִמּוֹת	חֻקִּים	חֹזִים
constr.	אֹיְבֵי	שְׁמוֹת	יַמֵּי	אִמּוֹת	חֻקֵּי	חֹזֵי
light suff.	אֹיְבַי	שְׁמוֹתַי	יַמַּי	אִמּוֹתַי	חֻקַּי	חֹזַי
grave suff.	אֹיְבֵיכֶם	שְׁמוֹתֵיכֶם	יַמֵּיכֶם	אִמּוֹתֵיכֶם	חֻקֵּיכֶם	חֹזֵיכֶם
Dual absol.	מֹאזְנַיִם (pair of scales)		אַפַּיִם (nostrils)	שִׁנַּיִם (teeth)		
constr.	מֹאזְנֵי		אַפֵּי	שִׁנֵּי		

Explanations.

1. To Paradigm I. belong all nouns whose vowels are immutable. Of course there are no vowel changes in this Paradigm, and it is inserted only for comparison with the others.

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pers. plural, whether joined to the singular, as כֶּם, כֶן, הֶם, הֶן, but not כָּם, מוֹ־, or to the plural, as ־יכֶם, ־יכֶן, ־יהֶם, ־יהֶן, but not ־ימוֹ. The other suffixes are called *light*.

Exs. עִיר, קוֹל, לְבוּשׁ, זְרוֹעַ, (§ 25, 1); קָם for קָאם, גֵּר for גֵּיר, (§ 25, 2); גִּבּוֹר, צַדִּיק, חַנּוּן, מַשְׁחִית, (§ 25, 3); פָּרָשׁ for פַּרָּאשׁ (§ 25, 4). Here belong the classes of *verbal nouns* given in § 84, Nos. 6, 7, 8, 13, 26, 27.

2. To Parad. II. belong nouns which have a *changeable Qamets* in their final syllable, and are either monosyllabic or have the preceding vowels immutable; e. g. יָד *hand*, כּוֹכָב *star*, מִדְבָּר *wilderness*.

With the suffix כֶם we have the regular shortening, as in עוֹלַמְכֶם, but יָד becomes יֶדְכֶם (for יַדְכֶם), and דָּם becomes דִּמְכֶם; see § 27, Rem. 2, 3.

There are some nouns which resemble, in form, the above examples, but which have an *unchangeable* Qamets in their final syllable; and hence they do not belong to this class, e. g. forms like קַטָּל, קְטָל, (§ 84, Nos. 6, 13), קָם as *Part.* of verbs ע״ו, etc. Derivatives from verbs לא״ also commonly retain their Qamets, e. g. מִקְרָא, *plur. constr.* מִקְרָאֵי.

3. Parad. III. embraces those nouns which have an immutable vowel in the final syllable, and a mutable Qamets or Tsere in the penultima as a pretonic vowel (§ 26, 3). Exs. גָּדוֹל *great*, אָדוֹן *lord*, עָצוּם *strong*, אֱמוּן (*plur.* אֱמוּנִים) *faithfulness*, רְעָבוֹן *hunger*, זִכָּרוֹן *remembrance*. The last two take in the *constr. st.* the forms רַעֲבוֹן and זִכְרוֹן.

Here also are to be distinguished nouns which resemble the above forms, but which have an immutable Qamets before the tone-syllable. Exs. עָרִיץ for עַרִּיץ, חָרוּץ for חַרּוּץ (see *verbal nouns*, § 84, No. 7); also שָׁלִישׁ, *plur.* שָׁלִישִׁים, Ex. xiv. 7. Many fluctuate, as שָׁבוּעַ *week*; see Lexicon.

4. Parad. IV. embraces nouns of two syllables with Qamets changeable in both. For the changes in these vowels, see § 92, 2. Nouns of this form are very numerous. The influence of a guttural, especially on the form of the *plur. constr.*, is seen in the second of the two examples given in the Paradigm. Other examples are: זָהָב *gold*, זָנָב *tail*; with a guttural, אָשָׁם *guilt*, רָעָב *hunger*.

In like manner are declined nouns of the less frequent form, קֵטָל, e. g. לֵבָב *heart*, שֵׁכָר *strong drink*; with a guttural, שֵׂעָר *hair*, עֵנָב *grape*.

A few nouns of this class take a segholate form in the *constr. st.* singular; e. g. נֵכָר, *constr. st.* נֵ֫כַר Deut. xxxi. 16; צֵלָע, *constr.* צֶ֫לַע also צֵ֫לַע 2 Sam. xvi. 13; שֵׂעָר, *constr.* שַׂ֫עַר and שְׂעַר; once followed by Makkeph, לְבֶן־ (for לְבַן) from לָבָן *white* Gen. xlix. 12; הָדָר, *constr*, הֲדַר and הֶ֫דֶר Dan. xi. 20; עָשָׁן, *constr.* עֲשָׁן and עֶ֫שֶׁן Ex. xix. 18 (comp. גְּבַר and גֶּבֶר § 84, Nos. 10 and 11). Qamets is immutable in both syllables of חָרָשׁ for חַרָּאשׁ, and פָּרָשׁ for פַּרָּאשׁ, § 84, No. 6.

5. Parad. V. is properly a mere variation of the preceding one. The final *Tsere* is treated like final *Qamets* in Parad. IV. except that in the *constr. st.* זְקַן stands for זְקֵן. Some nouns, however, take the segholate form (No. VI.) in the *constr. st.*; e. g. כָּתֵף *shoulder*, *constr. st.* כֶּ֫תֶף for כְּתֶף; גָּדֵר *wall*, *constr. st.* גֶּ֫דֶר for גְּדֶר; יָרֵךְ *thigh*, *constr. st.* יֶ֫רֶךְ for יְרֶךְ. In a few cases both forms occur, as כָּבֵד *heavy*, *constr. st.* כְּבַד Ex. iv. 10 and כֶּ֫בֶד Is. i. 4; עָרֵל *uncircumcised*, *constr. st.* עֲרַל and עֶ֫רֶל.

Rare exceptions are forms like אֶבֶל Ps. xxxv. 14, where *Maqqeph* follows. Examples of the first sort are: יֶתֶד, יֶשֶׁן, קֶצֶר, יְשָׁבֵעַ, *constr. st.* יִשְׂבַּע.

Some nouns of this form retain their Tsere in *constr. st.* plural; e. g. יָשָׁן *plur. constr.* יְשָׁנֵי; so also אֶבְלִי, יְכֻתֵּי, יְכֻתִּי, חֲפֻצֵי.

6. To Parad. VI. belongs the large class of nouns denominated *Segholate forms* (§ 84, No. 11). Before suffixes, and in the *constr. st.* of the plural and dual, they resume their original monosyllabic form and primary vowel (*ă*, *ĭ*, *ŏ*) under the first radical, as כַּלְבִּי, כִּפְרִי, קָדְשִׁי. But the *plur. absol.* takes an *ā* (in an open syllable, hence *Qamets*) immediately before the accented termination, while only a vocal Sh'va remains in the proper place of the stem-vowel (i. e. after the first radical), as מֶלֶךְ, *plur.* מְלָכִים. Comp. § 92, 2.

These forms may be arranged in three classes, the first having *A*, the second *I*, the third *O*, in the first syllable. The Paradigm exhibits, under *a*, *b*, *c*, derivatives of the regular verb; under *d*, *e*, *f*, forms which have a guttural in the final syllable; under *g*, *h*, derivatives from verbs עו and עי; and under *i*, a derivative from a verb לה. Comp. § 85, IV. No. 11, V. No. 11.

REMARKS.

1. The form מַלְכִּי (for מַלְכִּךְ, § 27, Rem. 2, *c*) exhibits the original *A*, not only before suffixes, as in כַּלְבִּי, but also in pause (§ 29, 4), e. g. בֶּרֶם, and before *He local* (§ 91, 1), as אַרְצָה. In the Septuagint, also, the proper names like הֶבֶל, פֶּתַח are uniformly written with *A* in the first syllable, Ἀβέλ, Ἰαφέθ. The word אֶרֶץ, with the article, is invariably written הָאָרֶץ; derivatives from verbs עו also take Qamets for their first vowel, as כָּוָה. The original monosyllabic form is seen in the word גַּיְא *a valley*. Many of these Segholates keep the *Seghol* also in pause, e. g. צֶדֶק, פֶּלֶא, דֶּרֶם; also מַלְכָּךְ; but generally *A* appears, as in נֶפֶשׁ, שֶׁמֶשׁ, חֶרֶב, especially in connexion with gutturals.

There are, however, nouns of this form which take *i* instead of *a*, either because the *a* is shortened (§ 27, Rem. 3), or because they pass over to the form כִּפְרִי; e. g. כֶּלֶב (in *pause*, כֶּלֶב), קִבְרִי, *pl. constr.* קִבְרֵי; בֶּטֶן, בִּטְנִי; צֶדֶק, צִדְקִי; גֶּגֶד, בִּגְדִי (by way of exception without Dagesh lene in ד, hence to be read *big'di*, differing from כַּלְבִּי); זֶבַח, זִבְחִי. At times both forms occur, as יַלְדִי, יַלְדֵי Hos. i. 2, and יִלְדֵי Is. lvii. 4.

Nouns of the form כַּלְבִּי, when their third stem-letter is a guttural, are pointed like זֶבַח, זֶרַע, כֶּלַע; when the second stem-letter is a guttural, like נַחַל, נַעַר (see Parad. *d*), seldom like לֶחֶם, without the influence of the guttural. It is to be observed, moreover, that in the hard combination (viz., when the second radical has *quiescent Sh'va*, and when the third radical in כַּלְבִּי would take Daghesh lene, as in כַּלְבִּי) *simple Sh'va* may be retained here also, as in לַחְמִי; on the contrary, the forms corresponding to כִּלְבִּי are always pointed as נַחֲלִי, שַׁעֲרִי.

2. The form כִּפְרִי, נִצַּח (*b*, *e*), when its first letter is a guttural, takes Seghol in the *plur. constr.* and before suffixes in the singular; e. g. עֶגֶל, עֶגְלִי, עֶגְלֵי. The monosyllabic form appears in חֵטְא. With *He local* Tsere is retained, as דָּרְכָה, from דֶּרֶם. Examples of this form are: שֵׁבֶט, גֵּדֶר, חֵפֶץ.

3. The form קָדְשִׁי (*c*) sometimes, though not often, takes Qibbuts in the cases mentioned in the preceding number; e. g. גֻּדְלוֹ Ps cl. 2. From קֹטֶב, though without a guttural, we have in

Hos. xiii. 14 קָטָבְךָ similar to פָּעָלְכֶם *pŏŏl^ekhem*. From פֹּעַל (letter *f*) comes with suff. also פֹּעֲלוֹ for פָּעֲלוֹ (not from פֹּעֵל) Is. i. 31, and so also תֹּאֲרוֹ Is. lii. 14 for תָּאֳרוֹ 1 Sam. xxviii. 14, where the *Qamets-chatuph* supported by *Methegh* is lengthened to a long vowel; comp. § 63, Rem. 4.

In the plural *absolute*, only few nouns have the form with Chateph-qamets under the first radical as it is given in the Paradigm; e. g. חֳדָשִׁים, עֳפָרִים, אֳרָחוֹת; most take simple Sh^eva, as בְּקָרִים from בֹּקֶר, רְמָחִים from רֹמַח, hence רָמְחֵיהֶם with *Qamets-chatuph*, but also סִבְכֵי from סֹבֶךְ; two have Qamets-chatuph, as קָדָשִׁים (*kŏ-dhâ-shīm*) hence also with light suff. קָדָשַׁי, קָדָשֶׁךָ, קָדָשָׁיו (but also אֶת־קָדָשָׁיו and with the art. regularly הַקָּדָשִׁים with *Chateph-qamets*), and שָׁרָשִׁים (*shŏ-râ-shīm*), with light suff. שָׁרָשָׁיו, שָׁרָשֶׁיהָ, from שֹׁרֶשׁ (see § 9, Rem. 2). The word אֹהֶל has, by a Syriacism, אֹהָלִים for אֳהָלִים with light suff. אֹהָלֵי, אֹהָלֶיךָ, אֹהָלָיו (see § 23, 4, Rem. 2): but with a prefix and the article it is pointed as בָּאֳהָלִים, in the constr. st., and with grave suffixes אָהֳלֵי, אָהֳלֵיכֶם. With *He local* the *Cholem* is retained, as הָאֹהֱלָה.

4. According to the same analogy, are inflected the kindred monosyllabic forms which have their vowel between their last two stem-letters (§ 84, No. 10); as שְׁכֶם, with *suff.* שִׁכְמִי; *Infin.* קִטֹּל, קָטְלִי; שְׁכַב, שִׁכְבִי (thus the *Inf.* usually without *Dag. lene* in third radical, not like מַלְכִי).

5. Only derivatives from verbs ע״ו and ע״י change their form (by contracting the dipthongal *aw* and *ay* to *ô* and *ê*, § 24, 2, *b*) in the *constr. st.*, as מָוֶת prop. *mawth*, contracted מוֹת. Before *He local* this contraction does not take place; e. g. מָוְתָה, לַיְלָה (except in *constr. st.*, as בֵּיתָה יוֹסֵף). On the contrary, the middle radical becomes sometimes a consonant in the *plur. abs.*, as תְּיָשִׁים from תַּיִשׁ, עֲיָנוֹת from עַיִן. This is the case even with such in which this radical has already become a vowel by contraction in the general form; e. g. שׁוֹר, *plur.* שְׁוָרִים; דּוּד, דְּוָדִים; שׁוּק, שְׁוָקִים.

6. Of Segholates from verbs ל״ה there are also properly three classes, distinguished by the *A*, *E*, and *O* sounds (§ 84, V. 11); e. g. אֲרִי, לְחִי, חֳלִי; *in pause*, אָרִי, לֶחִי, חֹלִי; *with suffixes*, אַרְיִי, לֶחְיִי, חָלְיִי; *in the plur. and dual*, אֲרָיִים, לֵחָיַיִם, חֳלָיִים. In the *plur.*, some nouns take א instead of י on account of the preceding Qamets (§ 24, 2, *c*); as צְבִי, *plur.* צְבָאִים; פְּתִי, *plur.* פְּתָאִים.

7. To Parad. VII. (which approximates itself to Parad. II.) belong nouns which have mutable *Tsere* in their final syllable, and are either monosyllabic, or have their preceding vowels immutable. It accordingly embraces all participles in *Kal* (of the form קֹטֵל, not קָטֵל), and those in *Piël* and *Hithpaël*, the form קִטֵּל (§ 84, No. 9), and several others, e. g. מַקֵּל *staff*, מוֹעֵד *season*, צְפַרְדֵּעַ *frog*, etc.

The following deviations from the Paradigm are to be noted: *a*) Several nouns take *Puthach* in the *constr. st.* (as in Parad. V.); e. g. מִסְפֵּד, *constr. st.* מִסְפַּד; especially with gutturals, as מִזְבֵּחַ, *constr. st.* מִזְבַּח. *b*) Before the suffixes which begin with a consonant occur such forms as מַקֶּלְכֶם, מוֹפֶתְכֶם from מוֹפֵת, or כִּסְאֲךָ from כִּסֵּא, or as שֹׁלֵחֲךָ. *c*) In words of one syllable, *Tsere* is retained in the *plur. absol.*, as the Paradigm shows; it is also retained in several words which are not monosyllabic, as שִׁלֵּשִׁים, מַקְהֵלִים.

8. Parad. VIII. embraces all nouns which double their final stem-letter when they receive any accession at the end. This doubling may be either the result of a contraction within the stem, or more of a euphonic character. The vowel preceding the doubling is then short; and the syllable sharpened (according to § 27, 1). If the word is of more than one syllable, the vowel of the penultima conforms to the principles which regulate the vowel changes; e. g. גָּמָל *camel*, *plur.* גְּמַלִּים, גְּמַלֵּי;

אוֹפָן *wheel*, *plur.* אוֹפַנִּים; גַּלְגַּל *wheel*, *plur.* גַּלְגַּלִּים. Nouns of almost every form are found among those which are inflected according to this Paradigm. Whether a noun belongs here cannot, therefore, be known from its *form*, though its etymology will generally decide.

Etymology refers to this Paradigm the following classes of nouns; viz., *a*) All derivatives of verbs ע״ע (§ 85, II.), as דַּל, חֵן, חֹק, מָגֵן, etc., and primitives which follow the same analogy, as יָם, הַר, אֵשׁ. *b*) Contracted forms, like אַף (for אֶ֫נֶף, § 19, 2), with *suff.* אַפּוֹ, בַּת (for בֶּ֫נֶת), *with suff.* בִּתִּי, עֵת (for עֶ֫דֶת), *plur.* עִתִּים or עִתּוֹת. *c*) Denominatives, especially *patronymic* and *gentilic* forms in ־ִי, as לְוִיִּים, יְהוּדִיִּים, though the forms יְהוּדִים, נָכְרִים are at least equally common. *d*) Derivatives of the regular verb (§ 84) under the following forms: 10. זְמָן; 14. מַחֲשָׁךְ, מַחֲמַד; 15. אֶתְנָן, גַּבְנֹן, *plur.* גַּבְנֻנִּים; 21. אָדֹם; 36. כַּרְמֶל, *with suff.* כַּרְמִלּוֹ, חַרְטֹם, *plur.* חַרְטֻמִּים. But there are also words of all these five forms which do not take Daghesh in the plural, and those which are here adduced are to be regarded rather as exceptions to the prevailing usage. They are pointed out in the Lexicon.

Before suffixes having *vocal Sheva* as union-vowel (like ־ְךָ, ־ְכֶם), the Daghesh may be omitted; the same vowel is generally retained, however, except that in words of the form חֹק it is more commonly Qamets-chatuph.

Pathach before the doubled letter is either retained, as רַב, *plur.* רַבִּים; or is shortened into *Chireq*, as פַּת, פִּתִּי.

9. Parad. IX. embraces derivatives from verbs ל״ה (§ 85, V.) which terminate in ־ֶה; as יָפֶה *beautiful*, רֹאֶה *seer*, מַרְאֶה *appearance*. Only the changes which affect the final syllable ־ֶה (which is treated as in verbs ל״ה) are peculiar to this Paradigm, the vowel of the first syllable being treated according to the general rules.

The original termination ־ַי for which ־ֶה is substituted (§ 24, 2, and § 75, 1, Rem.) is often restored, and affects the inflexion of the word. Thus, *with suff.* מְכַסֶּ֫יךָ (*sing.*, *thy covering*, which might also be expressed by מְכַסְּךָ) Is. xiv. 11, מִקְנֶ֫יךָ *thy cattle* Is. xxx. 23, מַרְאַ֫יִךְ *thy form* Cant. ii. 14, מַרְאֵיהֶם, Dan. i. 15, Gen. xli. 21, מַעֲשָׂיו *his deed* 1 Sam. xix. 4, מִקְנַי *my cattle* Ex. xvii. 3, and so perhaps also עֹשַׂי *my maker* Job xxxv. 10. But forms also occur in which (as the Parad. shows) the ־ֶה falls away, as מִקְנְךָ Gen. xxx. 29, מִקְנֵהוּ Gen. xxxi. 18. In the plural מְמֻחָיִים (from מְמֻחֶה for מְמֻחַי *Part. Pual*), Is. xxv. 6.

Sect. 94.

VOWEL CHANGES IN THE FORMATION OF FEMININE NOUNS.

1. The termination ־ָה (§ 80, 2) appended to a masculine noun, affects the tone of the word, and consequently its vowels, in the same manner as the light suffixes beginning with a vowel (see § 92, 2, *a*). The following are examples of the formation of feminines in the several Paradigms:—

Parad. I. סוּס *horse*, *fem.* סוּסָה. II. מוֹצָא, *fem.* מוֹצָאָה *outgoing*. III. גָּדוֹל *great*, *fem.* גְּדוֹלָה. IV. נָקָם, *fem.* נְקָמָה *vengeance*. V. זָקֵן *old*, *fem.* זְקֵנָה. VI. מֶ֫לֶךְ,

fem. מַלְכָּה *queen;* סֵתֶר, *fem.* סִתְרָה *covert;* עֵדֶן, *fem.* עֶדְנָה *delight;* אֹכֶל, *fem.* אָכְלָה *food;* נַעַר, *fem.* נַעֲרָה *young woman;* צַיִד, *fem.* צֵידָה *game;* לִוְי (not in use), לִוְיָה *garland.* VII. קִטֵּל, *fem.* קִטְּלָה. VIII. רַב, *fem.* רַבָּה *much;* חֹק, *fem.* חֻקָּה *law;* מַד, *fem.* מִדָּה *measure.* IX. קָצֶה, *fem.* קָצָה *end.*

2. The vowel in the penultima is affected in the same manner when the feminine-ending תָ֫ is employed,* e. g. עֲטָרָה and עֲטָרֹת *crown;* חָבֵר *companion, fem.* חֲבֶרֶת. The final vowel is also affected in several ways, so that the termination of the word is formed after the analogy of the Segholates:

a) *Qamets* and *Pathach* are both changed to *Seghol*, e. g. חוֹתָם *seal, fem.* חוֹתֶמֶת.

b) *Tsere* in some words is retained, in others is changed to *Seghol*, e. g. חָמֵשׁ, *fem.* חֲמֵשֶׁת *five;* גֶּדֶר, *fem.* גְּדֵרֶת *wall.*

c) Vowels which are long and immutable (וֹ, וּ, יִ) pass over into the corresponding mutable, e. g. בּוֹשׁ, *fem.* בֹּשֶׁת *shame;* אַשְׁמוּר, *fem.* אַשְׁמֹרֶת *night-watch* (also אַשְׁמוּרָה); גְּבִירָה *lady* (also גְּבֶרֶת), from גָּבִיר.

Hence there are three segholate forms for feminine nouns, תָ֫ (for תַ֫ or תָ֫), תֶ֫, and תֵ֫, corresponding exactly to the forms of masculine nouns in Parad. VI. The same correspondence appears also in their inflexion in the singular. The termination תַ֫ (when the word ends with a guttural) always changes the preceding vowel to *Pathach*, e. g. מוֹדָע, *fem.* מוֹדַעַת *acquaintance;* יָדַע, *fem.* יָדַעַת *knowledge;* נוֹחַ (not in use), *fem.* נָחַת *rest.*

Rem. 1. A rare form, תַ֫ for תָ֫, has already been noticed in § 74, Rem. 3. Another form, after the manner of the Arabic, viz., יֹלַדְתְּ for יָלַדְתְּ, occurs in Gen. xvi. 11; Judges xiii. 5, 7 (like מָלַכְתְּ=מָלַכְתָּ). Since this form, in all the three places where it occurs, stands in connexion with the 2nd pers. sing. *fem. Preterite*, it may perhaps be owing to a wish to copy after that Preterite form; for, in connexion with the 3rd pers., we find the regular form יָלְדָה, Gen. xvii. 19; Is. vii. 14.

2. When masculines of Parad. VIII. receive the termination תָ֫, they necessarily omit the doubling of their final stem-letter; hence חֲמִשָּׁה and חֲמִשִּׁית; אֲדַמְדָּם, *plur.* אֲדַמְדַּמִּים, *fem.* אֲדַמְדַּמָּה. So דַּל and דָּלָת from דָּלַל, רָפֵת from רָפַף.

SECT. 95.

PARADIGMS OF FEMININE NOUNS.

The inflexion [or declension] of these nouns is more simple than that of masculines (§ 92, 5), the addition of the feminine-ending having already occasioned as

* This is contrary to the general rule (§ 27, 3), *since the tone is not thrown forward.* But as הָ֫ is merely a secondary form (§ 80, 2) derived from the original accented termination תַ֫, it is not strange that they should similarly affect the pointing of words to which they are appended.

much shortening of the vowels as can be admitted; e. g. from Parad. III. גִּדְלָה; VII. קִטְלָה; VIII. רַבָּה, מִדָּה, חַקָּה. All these feminine forms belong to the single Parad. *A*. In the plural, no distinction is made between the *light* and the *grave* suffixes, the former, as well as the latter, being appended to the *construct state*.

These nouns have only *three* modes of inflexion, Parad. *A* (inserted merely for the sake of comparison) having no vowel changes. A general view of these inflexions is presented in the subjoined Table, which is followed by the necessary explanations.

Paradigms of Feminine Nouns.

	A.	*B.*		
		a.	b.	c.
Sing. absol.	סוּסָה (mare)	שָׁנָה (year)	שֵׁנָה (sleep)	צְדָקָה (righteousness)
constr.	סוּסַת	שְׁנַת	שְׁנַת	צִדְקַת
light suff.	סוּסָתִי	שְׁנָתִי	שְׁנָתִי	צִדְקָתִי
grave suff.	סוּסַתְכֶם	שְׁנַתְכֶם	שְׁנַתְכֶם	צִדְקַתְכֶם
Plur. absol.	סוּסוֹת	שָׁנִים	שֵׁנוֹת	צְדָקוֹת
constr.	סוּסוֹת	שְׁנִים	שְׁנוֹת	צִדְקוֹת
light suff.	סוּסוֹתַי	שְׁנוֹתַי	שְׁנוֹתַי	צִדְקוֹתַי
grave suff.	סוּסוֹתֵיהֶם	שְׁנוֹתֵיהֶם	שְׁנוֹתֵיהֶם	צִדְקוֹתֵיהֶם
Dual absol.		שְׂפָתַיִם (lips)	פְּאָתַיִם (corners)	
constr.		שִׂפְתֵי	פַּאֲתֵי	

	C.			*D.*	
	a.	b.	c.	a.	b.
Sing. absol.	מַלְכָּה (queen)	חֶרְפָּה (reproach)	חָרְבָּה (waste)	יוֹנֶקֶת (sprout)	גֻּלְגֹּלֶת (skull)
constr.	מַלְכַּת	חֶרְפַּת	חָרְבַּת	יוֹנֶקֶת	גֻּלְגֹּלֶת
light suff.	מַלְכָּתִי	חֶרְפָּתִי	חָרְבָּתִי	יוֹנַקְתִּי	גֻּלְגָּלְתִּי
grave suff.	מַלְכַּתְכֶם	חֶרְפַּתְכֶם	חָרְבַּתְכֶם	יוֹנַקְתְּכֶם	גֻּלְגָּלְתְּכֶם
Plur. absol.	מְלָכוֹת	חֲרָפוֹת	חָרָבוֹת	יוֹנְקוֹת	גֻּלְגְּלוֹת
constr.	מַלְכוֹת	חֶרְפוֹת	חָרְבוֹת	יוֹנְקוֹת	גֻּלְגְּלוֹת
light suff.	מַלְכוֹתַי	חֶרְפוֹתַי	חָרְבוֹתַי	יוֹנְקוֹתַי	גֻּלְגְּלוֹתַי
grave suff.	מַלְכוֹתֵיהֶם	חֶרְפוֹתֵיהֶם	חָרְבוֹתֵיהֶם	יוֹנְקוֹתֵיהֶם	גֻּלְגְּלוֹתֵיהֶם
Dual absol.	יַרְכָתַיִם (sides)	רִקְמָתַיִם (double embroidery)		מְצִלְתַּיִם (cymbal)	נַחְשְׁתַּיִם (double fetter)
constr.	יַרְכְתֵי				

EXPLANATIONS.

1. To Parad. *B* belong those feminines which have a changeable *Qamets* or *Tsere* before the feminine-ending ה־ָ; e. g. קָצָה *end*, עֵצָה *counsel*, צְדָקָה *righteousness*, תּוֹעֵבָה *abomination*. It accordingly embraces the feminine forms from the masculine nouns belonging to Parad. II., IV., V., and several belonging to Parad. IX.

For the formation of the new syllable in words having *Sh'va* (§ 26, 4) before their mutable *Qamets* or *Tsere* (which falls away by inflexion as in the Parad. צְדָקָה), see § 28, 1. Compare נְבֵלָה *corpse*, נִבְלַת, נִבְלָתוֹ; עֲגָלָה *a wain*, עֶגְלָתִי.

Many nouns of this form, however, take in the construct state, and before suffixes, the co-existing form in ת־ְ or ת־ַ (§ 89, 2, *b*, § 94, 2); e. g. מַמְלָכָה *kingdom*, *constr. st.* מַמְלֶכֶת, *with suff.* מַמְלַכְתִּי; תִּפְאָרָה *ornament*, תִּפְאֶרֶת; מִשְׁפָּחָה *family*, מִשְׁפַּחְתִּי.

Qamets is firm in all nouns like בַּקָּשָׁה, אַוָּרָה (§ 84, Nos. 25, 28), *constr. st.* בַּקָּשַׁת, אַוַּרַת. Tsere is also firm in most verbals of the form אֲבֵדָה, גְּוֵלָה (§ 84, No. 13); but in others it is shortened, as in שְׁאֵלָה (§ 84, No. 2). The character of the vowel, in each case, is given in the Lexicon.

2. To Parad. *C* belong feminines derived from the segholate forms (Parad. VI.). These two Paradigms are also analogous in their inflexion, the plural absolute in both taking *Qamets* under the second consonant of the original form; e. g. כֶּלֶב, כְּלָבִים; מַלְכָּה, מְלָכוֹת; כַּבְשָׂה, כְּבָשׂוֹת *lambs*.

Care must be taken not to confound with nouns of this class those feminines of the same form which are not derived from *Segholates*, particularly the derivatives from verbs לה of the form מִצְוָה, מַרְאָה, whose masculine form is מִצְוֶה, מַרְאֶה. The first syllable of these nouns is immutable.

3. To Parad. *D* belong segholate nouns formed by the addition of the feminine-ending ת־ֶ (§ 94, 2). These correspond, in the inflexion of the singular, to masculine Segholates (§ 93, Parad. VI.). To the examples in the Paradigm may be added, מִסְגֶּרֶת *enclosure*, אִגֶּרֶת *letter*, מַשְׁבֵּרֶת *waves*.

Of the form פֶּגֶר, which is not frequent in this class of nouns, אִשֶּׁת *woman*, *with suff.* אִשְׁתִּי, is an example. The same inflexion, however, is exhibited by some words ending in ת־ֶ, viz., those in which this termination takes the place of ת־ֶה; e. g. לֶדֶת (for לֶדֶתֶ), *with suff.* לִדְתִּי; in like manner, שֶׁבֶת, שִׁבְתִּי (from the *masc.* יָשַׁב).—מְיֻדַּעַת takes with suffixes the form מְיֻדַּעְתִּי.

Many nouns of this class borrow their plural from the co-existing form in ה־ָ, ה־ָה (Parad. *B*); as כּוֹתֶרֶת *capital of a column*, *plur.* כּוֹתָרוֹת; מַחֲרֵשֶׁת *ploughshare*, *plur.* מַחֲרֵשׁוֹת; תּוֹכַחַת *correction*, *plur.* תּוֹכָחוֹת; עַשְׁתֹּרֶת *Astarte*, *plur.* עַשְׁתָּרוֹת.

Sect. 96.

LIST OF THE IRREGULAR NOUNS.

1. There are several anomalous inflexions of the noun, chiefly in respect to some particular words only, or a few analogous among themselves, which may be best exhibited in an alphabetical list of the words in which they are found. They require the more attention, because, as in all languages, the words which they affect are those in most common use.

2. Most of these irregularities of inflexion consist in the derivation of the *construct state*, or of the plural, not from the *absolute state* of the singular, but from another wholly different form; precisely similar to what we have seen in the inflexion of the irregular verb (§ 78). Comp. *γυνή, γυναικός*; *ὕδωρ, ὕδατος*.

אָב (as if for אָבָה, from אָבָה*) *father; constr. st.* אֲבִי, *with suff.* אָבִי (*my father*), אָבִיךָ, אָבִיו, אֲבִיכֶם, *plur.* אָבוֹת (§ 87, 4).

אָח *brother*, *constr.* אֲחִי, *with suff.* אָחִי, אָחִיךָ, אֲחִיכֶם, *plur. constr.* אֲחֵי, אֲחֵיכֶם. All these forms follow the analogy of verbs לה, as if אָח stood for אָחָה from אָחָה. But the *plur. absol.* is אַחִים with *Dag. f. implicitum* (§ 22, 1), as if from אָחַח; hence אַחַי, אַחֶיךָ, אַחֶיהָ, etc. On the form אָחָיו (which is invariably used instead of אַחָיו), see § 27, Rem. 2, *b*.

אֶחָד *one* (for אַחַד, with *Dag. f. implicitum*, see § 22, 1, and comp. § 27, Rem. 2, *b*), *constr. st.* אַחַד, *fem.* אַחַת for אַחֲדַת *una* (see § 19, 2), *in pause* אַחַת. In one instance, Eze. xxxiii. 30, it takes the form חַד (*by aphæresis*, § 19, 3), as in Aramæan. *Plur.* אֲחָדִים *some*.

אָחוֹת *sister* (*contr.* for אֲחָוֹת, as if from a masc. אָחוּ = אָח), *plur.* אֲחָיוֹת, *with suff.* אַחְיוֹתַי (from a *sing.* אַחְיָה *fem.* from אֲחִי), also אֲחוֹתַיִךְ (as if from a *sing.* אָחָה).

אִישׁ *a man*, a softened form of אֱנָשׁ, אֱנָשׁ (§ 19, 5, Rem.); in the *plur.* it has very seldom אִישִׁים, the usual form being אֲנָשִׁים (from אֱנָשׁ), *constr.* אַנְשֵׁי. Comp. אִשָּׁה.

אָמָה *maid-servant*, *plur.* (with ה as a consonant) אֲמָהוֹת, אַמְהוֹת. Comp. in Aram. אֲבָהָן *fathers*.

אִשָּׁה *woman* (for אִנְשָׁה, *fem.* from אֱנָשׁ, see אִישׁ), *constr. st.* אֵשֶׁת (*fem.* from אִישׁ, for אִיְשֶׁת); *with suff.* אִשְׁתִּי, אִשְׁתְּךָ, *plur.* נָשִׁים, abbreviated from אֲנָשִׁים, *constr.* נְשֵׁי.

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* As these nouns, though primitives, follow the analogy of verbals (§ 82, 2), it is necessary, in order to understand their inflexions, that we should know to which class of irregular verbs they respectively conform.

בַּיִת *house* (probably a softened form from בֶּנֶת (בַּנְתָּ), § 19, 5, Rem., from בָּנָה *to build*, like δόμος from δέμω), *constr. st.* בֵּית, *plur.* בָּתִּים *bōt-tīm*, perhaps for בָּנְתִּים from another sing. בֹּת for בֶּנֶת (like בַּת for בֶּנֶת).

בֵּן *son* (for בֵּנֶה, from בָּנָה), *constr. st.* בֶּן־, seldom בִּן־, once בְּנִי (§ 90, 3, *a*) Gen. xlix. 11, and בְּנוֹ (§ 90, 3, *b*) Num. xxiv. 3, 15 With *suff.* בְּנִי, בִּנְךָ; *plur.* בָּנִים (as if from בָּן, for בָּנֶה), *constr. st.* בְּנֵי.

בַּת *daughter* (for בֶּנֶת, *fem.* from בֵּן, comp. § 19, 2), *with suff.* בִּתִּי (for בִּנְתִּי); *plur.* בָּנוֹת (like בָּנִים *sons*, from the sing. בָּנָה), *constr. st.* בְּנוֹת.

חָם *father-in-law*, *with suff.* חָמִיךָ, and חָמוֹת *mother-in-law*, compare אָח *brother*, אָחוֹת *sister*.

יוֹם *day*, *dual* יוֹמַיִם, but *plur.* יָמִים, יְמֵי (as if from יָם for יָמֶה).

כְּלִי *vessel*, *plur.* כֵּלִים (as if from כֵּל, כֵּלֶה).

מַיִם *plur. water* (comp. § 88, 1, Rem. 2), *constr. st.* מֵי and also doubled מֵימֵי, *with suff.* מֵימֵיכֶם.

עִיר *city*, *plur.* עָרִים, עָרֵי (from עָר, which is still found in proper names).

פֶּה *mouth* (for פֵּאֶה, from פָּאָה *to breathe*), *constr. st.* פִּי (for פְּאִי), *with suff.* פִּי *my mouth*, פִּיךָ, פִּיו.

רֹאשׁ *head* (for רַאְשׁ); *plur.* רָאשִׁים (for רְאָשִׁים, § 23, 2).

Sect. 97.

NUMERALS. I. CARDINAL NUMBERS.

1. The cardinal numbers* from 2 to 10 are, in Hebrew, substantives with abstract meaning, like *triad*, *decad*, πεντάς, though they are also used *adverbially*

* That the Hebrew numerals, from 1 to 10, are words of very high antiquity may be inferred from their essential coincidence in all the Shemitic tongues. Moreover, a principal ground for maintaining the historical affinity between these languages and the Indo-Germanic, is the fact that in both families the numerals from 1 to 7 appear at first sight to be very similar. With שֵׁשׁ (prop. שְׁדֵשׁ as the Arab. and Æth. show) is compared the Sanscrit *shash* [Celtic *se*, also *chwech*], ancient Persian *cswas*, Gr. ἕξ, Lat. *sex*, ancient Slavic *shestj*; with שֶׁבַע, Sansk. *saptan*, ancient Per. *haptan*, modern Per. *haft*, Gr. ἑπτα, Lat. *septem* [Celtic *seacht*, also *saith*], our *seven*; with שָׁלֹשׁ (Aram. תְּלָת), Sansk. *tri*, fem. *tisri*, ancient Per. *thri*, fem. *tisarò* [Celt. *tri*], Gr. τρεῖς, Lat. *tres*; with אֶחָד, Sansk. *êka* [perhaps also Welch *ychydig*, i. e. *few*]; with חֲמִשׁ, Sansk. *pantshan*, Gr. πέντε [Æolic πέμπε, Welsh *pump*], Lat. *quinque* [Gaelic *cuig*]; with אַרְבַּע, Lat. *quatu or* [Celtic *ceathar*, also *pedwar*]; with שְׁנַיִם (Aram. תְּרֵין), Sansk. *dva*, Lat. *duo* [Celt. *dau*, *do*], etc. But a close analysis makes these apparent coincidences again doubtful (but not in the judgment of Gesenius, Ewald, etc.), because there is a great probability, on the other side, that at least the numerals שְׁנַיִם (prop. folds), חֲמִשׁ (prop. the five fingers) and עֶשֶׂר (prop. combination, multitude) are to be traced back to the pure Shemitic stems שָׁנָה *to bend*, *to fold*, *to change*, *to repeat*, חָמַשׁ *to contract* (comp. קָמַץ, קָפַץ) and עָשַׂר *to bind together* (comp. אָסַר, קָשַׁר, etc.)

(§ 120). Only אֶחָד *one* (*unus*), *fem.* אַחַת (*una*, see § 96), is construed as an adjective. Of the remaining numbers, each has different forms for the two genders, but usage employs the feminine form in connexion with masculine nouns, and *vice versâ*.

It is only in the dual form for *two*, שְׁנַיִם, *fem.* שְׁתַּיִם, that the gender of the numeral agrees with that of the object numbered.

The numerals from 1 to 10:—

	Masculine.		*Feminine.*	
	Absol.	*Constr.*	*Absol.*	*Constr.*
1.	אֶחָד	אַחַד	אַחַת	אַחַת
2.	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם*	שְׁתֵּי
3.	שְׁלֹשָׁה	שְׁלֹשֶׁת	שָׁלֹשׁ	שְׁלֹשׁ
4.	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5.	חֲמִשָּׁה	חֲמֵשֶׁת	חָמֵשׁ	חֲמֵשׁ
6.	שִׁשָּׁה	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
7.	שִׁבְעָה	שִׁבְעַת	שֶׁבַע	שִׁבְעַ
8.	שְׁמֹנָה	שְׁמֹנַת	שְׁמֹנֶה	
9.	תִּשְׁעָה	תִּשְׁעַת	תֵּשַׁע	תְּשַׁע
10.	עֲשָׂרָה	עֲשֶׂרֶת	עֶשֶׂר	עֶשֶׂר

The other Shemitic languages exhibit the same peculiarity in respect to the genders. For the explanation of this phenomenon the following observations may perhaps suffice. These numerals, being originally *abstract substantives*, like *decas*, *trias*, had both the masculine and feminine form. The feminine was the chief form, and hence became connected with words of the predominant masculine gender; and the other form without the feminine-ending was used with words of the feminine gender.† Usage made this a settled law in all the Shemitic languages. The exceptions are very rare; e. g. שְׁלֹשֶׁת נָשִׁים, Gen. vii. 13 (where the use of the feminine termination is manifestly occasioned by the masculine *form* of the word נָשִׁים), Eze. vii. 2; Job i. 3; Jer. xxxvi. 23.

2. The numbers from 11 to 19 are expressed by adding to the units the numeral *ten* (in the form עֶשֶׂר *masc.*, עֶשְׂרֵה *fem.*) written as separate words and without a conjunction. In such as are of the feminine gender (masculine in form), the units are in the construct state, which in this case indicates merely a

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* Shortened from שְׁנָתַיִם (according to others, it is for אֶשְׁתַּיִם with *Aleph prosthetic*, § 19, 4), hence the *Daghesh lene* in the *Tav*.

† In the vulgar dialects of the Arabic, and in the Æthiopic, the feminine form of the numerals is used almost exclusively. This form appears in Hebrew also in the abstract use of the numerals (Gen. iv. 15). It may be added, that the feminine form is very frequently used for expressing the idea of *plurality*, as in *collectives*; see § 107, 3, *d*.

close connexion, not the relation of the genitive (§ 116). These numerals have no construct state, and are always construed adverbially.

In the first two of these numerals there are some deviations from analogy: the third shows the manner in which the rest are formed.

	Masc.		*Fem.*
11.	אַחַד עָשָׂר		אַחַת עֶשְׂרֵה
	עַשְׁתֵּי* עָשָׂר		עַשְׁתֵּי עֶשְׂרֵה
12.	שְׁנֵים עָשָׂר		שְׁתֵּים עֶשְׂרֵה
	שְׁנֵי עָשָׂר		שְׁתֵּי עֶשְׂרֵה
13.	שְׁלֹשָׁה עָשָׂר		שְׁלֹשׁ עֶשְׂרֵה

Unusual forms are חֲמִשָּׁה עָשָׂר *fifteen*, Judges viii. 10; שְׁמֹנַת עָשָׂר *eighteen*, Judges xx. 25. Here the masculine too has the units in the *constr. state*.

3. The *tens* from 30 to 90 are expressed by the plural forms of the corresponding units (so that the plural here always denotes *ten times* the singular); as שְׁלֹשִׁים 30, אַרְבָּעִים 40, חֲמִשִּׁים 50, שִׁשִּׁים 60, שִׁבְעִים 70, שְׁמֹנִים 80, תִּשְׁעִים 90. *Twenty* is an exception, and is expressed by עֶשְׂרִים, plur. of עֶשֶׂר *ten*.† They are of *common gender*, and have no construct state. When units and tens are written together, the earlier writers commonly place the units first (e. g. *two and twenty*, as in Arabic); but in the later writers the order is almost invariably reversed (*twenty and two*, as in Syriac). Exs. Num. iii. 39; xxvi. 14; 1 Chron. xii. 28; xviii. 5. The conjunction is always used.

The remaining numerals are as follows:—

100	מֵאָה *fem. constr.* מְאַת, *plur.* מֵאוֹת *hundreds.*
200	מָאתַיִם *dual* (for מְאָתַיִם).
300	שְׁלֹשׁ מֵאוֹת, 400 אַרְבַּע מֵאוֹת, etc.
1000	אֶלֶף, *constr.* אֶלֶף, *plur.* אֲלָפִים *thousands.*
2000	אַלְפַּיִם *dual.*
3000	שְׁלֹשֶׁת אֲלָפִים, 4000 אַרְבַּעַת אֲלָפִים, etc.

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* The etymology of this word is obscure. *R. Jona* explains it by עַד שְׁתֵּי עֶשְׂרֵה *to twelve*, as if *close to twelve*, an expression like *undevigінti*, but yet not so passable here. Besides, this explanation would properly apply only to the *fem.*, whereas the *masc.* also has עָשָׂר, עַשְׁתֵּי, where we should expect עַשְׁנֵי עָשָׂר for עַד שְׁנֵי עָשָׂר, or else must assume an inaccuracy. Others explain thus: *something thought of in addition to ten*, from עָשַׁת *to think*.

† The plural forms עֶשְׂרִים, שִׁבְעִים, תִּשְׁעִים, from the Segholates עֶשֶׂר, שֶׁבַע, תֵּשַׁע, take in the absolute state the shortened form, which, in other words of this class, appears first in the construct state. Analogy requires עֶשָׂרִים, שְׁבָעִים, תְּשָׁעִים.

10000	רִבָּבָה, but in later books, רִבּוֹא רִבּוֹ (prop. *multitude = myriad*), *pl.* רִבֹּאוֹת, (contracted רִבּוֹת)
20000	רִבּוֹתַיִם *dual.*
30000	שְׁלֹשׁ רִבֹּאוֹת, 400000 אַרְבַּע רִבֹּאוֹת, etc.

Rem. 1. The dual form occurs in some of the units, with the effect of the English *fold:* as אַרְבַּעְתַּיִם *fourfold*, 2 Sam. xii. 6; שִׁבְעָתַיִם *sevenfold*, Gen. iv. 15, 24; Ps. lxxix. 12. The plural אַחָדִים [comp. Welsh *ychydig*] means *some, some few*, and also *the same* (*iidem*); עֲשָׂרוֹת *decads* (not *decem*), Ex. xviii. 21, 25.

2. The suffixes to numerals are, as with nouns, prop. genitives, though we translate them as nominatives, as שְׁלֹשְׁתְּכֶם *you three*, prop. *your triad.*

Sect. 98.

NUMERALS. II. ORDINAL NUMBERS.

The ordinal numbers from 2 to 10 are expressed by the corresponding cardinals with the termination ־ִי (§ 86, No. 5), besides which another ־ִי is also sometimes inserted in the final syllable. They are as follows: שֵׁנִי, שְׁלִישִׁי, רְבִיעִי, חֲמִשִּׁי, and חֲמִישִׁי, שִׁשִּׁי, שְׁבִיעִי, שְׁמִינִי, תְּשִׁיעִי, עֲשִׂירִי. The ordinal *first* is expressed by רִאשׁוֹן for רֵאשׁוֹן, from רֹאשׁ *head, beginning*, with the termination וֹן (§ 86, No. 4). The feminine forms have the termination ־ִית, rarely ־ִיָה, and are employed also for the expression of numerical parts, as חֲמִשִּׁית *fifth part*, עֲשִׂירִית and עֲשִׂירִיָה *tenth part.* The same meaning is found also in forms like חֹמֶשׁ *fifth part*, רֹבַע and רְבִיעַ *fourth part.*

For the manner of expressing other relations of number, for which the Hebrew has no appropriate forms, see Syntax, § 120.

CHAPTER IV.

THE PARTICLES.

Sect. 99.

GENERAL VIEW.

1. The particles, in general, serve to modify the thought expressed by another word or words, and to exhibit more nearly the relations of words, or of sentences, to each other. They are for the most part borrowed or derived (§ 30, 4) from

nouns, a few from pronouns and verbs. The number of really *primitive* particles is very small.

2. The origin of those that are not primitive is twofold; 1) they are *borrowed* from other parts of speech; i. e. certain forms of the verb, noun, or pronoun, are employed as particles, retaining more or less of their original signification, like the Lat. *verum*, *causa*, and the Eng. *except*, *away*; 2) they are *derived* from other parts of speech, either *a*) by the *addition of formative syllables*, like יוֹמָם *by day*, from יוֹם (§ 100, 3), or most commonly *b*) by *abbreviation* occasioned by frequent use. This abbreviation is effected in various ways; and many of the forms resulting from it are so obscure in respect to their origin that they have generally been regarded as primitives; e. g. אַךְ *only* (prop. *certainly*, *certe*) for אָכֵן.

Compare in German, *gen* from *gegen*, *Gegend*; *seit* from *Seite*; *weil* (orig. a particle of time) from *Weile*=our *while*; in English, *since* (old Eng. *sithence*), *till*, contr. from *to while*.

Such words suffer still greater changes in the Greek and Latin languages, and in those derived from the Latin; e. g. ἀπὸ, *ab*, *a*; ἐξ, *ex*, *e*; *ad*, Fr. *à*; *aut*, Fr. *ou*, Ital. *o*; *super*, Ital. *su*.*

In some instances the particle has been so much abbreviated, that it has lost its character as an independent word, and has been reduced to a single letter *prefixed* to the following word, as is the case with the preformatives of the Future (§ 47, 1, 2); e. g. the prefix לְ from אֶל (§ 102).

That this reduction of a whole word to a single letter has actually taken place, and is to be regarded as a part of the process in the formation of the language, is evident from the fact, that in the subsequent stages of this process, as exhibited in the later Hebrew, the Aramæan, and all the Shemitic dialects, such abbreviations become more and more striking and frequent. Thus, for אֲשֶׁר, so early as the period of the later Biblical Hebrew, שֶׁ and even שְׁ had come into use, and in Rabbinic authors the full form אֲשֶׁר very seldom occurs; the דִּי of the Biblical Chaldee at a later period became דְּ; in modern Arabic we have *hâlwaqt*, *lîsh* (why?) from *li-ayyi-sheiin*, and many more. This view derives confirmation from the analogy of the Western languages. Yet the use of the simplest particles belongs to the earliest epochs of the Hebrew language, or at least to the earliest documents in our possession.

It is not strange that the derivation of these particles, which often differ widely from the original form, should sometimes be obscure. This is the case, however, with only few of them; and it is but just to infer, that even in these some change has been effected analogous to that which may be readily traced in others.

3. Particles are also formed, but less frequently, by *composition*; as מַדּוּעַ

* Even short phrases are contracted into one word, e. g. German *zwar* from *es ist wahr* (*il est vrai*). Lat. *forsitan* from *fors sit an*, Fr. *peut-être*. In the Chinese, most of the particles are verbs or nouns; e. g. *iù*, *to give*, employed as a sign of the dative; *i*, *to make use of*, hence *for*; *nëi*, *the interior*, hence *in*.

wherefore? for מַה־יָּדוּעַ *how taught?* i. e. *qua ratione ductus?* comp. *τί μαθών;* בִּלְעֲדֵי *besides*, from בַּל and עֲדֵי; מִלְמַעְלָה *from above*, from מִן, לְ, מַעְלָה.

More frequent is the combination of two words without contraction; as אֲחֲרֵי כֵן, אַף כִּי, אִם כִּי, כִּי עַל כֵּן.

Sect. 100.

ADVERBS.

1. *Primitive* adverbs are those of negation לֹא *not* = *οὐ, οὐκ,* אַל = *μή,* אֵין *there* [is] *not*, and some few others of place and time, as שָׁם *there*, אָז *then*.

These adverbs may at least, for grammatical purposes, be regarded as primitive, even if it be possible to trace them to other roots, particularly pronominal roots.

2. Examples of other parts of speech, which, without any change of form, are used *adverbially*, are—

a) Substantives with prepositions; e. g. בִּמְאֹד (*with might*), *very, greatly;* לְבַד *alone* (prop. *in separateness*), with suff. לְבַדִּי *I alone* (prop. *in my separateness*); מִבַּיִת *within;* כְּאֶחָד (*as one*), *together*.

b) Substantives in the accusative (the *casus adverbialis* of the Shemites, § 118), comp. *τὴν ἀρχήν*, as מְאֹד (*might*), *very, greatly;* אָפֶס (*cessation*), *no more;* הַיּוֹם (*this day*), *to-day;* יַחַד (*union*), *together*. Many of these substantives very seldom exhibit their original signification as nouns, e. g. סָבִיב (*circuit*), *around;* others have wholly lost it, as כְּבָר (*length*), *long ago;* עוֹד (*repetition*), *again, farther, longer*.

c) Adjectives, especially in the feminine (which answers to the *neuter*), as כֵּן *recte, ita* (prop. *rectum*), רִאשׁוֹנָה (*primum*) *at first, formerly,* רַבָּה and רַבַּת *much, enough,* נִפְלָאוֹת *wonderfully* (prop. *mirabilibus, sc. modis*), שֵׁנִית *the second time,* יְהוּדִית *Jewish*, i. e. in the Jewish language.

d) Verbs in the *Infinitive absolute*, especially in *Hiphil*, which are also to be regarded as accusatives (§ 130, 2); e. g. הַרְבֵּה (prop. *doing much*), *much*.

e) Pronouns, as זֶה (prop. *this* = *at this place*), *here*.

See a list of the adverbs most in use, with their meanings, in § 149.

3. Other adverbs are formed by the addition of the formative syllable ־ָם (more seldom ־ם) to substantives, as אָמְנָם and אֱמֶנָם *truly*, from אֹמֶן *truth;* חִנָּם (*for thanks*), *gratis, in vain*, from חֵן; יוֹמָם *by day*, from יוֹם; פִּתְאֹם for פִּתְעֹם *in a twinkling*, from פֶּתַע *twinkling*.

The termination ־ָם, ־ם, occurs also in the formation of substantives like ־וֹן, ־ָן (§ 84, No. 15); e. g. פִּדְיוֹם and פִּדְיוֹן *ransom, λύτρον,* סֻלָּם *ladder* (from סָלַל). Such forms might therefore be

regarded as denominative nouns used adverbially. But the ם֫ is more probably nothing else than the obsolete plural-ending of the noun (mentioned in § 87, 1, *d*), and these adverbs are properly nouns in the accusative plural, hence אֱמֶת like מֵישָׁרִים as adv. in Ps. lviii. 2, חִנָּם, like Lat. *gratis*, i. e. gratiis.

4. Adverbs formed by the abbreviation or mutilation of longer words; such, for example, as אַךְ *only* (prop. an affirmative particle, *certainly*, from אָכֵן, Chald. הָכֵי, הָכִין), and especially the interrogative הַ, e. g. הֲלֹא *nonne?* הֲגַם *num etiam?* which originated in the fuller form הַל Deut. xxxii. 6.

This ה is pointed, 1) generally with *Chateph-pathach*, as הֲשַׂמְתָּ *hast thou set?* (see the examples in § 153, 2); 2) usually with *Pathach* and *Daghesh forte* (like the article) before a letter that has *Sheva*, as הַלְבֵן Gen. xvii. 17, xviii. 21, xxxvii. 32, once without this condition, viz., הַיִּיטַב in Lev. x. 19; 3) with *Pathach* (and *Daghesh f. implicitum*) before gutturals, as הַאֵלֵךְ *shall I go?* הַאַתָּה (art) *thou?* 4) with *Seghol* before gutturals that have *Qamets*, as הֶאָנֹכִי *num ego?* הֶהָיְתָה *was there?* The place of this interrogative particle is always at the beginning of the clause.

5. Some adverbs, involving a verbal idea, admit also of *pronominal suffixes*, which are here used generally in the same form as with verbs, viz., with *Nun epenthetic* (§ 57, 4); e. g. יֶשְׁנוֹ *he (is) present;* אֵינֶנִּי *I (am) not;* אֵינֶנּוּ *he (is) not;* עוֹדֶנּוּ *he (is) still;* אַיּוֹ *where (is) he?* The same applies to הֵן and הִנֵּה *behold!* (prop. *here*, *here* is), with suffixes; as הִנֵּנִי, in *pause* הִנֶּנִּי and הִנְּנִי *behold me;* הִנְּךָ; הִנּוֹ; הִנֶּנּוּ, in *pause* הִנֶּנּוּ and הִנָּם.

Sect. 101.

PREPOSITIONS.

1. Most of the words, which by usage serve as prepositions, were originally—

a) Substantives in the *accusative case* and in the *construct state*, so that the noun governed by them is to be considered as being in the genitive, which is actually indicated in Arabic by the genitive-ending: compare in German *statt dessen*, in Latin *hujus rei causa*, *gratia*.* Exs. אַחַר (*hinder part**), *behind*, *after;* אֵצֶל (*side**), *close by;* בֵּין (*intermediate space*, *midst**), *between;* בְּעַד, בַּעַד (*interval of space*, *distantia*), *behind*, *about;* זוּלַת (*remoteness*, *absence*), *besides;* יַעַן (*purpose*), *on account of;* מוּל *before*, *over against;* מִן (*part*), *from*, *out of;* נֶגֶד (*that which is before*), *before*, *over against;* עַד (*progress*, *duration**), *during*, *until;* עַל (*upper part*), *upon*, *over;* עִם (*connexion*, also עִמַּת, לְעֻמַּת), *with;* תַּחַת (*under part**), *under*, *in place of*.

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* In these examples, the signification of the noun is put in parentheses, and marked with an asterisk when it is still in use. On a similar feature in other languages, see W. Von Humboldt *über die Kawisprache*, Bd. III., p. 621.

b) Substantives in the *construct state with prefix prepositions* (spec. the inseparable); as לִפְנֵי (*in face of*), *before*; בְּפִי, לְפִי (*in accordance with the mouth, i. e. the command**), *according to*; בִּגְלַל (*in consideration*), *on account of*, לְמַעַן (*for the purpose*), *on account of*.

2. Substantives used adverbially very readily take, in this manner, the construction of prepositions; e. g. בְּאֶפֶס, בְּאֵין, בִּבְלִי (*in the want of*), *without*; בְּעוֹד (*in the continuing of*), *during*; כְּדֵי, בְּדֵי (*for the sufficiency of*), *for, according to proportion*.

Sect. 102.

PREFIX PREPOSITIONS.

1. Of the prepositions given in the preceding section, מִן is frequently written as a *prefix*, yet without wholly losing its Nun, which is represented by a *Daghesh forte* in the following letter, as מִיַּעַר *from a forest*.

On the ways of using מִן, the following particulars should be noticed. Generally it stands entire and apart only before the article, as מִן הָאָרֶץ, also, in particular before feeble letters, as מִן־אָז Jer. xliv. 18, מִן בָּנַי 1 Chron. v. 18, and elsewhere in the later books (like the usage of the Aramæan): there is besides a poetical form מִנִּי (comp. § 90, 3, *a*). More generally it is *prefixed* (as in מִדָּם) by means of *Daghesh forte*, which can be omitted only in letters that have *Sheva* (according to § 20, 3, *b*); before gutturals it becomes מֵ (according to § 22, 1) e. g. מֵאָדָם, מֵעָם; before ח also מִ, as מִחוּץ, מִחוֹט Gen. xiv. 23.

2. There are also three other prepositions, the most common in the language, which have been reduced by abbreviation (§ 99, 2) to a single prefix consonant with the slightest vowel (Sheva); viz.—

בְּ *in, at, on, with* (from בַּיִת, בֵּי),
לְ *towards, to* (from אֶל),
כְּ *like, as, according to* (from כֵּן).*

On the pointing of these [inseparable] prefixes we observe—

a) They have strictly Sheva, which is, however, changed according to the remarks in § 28, 1, 2, thus, לִפְרִי *to fruit*, כַּאֲרִי *as a lion*; and before feeble letters it follows the rules in § 23, 2, and § 24, 1, *a*, e. g. לֶאֱכֹר for לְאֶכֹּר, לִיהוּדָה.

b) Before the article they usually displace the ה and take its pointing, as בַּגָּן for בְּהַגָּן *in the garden*. See § 35, Rem.

c) Immediately before the tone-syllable, i. e. before monosyllables and words of two syllables that have the tone on the penultima, they have also *Qamets* (§ 26, 3), yet not always, but only in the

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* Of the derivation of לְ from אֶל, there is no doubt; and אֶל itself may be derived from a root meaning *to approach* (Heb. and Aram. לָוָה, לְוָא *adhæsit*, Arab. ولى *accessit*). On the derivation of בְּ from בַּיִת, Aram. also בֵּי, prop. *in the house*, hence, *in* (not from בֵּין *between*), see Gesenius's *Heb. Lexicon*: בְּ (from בֵּן) signifies prop. *so*, doubled בְּ—בְּ *as—so*.

following cases, *α*) before the Infinitives which have the fore-mentioned form, as לָתֵת *for to give*, לָדִין *for to judge*, לָלֶדֶת *for to bear*, except another word (the subject or object belonging to it § 133) becomes subordinate to the Inf., בְּנֶשֶׁת Num. viii. 19, בְּשֶׁבֶת Judges xi. 26; *β*) before many pronominal forms בָּזֶה, לָזֶה, כָּזֶה; כָּאֵלֶּה *like these;* particularly בָּכֶם, לָכֶם, כָּכֶם; and בָּהֶם, לָהֶם, כָּהֶם (see § 103, 2); *γ*) when the word is closely connected with the foregoing and not the following, e. g. פֶּה לָפֶה *mouth to mouth* 2 Kings x. 21, בֵּין מַיִם לָמַיִם *between water and water* Gen. i. 6, particularly at the end of a clause; see the instructive example in Deut. xvii. 8, likewise לָנֶצַח *to eternity*, but לְנֵצַח נְצָחִים *to all eternity* Is. xxxiv. 10.

d) With the interrogative מָה they are quite closely joined by means of *Pathach* and *Daghesh forte*, as בַּמָּה *by what?* כַּמָּה *how much?* לָמָּה (*Milēl*) *for what? why?* Comp. the *Vav conversive* of the Future (§ 49, 2). Before gutturals לָמָּה is used instead of לָמָּה.

Rem. The word יְהוָֹה, which has not its proper original vowels (probably יַהְוֶה) but those of אֲדֹנָי (see the Lexicon under the word), takes the *prefixes* also after the manner of אֲדֹנָי, as לַיהוָֹה, בַּיהוָֹה, מֵיְהוָֹה (because it is to be read לַאדֹנָי, בַּאדֹנָי, מֵאֲדֹנָי).

Sect. 103.

PREPOSITIONS WITH SUFFIXES AND IN THE PLURAL FORM.

1. As all prepositions were originally nouns (§ 101), they are also united with the pronoun after the manner of the nouns, i. e. the pronoun in construction with them takes the form of the nominal suffix (§ 91, 1, 2), as אֶצְלִי (prop. my side) *by me*, אִתִּי (my proximity) *with me*, תַּחְתִּי (my place) *instead of me*, like *mea causa, on my account.*

Rem. 1. The preposition אֵת *near, with* (from אֵנֶת), is distinguished from אֵת, the sign of the definite accusative (§ 117, 2), when suffixes are added, by the difference of pointing, the former making אִתִּי, אִתּוֹ, אִתְּכֶם, אִתָּם, while the latter retains its original *o* before most of the pronouns, as אֹתִי *me*, אֹתְךָ, אֹתָךְ *thee*, אֹתוֹ *him*, אֹתָהּ *her;* אֹתָנוּ *us*, אֶתְכֶם, אֶתְכֶן *you*, אֹתָם and אֶתְהֶם *them*. Yet in later books, particularly in the books of Kings and in Jeremiah and Ezekiel, אֵת *with* is incorrectly inflected אֹתִי, אֹתָם.

2. The preposition עִם *with* takes *Qamets* (pretonic) before כֶם and הֶם, in order that the doubling of the *Mem* may be distinctly heard, as עִמָּכֶם, עִמָּהֶם. In the first person besides עִמִּי we find עִמָּדִי.

3. It is but seldom that prepositions take the verbal suffixes, as תַּחְתֵּנִי 2 Sam. xxii. 37, 40, 48 (for which we find תַּחְתַּי in Ps. xviii. 37, 40, 48), תַּחְתֶּנָּה Gen. ii. 21, and בַּעֲדֵנִי Ps. cxxxix. 11 (here for the sake of rhyming with יְשׁוּפֵנִי). But in these cases the form of the suffix may be certainly accounted for in this way, that the idea of *direction whither* is implied, so תַּחְתֵּנִי *under-me-ward* 2 Sam. (as above), which is somewhat different from תַּחְתַּי *under me*, תַּחְתֶּנָּה *in its place* ("he put flesh in-*to* its place"), בַּעֲדֵנִי *around me hither.*

2. There is a tendency to obviate the extreme brevity and lightness of the forms resulting from the union of the prefix prepositions (§ 102) with the suffixes, especially with the shorter ones, by lengthening the preposition. Hence to כְּ is appended the syllable מוֹ, and מִן is lengthened into מִמֶּן (prop. *a parte*, from the side of —), and for בְּ and לְ we have at least בָּ and לָ with full vowel (§ 102, 1, *e*).

a) לְ with pronominal suffixes:

		Sing.	*Plur.*
1.		לִי *to me.*	לָנוּ *to us.*
2.	*m.*	לְךָ, לָךְ, in pause לְךָ	לָכֶם, לָכֶן, לָכֶנָּה *to you.*
	f.	לָךְ	
3.	*m.*	לוֹ *to him.*	לָהֶם, לָהֵמָּה, poet. לָמוֹ* *to them.*
	f.	לָהּ *to her.*	†לָהֶן

בְּ takes suffixes in the same manner, except that for the *3rd pers. plur.* we have both בָּהֶם and בָּם, *fem.* בָּהֶן, but not בָּמוֹ.

b) כְּ with pronominal suffixes:

		Sing.	*Plur.*
1.		כָּמֹנִי‡ *as I.*	כָּמֹנוּ *as we.*
2.	*m.*	כָּמוֹךָ *as thou.*	כָּכֶם, seldom כְּמוֹכֶם *as ye.*
	f.	—	— — —
3.	*m.*	כָּמֹוהוּ *as he.*	כָּהֵם, כָּהֶם, כְּמוֹהֶם *as they.*
	f.	כָּמוֹהָ *as she.*	— — —

c) מִן with pronominal suffixes:

		Sing.	*Plur.*
1.		מִמֶּנִּי, poet. מִנִּי, מֶנִּי *from me.*	מִמֶּנּוּ *from us.*
2.	*m.*	מִמְּךָ, in pause מִמֶּךָּ *from thee.*	מִכֶּם, מִכֶּן *from you.*
	f.	מִמֵּךְ	
3.	*m.*	מִמֶּנּוּ, poet. מִנֶּהוּ, מֶנֶּהוּ *from him.*	מֵהֶם, poet. מִנָּהֶם, מֵהֵן *from them.*
	f.	מִמֶּנָּה *from her.*	

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* It has frequently been maintained, that the form לָמוֹ stands also for the *sing.* לוֹ, for which various explanations have been given. An analogy might certainly be found in the תִּקְטֹלְנָה used for תִּקְטֹל (§ 47, Rem. 3). But it is, in fact, so used only with reference to *collectives;* see Gen. ix. 26 (in reference to Shem = the Shemites), Ps. xxviii. 8, lxxiii. 10 (in reference to the people), Is. xliv. 15 (in reference to אֵל, פֶּסֶל, which the LXX have rendered *θεοί*), liii. 8 (in reference to the foregoing דּוֹרוֹ *his generation*, i. e. He and his like).

The same is true of עֲלֵימוֹ for עֲלֵיהֶם; see Job xx. 23 (in reference to the ungodly man who, in the whole representation, vs. 5—20, is a collective, which obviously begins v. 5 with the plural רְשָׁעִים) and xxvii. 23 (comp. at the beginning of the representation, v. 13, עָרִיצִים). More striking is עָלֵימוֹ Job xxii. 2, in reference to גֶּבֶר *man* (human being). Yet this, too, is doubtless collective.

[It is proper to remark, that the use of לָמוֹ for the *sing.* לוֹ is still maintained by Ewald in his latest work, *Ausführliches Lehrbuch der Heb. Sprache*, 5te., Ausgabe, 1844. The same is maintained by other eminent scholars.—Tr.]

† Not לָהֵן, which signifies *therefore*.

‡ The use of נִי for ִי here is simply for the sake of euphony.

The syllable מוֹ in כָּמוֹנִי (in Arabic كَمَا = مَا *what*, prop. *according to what I*, for *as I*) is in poetry appended to the pure prefixes בְּ, כְּ, לְ, even without suffixes, so that בָּמוֹ, כָּמוֹ, לָמוֹ appear again as independent words. In this case, poetry distinguishes itself from prose by the longer forms: in the case of מִן it has adopted the shorter ones, resembling those of the Syriac.

The preposition מִן with *suff.* makes מִמֶּנּוּ *from him*, which comes from מִמֶּנְּהוּ (according to § 19, 2, Rem.), and is identical in form with מִמֶּנּוּ *from us*, which comes from מִמֶּנְּנוּ. The Palestinian grammarians wanted to distinguish the last by writing it מִמֵּנּוּ, but Aben Esra, with justice, objected. The form מִמֶּנָּה always stands without *Mappiq*, and comes from מִמֶּנְּהָ.

3. Several of these prepositions, especially those which express relations of space and time, are properly plural nouns, like the Germ. *wegen* (for the ground of this, see § 108, 2, *a*).* They occur (some of them exclusively, while others have also the singular) in the plural construct state, or in connexion with those forms of the suffixes which belong to plural nouns (§ 91, 2). These are—

אַחַר, more frequently אַחֲרֵי (prop. *hinder parts*), *behind*, with suff. always אַחֲרַי *behind me*, אַחֲרֶיךָ *behind thee*, אַחֲרָיו, אַחֲרֵיכֶם, etc.

אֶל-, poet. also אֵלַי (*regions*, *directions*), *towards*, *to*, with suff. always אֵלַי *to me*, אֵלָיו, אֲלֵיכֶם.

בֵּין (*interval of space*), *between*, with suff. בֵּינִי, בֵּינְךָ, but also בֵּינֶיךָ, בֵּינֵיכֶם, בֵּינוֹתֵינוּ, בֵּינוֹתָם (from בֵּינִים, בֵּינוֹת, *intervals*).

מִן *from*, *out of*, seldom מִנֵּי (*plur. constr. st.*), Is. xxx. 11.

עַד (*progress*, *duration*, from עָדָה) *as far as*, *unto*, *plur.* עֲדֵי (only poet.), but with suff. also in prose always עָדַי, עָדֶיךָ, עָדָיו, עָדֵיכֶם (even the last with Qamets).

עַל *upon*, *over*, *constr. st.* of עָל *that which is above* (from עָלָה *to go up*), *plur.* עֲלֵי (only poet.) but with suff. also in prose always עָלַי, עָלֶיךָ, עָלָיו, עֲלֵיהֶם, for which עָלֵימוֹ is also used in poetry.

תַּחַת *under* (prop. *that which is beneath*), with suff. in plural תַּחְתַּי, תַּחְתָּיו, but also in the singular תַּחְתָּם.

SECT. 104.

CONJUNCTIONS.

1. Conjunctions serve to connect words and sentences, and to express their relation to each other. Most of them come originally from other parts of speech, viz.—

* Some of these words, which come from stems לה, viz., אֵלֵי, עֵלֵי, עֲדֵי, may certainly be traced back to singular forms like אֵלַי, עֵלַי, עֲדַי; but the analogy of the others makes it more probable that these also should be regarded as plurals. Comp. the plural forms בְּנֵי from בֵּן; רֵעַי, רֵעֶיךָ, etc., from רֵעַ.

a) Pronouns, as אֲשֶׁר and כִּי *that, because, for*, the first being the common *relative pronoun*, and the last also having come from a pronominal stem (§ 36).

b) Adverbs, as אַל (*not*), *that not*, אִם (*num?*), *if*. Also adverbs with prepositions; e. g. בְּטֶרֶם (*in the not yet*), *before that;* or with a conjunction added, as אַף כִּי *there is added that* = *much more* or *much less*.

c) Prepositions which are fitted by the addition of the conjunctions אֲשֶׁר and כִּי to show the connexion between prepositions; e. g. יַעַן אֲשֶׁר *because* (from יַעַן *on account of*), prop. *on this account, that*, אַחַר אֲשֶׁר *after that*, כַּאֲשֶׁר *according as*, עֵקֶב כִּי and עֵקֶב אֲשֶׁר (*in consequence that*), *because*. The preposition may still be employed in this manner, even when the conjunction is omitted; e. g. עַל (for עַל אֲשֶׁר) *because*, עַל־כֵּן (for עַל־כֵּן־אֲשֶׁר) *on this account that, because*.

In like manner, all prepositions before the Infinitive may be rendered as conjunctions (§ 132, 2).

2. Even those words which are no longer in use except as conjunctions, seem to have belonged originally to other parts of speech, particularly nouns, and they generally betray their affinity with verbal roots, as אוֹ (prop. *desire, choice*, from אָוָה *to desire*, comp. Prov. xxxi. 4) *or*, like *vel, ve*, kindred with *velle;* פֶּן (*a turning away*) *that not*. Even the only prefix conjunction וְ *and* must perhaps acknowledge relationship with וָו *a fastening, a nail*.

The pointing of the conjunction וְ is in many respects analogous to that of the *prefixes* בְּ, כְּ, לְ (§ 102, 2), but as a feeble letter it has some peculiarities.

a) Usually it has simple *Sheva* (וְ).

b) Before words whose first consonant has simple Sheva (excepting the cases under *c*), *Vav* becomes the vowel *û*, as וּלְכֹל (see § 26, 1, Rem). It is also sounded thus (yet with the exception of the case under *d*) before its cognate letters, the labials ב, מ, פ; as וּכָלְךָ and even before a *Chateph* (under letters not guttural), as וּזְהַב Gen. ii. 12.

c) Before יְ the *Vav* takes *Chireq*, as in וִיהִי (for וְיִהִי, according to § 24, 1, *a*); and before הְ and חָ it is sometimes pointed with Chireq or Seghol, as וְהָיִתָם Jos. viii. 4, and וֶהָיָה Gen. xx. 7 (comp. § 63, Rem. 5).

d) Immediately before the tone-syllable, it often takes *Qamets*, like בְּ, כְּ, לְ, e. g. וָרַע Ps. x. 15, and with the same limitation (§ 102, 2, *c*), especially when words are connected in pairs, as תֹהוּ וָבֹהוּ Gen. i. 2, יוֹם וָלַיְלָה viii. 22, yet chiefly only at the end of a small clause, hence שָׁם וְחָם וָיֶפֶת Gen. vii. 13, אֱלֹהִים וָמֶלֶךְ 1 Kings xxi. 10. It is otherwise when the word stands in close connection with the following, e. g. אִישׁ וְאִישׁ יָלַד בָּהּ Ps. lxxxvii. 5; and hence especially with monosyllabic words, the nature of which is to lean upon the following, as constantly וְזֶה, וְאֵת, וְלֹא, וְגַם and others.

Sect. 105.

INTERJECTIONS.

1. Among the interjections are several primitive words which are merely natural sounds expressed in writing, as אֲהָהּ, אָח *ah!* הוֹי, אוֹי *wo!* הֶאָח *ho! aha!*

2. Most of them, however, were borrowed from other parts of speech, which, by use in animated discourse, gradually acquired the character of interjections, as הֵן or הִנֵּה *behold!* (prop. *here*); הָבָה, *plur.* הָבוּ (prop. *give*, Imp. from יָהַב) for *age, agite;* לְכָה, לְכוּ (prop. *go*), the same;* חָלִילָה *far be it!* prop. *ad profana!* בִּי (perhaps for בְּעִי *entreaty*) *I beseech, hear me;* נָא *now, I pray* (in Æthiop. an Imp. *well now! come*), a particle of incitement and entreaty (which is put after the expression it belongs to).†

* הָבָה and לְכָה stand connected, in this form, also with the feminine and with the plural, which shows that they have quite assumed the nature of interjections.

† The particle נָא serves to express the most various turns of discourse, which are exhibited in different parts of the Syntax. A short statement must here suffice. נָא stands, *a*) after the *Imp.* in commanding as well as in entreating (§ 130, 1, Rem.); *b*) after the *Fut.* in the first as well as in the third person (§ 127, 3, *b*, and § 128, 1); *c*) once after the *Pret.* (§ 126, 4, in Note); *d*) after various particles, as הִנֵּה נָא *behold now*, particularly with conjunctions, אַל נָא *ne* (quæso) and אִם־נָא *if now*, εἴποτε, *if* with a courteous or modest restriction. In courteous discourse these particles are very freely employed, Gen. xviii. 3; xix. 7, 8, 19; l. 17.

PART THIRD.

SYNTAX.

CHAPTER I.

SYNTAX OF THE NOUN.

Sect. 106.

RELATION OF THE SUBSTANTIVE TO THE ADJECTIVE,—OF THE ABSTRACT TO THE CONCRETE.

In the Hebrew language, there is a want of adjectives in proportion to the substantives, and some classes of adjectives (e.g. those of *material*) are almost entirely wanting.* This deficiency is supplied by substantives, and especially in the following ways:—

1. The substantive employed to express some quality in another is placed after it in the genitive. This is constantly the case in designating the material, e.g. כְּלֵי כֶסֶף *vessels of silver = silver vessels;* אֲרוֹן עֵץ *ark of wood = wooden ark*, like *des vases d'or;* in like manner אֲחֻזַּת עוֹלָם *an eternal possession* Gen. xvii. 8, מְתֵי מִסְפָּר *men of number = few men* Gen. xxxiv. 30, אֶבֶן חֵן *a precious stone* Prov. xvii. 8. This construction was employed even in cases where the language supplied an adjective, e.g. בִּגְדֵי הַקֹּדֶשׁ *the holy garments*, Ex. xxix. 29. Comp. *un homme de bien.*

Rem. 1. Less frequently the substantive which expresses a quality in another is followed by it in the genitive, as מִבְחַר עֲמָקֶיךָ *the choice of thy valleys*, i. e. *thy choice valleys*, Is. xxii. 7, comp. xvii. 4; xxxvii. 24; Gen. xxiii. 6; Ex. xv. 4. With the substantive כֹּל *totality* for *all;* this is the usual construction (see § 111, 1, Rem.).

2. Instead of an adjective which is to stand as the predicate of a sentence, the substantive is sometimes employed; e. g. Gen. i. 2, *the earth was desolation and emptiness;* Job iii. 4, *let this day be darkness*, Ps. xxxv. 6, lxxxviii. 19, ex. 3, Is. v. 12, Job xxiii. 2, xxvi. 13. More seldom the substantive takes a preposition; as in Ps. xxix. 4, *the voice of Jehovah is* בַּכֹּחַ *in power* for *powerful.*

* A few adjectives of this kind, in the form of passive participles, are אָרוּז *of cedar*, נְחוּשׁ *of brass*, comp. *cuneatus* (wedge-like).

2. In Hebrew, many of our adjectives denoting a property, attribute, or habit, are expressed by circumlocution, viz., by an abstract noun or name of a thing, which designates the attribute, preceded by some general name of a person as the subject of the attribute. The subject is expressed by several words, viz.–

a) by אִישׁ *man*, e. g. אִישׁ דְּבָרִים *an eloquent man*, Ex. iv. 10; אִישׁ דַּעַת *an intelligent man*, Prov. xxiv. 5. *b*) by בַּעַל *master*, e. g. בַּעַל שֵׂעָר *hairy*, 2 Kings i. 8; בַּעַל הַחֲלֹמוֹת *the dreamer*, Gen. xxxvii. 19. *c*) by בֵּן *son* and בַּת *daughter*, e. g. בֶּן־חַיִל *a valiant man*, 1 Kings i. 52; בֶּן־קֶדֶם *an oriental*, Gen. xxix. 1; בֶּן־שָׁנָה *one year old*, Ex. xii. 5; בֶּן־מָוֶת *doomed to death*, 1 Sam. xx. 31; בַּת בְּלִיַּעַל *a worthless woman*, 1 Sam. i. 16.

A bolder construction, and merely poetic, is the use of the abstract in place of the concrete, as בְּלִיַּעַל *worthlessness* for *worthless*, like *scelus* for *scelestissimus*; and at the same time for the plural, as קֶשֶׁת *bow* for *bowmen*, Is. xxi. 17. So far as this is a common characteristic of language, see § 83, Rem. 1.

Rem. That, on the contrary, forms of adjectives and concretes often take the abstract signification, especially in the feminine, has been shown in § 81; comp. § 107, 3, *b*.

We may here remark, also, that the poets employ certain *epitheta ornantia* (which are at the same time *perpetua*) alone without the substantive; e. g. אָבִיר *the Strong*, i. e. *God*; אַבִּיר *the strong*, i. e. *the bullock*, in Jeremiah *the horse*; רֹזֶן *the majestic*, *august*, for *the prince*; לְבָנָה *the pale*, i. e. *the moon*. In Arabic this is even far more common. Comp. *merum* for *vinum*, ἐγρή i. e. *the sea*, Odyss. i. 97.

Sect. 107.

USE OF THE GENDERS.

Whether the Hebrew regarded a substantive as feminine is known partly from the feminine termination appended to it (§ 80, 1, 2), partly from its construction with a feminine predicate, and in most cases, though there are many exceptions (§ 87, 4), from the use of the feminine plural form. We have now to show for what purposes the designation of gender was employed.

1. The most natural use of it was with reference to the physical distinction of sex in men and beasts, but with several gradations, according as this natural distinction is more or less strongly indicated. The principal cases are the following, viz., *a*) when the female is designated by an entirely different word, which, of course, requires no feminine-ending, as *father*, *mother*, in Heb. אָב, אֵם; אַיִל *ram*, רָחֵל *ewe*, חֲמוֹר *he-ass*, אָתוֹן *she-ass*; *b*) when the female is indicated by the addition of the feminine-ending, as אָח *brother*, אָחוֹת *sister*; עֶלֶם *young man*, עַלְמָה *young woman*; פַּר *juvencus*, פָּרָה *jurenca*; עֵגֶל *vitulus*, עֶגְלָה *vitula*; *c*) when the feminine gender is shown only by the construction (*communia*), like ὁ, ἡ βοῦς: ὁ, ἡ παῖς, as גָּמָל *camel*, *masc.* Gen. xxiv. 63, but *fem.* xxxii. 16; בָּקָר *masc. male cattle* Ex. xxi. 37, but *fem.* for *female cattle* Job i. 14; *d*) when, without regard to the natural distinction of the sexes, only one form is employed in the same gender to

designate both, as in ὁ λύκος, ἡ χελιδών (*epicœna*); e. g. דֹּב שַׁכּוּל *masc. a bear robbed of her young*, Hos. xiii. 8 (yet it is construed as feminine in 2 Kings ii. 24); אַלּוּף *masc. ox*, Ps. cxliv. 14, where the *cow* is intended.

Writers often neglect to avail themselves of the definite indications of gender given under *a*, *b*, *c*, where they exist in the language, and use less distinctive terms, e. g. חֲמוֹר and אַיִל as *fem.* for אָתוֹן and אַיָּלָה, 2 Sam. xix. 27, and Ps. xlii. 2; also נַעַר *a youth* for נַעֲרָה, in the Pent. and in Ruth ii. 21, comp. Job i. 19. Compare in German *Gemahl* for *Gemahlin;* in Arabic, also, the more ancient language avoids the feminine forms (e. g. בעלה *mistress*, ערוּסה *bride*), which are common in later usage.

The same sparing use of the designation of sex appears also in other examples; viz., אָמוֹן *masc. architect*, Prov. viii. 30, where *wisdom* חָכְמָה *fem.* is meant (comp. *artifex omnium natura*, Plin. 2, 1); מֵת *a dead body* (*masc.*), spoken of the corpse of a woman, Gen. xxiii. 4, 6; אֱלֹהִים for a *goddess*, 1 Kings xi. 5, like Eng. *friend*, *teacher*, and Lat. *auctor*, *martyr*.

Among *epicœne* nouns are found names of whole species of animals, which the mind contemplated as masculine or feminine according as they appeared strong and powerful, or weak and timid; e. g. *masc.* כֶּלֶב *dog*, זְאֵב *wolf; fem.* יוֹנָה *dove*, חֲסִידָה *stork*, בַּת יַעֲנָה *ostrich*, אַרְנֶבֶת *hare*.

2. The most regular use is made of the feminine-ending for denoting the feminine gender, in the adjectives and participles. See § 87, 5.

3. Besides objects properly feminine, there are others (nearly the same which in Greek and Latin are *neuter*) for which the feminine form is preferred, viz.—

a) *Things without life*, for which the feminine, as the weaker, seemed to be the most suitable designation, as יָרֵךְ *side* (of the human body), *thigh*, יַרְכָה *side* (of the country), *region;* מֵצַח *brow*, כִּיצָהָה *greave* (from the resemblance).

b) Hence *abstract ideas*, which at least decidedly prefer the feminine form, even when the masculine is also in use; as נָקָם, נְקָמָה *vengeance*, עֵזֶר, עֶזְרָה *help* (§ 84, 11, 12). Adjectives when used abstractly or in a neuter sense (like τὸ καλὸν), commonly take the fem. form, as נְכוֹנָה *the right*, Ps. v. 10; so also in the plur. גְּדֹלוֹת *great things*, Ps. xii. 4.

c) At times the feminine form is applied, when a *dignity* or *office* is designated, which borders on the abstract sense, as פְּרָעוֹת *princes* (like *highnesses*), קֹהֶלֶת *concionator*, comp. סַכָּרֶת as a man's name in Neh. vii. 57, Ezra ii. 55. Even the feminine plural, אָבוֹת *fathers*, appears to have some reference to *dignity*. These words are, however, agreeably to their signification construed with the *masc.* This use of words prevails more extensively in Arabic, Æthiopic, and Aramæan, e. g. in *Caliph* חליפה. A remote likeness is found in Lat. *magistratus*, Ger. *Herrschaft* (=Eng. *lordship*) for *Herr* (=Eng. *lord*), *Obrigkeit* for *Oberer*, Ital. *podesta*, etc.

d) *Collectives*, as אֹרֵחַ *wanderer*, *traveller*, אֹרְחָה *caravan*, prop. *that which wandereth* for *the wanderers;* גּוֹלָה (from masc. גּוֹלֶה) *a company of exiles;* יוֹשֶׁבֶת Is. xii. 6; Mic. i. 11, 12, prop. *that which inhabiteth*, for *the inhabitants;* אֹיֶבֶת, Mic. vii. 8, 10, for *the enemies*. So in Arabic often. Comp. the poetic בַּת צֹר for בְּנֵי צֹר *sons=inhabitants of Tyre*, Ps. xlv. 13 בַּת עַמִּי=בְּנֵי עַמִּי *my countrymen*. Examples of its application to things without life, עֵצָה *timber*, עֲנָנָה *clouds*, אַרְזָה *cedar wainscot*. Comp. τὸ ἱππικόν and ἡ ἵππος for *the cavalry*, ἡ κάμηλος (Herodotus I., 80).

e) But on the contrary the feminine appears, as in Arabic, now and then to denote *an individual of a class*, when the masculine is used of the whole class, e. g. אֳנִי *ships, fleet* (1 Kings ix. 26, comp. 2 Chron. viii. 18), אֳנִיָּה *a single ship;* שֵׂעָר *hair* (collectively), שַׂעֲרָה *a single hair* (see Judges

xx. 16); so also תְּאֵנָה *a fig*, נִצָּה *a blossom* (besides the collective גֵּן Gen. xl. 10), and other instances. But the difference is partly overlooked in the Hebrew usage.

4. Many words (besides certain names of objects properly feminine, No. 1, *a*) are distinguished by the feminine construction, without the characteristic ending. They are chiefly embraced in the following classes:—

a) Names of *countries* and *towns*, contemplated as mothers,* or nurses, of the inhabitants, e. g. אַשּׁוּר *fem. Assyria*, אֱדֹם *fem. Idumæa*, צֹר *Tyre*; so also the appellative nouns which denote locality, as אֶרֶץ *earth*, תֵּבֵל *the world*, עִיר *town*, דֶּרֶךְ and אֹרַח *way*, חָצֵר *court*, מַחֲנֶה *camp*, שְׁאוֹל *under-world*, גֹּרֶן *threshing-floor*, בְּאֵר *well*, etc.; at times even מָקוֹם *place*.†

As names of people are commonly masculine, it often happens that the same word is used as *mase.* for the name of a people, and as *fem.* for the name of a country; e. g. יְהוּדָה *mase. Jews* Is. iii. 8, *fem. Judæa* Lam. i. 3; אֱדֹם *mase. Idumæans* Num. xx. 20, *fem. Idumea* Jer. xlix. 17.

But such a name is also even then construed as *fem.*, when it is intended for the people, and this from a metaphorical use (like the German *Pohlen ist im Aufstande*), Job i. 15; 1 Sam. xvii. 21; Is. vii. 2; xxi. 2.‡

b) *Members* and *parts of the body* in man or beast, יָד and כַּף *hand*, רֶגֶל *foot*, עַיִן *eye*, אֹזֶן *ear*, זְרוֹעַ *arm*, לָשׁוֹן *tongue*, כָּנָף *wing*, קֶרֶן *horn*, שֵׁן *tooth*, בֶּטֶן *womb*, probably with reference to their subserviency as mere instruments,§ and hence also words for *inanimate instruments* and *utensils*, as חֶרֶב *sword*, יָתֵד *peg*, מַטֶּה and שֵׁבֶט *staff*, אָרוֹן *chest*, כַּד *pail*, עֶרֶשׂ *bed*, כּוֹס *cup*, also אֶבֶן *stone*, and many others. Most of these words and ideas have the same gender in the kindred dialects.

c) The words for *light*, *fire*, and other *powers of nature*, as שֶׁמֶשׁ *sun*, אֵשׁ *fire* (Æth. *ʾsat*), אוֹר (Job xxxvi. 32), and so אָח and תַּנּוּר *oven*, נֹגַהּ *brightness*, צֹהַר *window*, Gen. vi. 16, also רוּחַ *wind* and *spirit*, נֶפֶשׁ *breath* and *soul*, etc.‖

Sect. 108.

THE PLURAL AND COLLECTIVE NOUNS.

1. Besides the proper plural-endings (§ 87, 1, 2), the language employs some other means for the expression of plurality, viz., *a*) certain words, whose appropriate signification is *collective*, designating an indefinite number of a class of objects, and having their corresponding *nomina unitatis*, or nouns which designate

* Thus אֵם, 2 Sam. xx. 19, and on Phœnician coins, stands for *mother-city*, *μητρόπολις* (comp. *μητήρ*, *mater*), and by the same figure the inhabitants were called *sons* of the country, as *sons of Zion*, Ps. cxlix. 2; *sons of Babylon*, Eze. xxiii. 15 (comp. son of the house, son of the womb).

† As this word מָקוֹם is usually *mase.*, we find also in the others more or less fluctuation in the gender.

‡ Here belongs the poetical personification of a people as a female, e. g. Is. xlvii.; l. 1; liv. 1 seq.; Eze. xvi.; Lam. i.

§ Of the *mase.* gender in these nouns the few examples are זְרוֹעַ Is. xvii. 5, שׁוֹק Ex. xxix. 27, עַיִן Zech. iv. 10, לָשׁוֹן Ps. xxii. 16.

‖ The particulars are found in the Lexicon. Some of these words, moreover, have the feminine-ending, as נְחֹשֶׁת *brass*, קֶשֶׁת *bow* (from the stem-word קוֹשׁ), עֵת *time* (for עֶדֶת). These are only now and then construed as masculine, from a misapprehension of their origin.

an individual of the class, as שׁוֹר *an ox* (*an individual of the ox kind*), בָּקָר *oxen*, e. g. חֲמִשָּׁה בָקָר *five oxen* Ex. xxi. 37, צֹאן *small cattle*, viz., *sheep or goats*, שֶׂה *an individual of the same*, *a sheep or a goat* (comp. in Eng. *twenty people*); *b*) the feminine ending (§ 107, 3, *d*); *c*) nouns which have the proper signification of the singular, but which are also used as collectives; e. g. אָדָם *man*, *the human race* Gen. i. 26, אִישׁ collect. for *men*, דָּבָר *words*, אוֹיֵב *the enemy* for *enemies*. These words take the article, when all the individuals of the class are included (§ 109, 1). Comp. also § 107, 3, *e*.

2. On the other hand, the terminations which properly express *plurality* are employed in the expression of other kindred ideas, so that the Hebrew often uses plural forms where other languages employ the singular. The plural is used to denote—

a) *Extension** *of space and time;* hence the frequent use of it to express *portions of space*, *regions*, or *places*, שָׁמַיִם *heaven* (§ 88, Rem. 2), כְּרוֹכִים *height* Job xvi. 19, כִּרְגְלוֹת *the place at the feet*, כִּירַאֲשׁוֹת *the place at the head; certain portions of the body*, which are parts of its extension,† as פָּנִים *face*, צַוָּארִים *neck; spaces of time*, as חַיִּים *life*, נְעוּרִים *youth*, זְקֻנִים *old age;* and finally *states*, *qualities*, which are *permanent*, or *of long continuance*, as עִוְעִים *perverseness*, רַחֲמִים *compassion*, יְשִׁבּוּלִים *childlessness*.

b) *Might* and *power*, so far as these were originally conceived of as something distributed and complex (*pluralis excellentiæ*). So particularly we find אֱלֹהִים *God* (whether the use of this word originated in a polytheistic view, and then passed over to the "God of gods," or in a monotheistic view, and as such was intended to denote God's might in its manifestations), then a few times קְדֹשִׁים *the Holy* (God) Hos. xii. 1; Prov. ix. 10; xxx. 3 (comp. Jos. xxiv. 19, and Chald. ע�illָיוֹנִין *the Highest* Dan. vii. 18), and תְּרָפִים *penates* always in the plural, even when only one image is meant, 1 Sam. xix. 13, 16. Further אֲדֹנִים = אָדוֹן *lord*, e. g. אֲדֹנִים קָשֶׁה *a hard lord* Is. xix. 4, אֲדֹנֵי הָאָרֶץ *the lord of the land* Gen. xlii. 30; so also בַּעַל *master* with *suff.* often בְּעָלָיו *his master*, בְּעָלֶיהָ *her master*.‡

Rem. 1. The use of the plural, according to letter *b*, is very limited, and does not extend beyond the above words, which are used also in the singular as well. On the construction of these plurals with adjectives, see § 112, 1, Rem. 3; with verbs, in § 146, 2. On אֲדֹנָי used of God, see § 121 Rem. 4.

2. The plurals under *a* are also limited in common prose to few words, but in poetry there is a more extensive use of them, e. g. חֲשֻׁכִּים *tenebræ* (of dark places), תַּעֲנֻגִים *deliciæ*, אֱמוּנִים *faithfulness*, and many others.

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* By transferring an expression for numerical quantity to geometrical (comp. No. 4, Rem. 1). The language has other examples of the designation of *great* and *many* by the same word (see רַב, עָצוּם).

† Comp. the same use of the *plur.* in *τὰ στέρνα*, *τὰ νῶτα*, *præcordia*, *cervices*, *fauces*.

‡ Somewhat like is the use of *we* by kings when speaking of themselves (Ezra iv. 18; vii. 24; comp. 1 Mac. x. 19; xi. 31), a mode of speaking which is then applied to God (Gen. i. 26; xi. 7; Is. vi. 8). The Jewish grammarians call such a plural רִבּוּי הַהֹדָאוֹת (*pluralis virium* or *virtutum*); the moderns call it *pluralis excellentiæ* or *plur. majestaticus*. The use of the plural as a form of respectful address, as modern languages have it, is somewhat different from the Hebrew usage.

3. When a substantive is followed by a genitive, and this compound idea is to be expressed in the plural, it is done, *a*) most naturally by the plural form in the *governing noun*, as גִּבֹּרֵי חַיִל *strong heroes;* so also in compounds, as בֶּן־יְמִינִי *Benjaminite*, *plur.* בְּנֵי יְמִינִי 1 Sam. xxii. 7; *b*) *in both*, as גִּבֹּרֵי הֶחָיִל 1 Chron. vii. 5, בָּתֵּי כְלָאִים *prison-houses*, Is. xlii. 22, and hence בְּנֵי אֵלִים, Ps. xxix. 1, *sons of Gods* for *sons of God;* *c*) even only *in the noun governed*, as בֵּית אָב *family*, בֵּית אָבוֹת *families* Num. i. 2 foll., פְּרִי מְגָדִים *precious fruits* Cant. iv. 16. On this remark, which has hitherto been overlooked by grammarians, compare also Judges vii. 25 (*the head of Oreb and Zeeb* for *the heads*), 2 Kings xvii. 29, Dan. xi. 15. Here the two words, by which the compound idea is expressed, are treated as a *nomen compositum.**

The connexion with *suffixes* is also effected according to letter *c*, as פִּימוֹ *os eorum* for *ora eorum* Ps. xvii. 10, יְמִינָם Ps. cxliv. 8, where we also can say *their mouth*, *their right hand*.

4. To the modes of expressing plurality belongs also the *repetition* of a noun, with or without the conjunction. By this is indicated *the whole*, *all*, *every*, as יוֹם יוֹם *day by day*, *every day*, אִישׁ אִישׁ *every man*, also אִישׁ וְאִישׁ Ps. lxxxvii. 5, יוֹם וְיוֹם Esth. iii. 4, דּוֹר וָדוֹר *every generation* Deut. xxxii. 7; hence *distributively*, as עֵדֶר עֵדֶר לְבַדּוֹ *each flock by itself* Gen. xxxii. 17; also *a great multitude*, even with the plural form, Gen. xiv. 10; בְּאֵרוֹת בְּאֵרוֹת חֵמָר *asphalt-pits in abundance*, *nothing but asphalt-pits*, 2 Kings iii. 16; Joel iv. 14; finally, *diversity*, *more than one kind*, as כֹּל signifies *all* and *every kind*, e. g. אֶבֶן וָאֶבֶן *two kinds of weights* Deut. xxv. 13, לֵב וָלֵב *a double heart* Ps. xii. 3; 1 Chron. xii. 33.

Not here but to rhetoric belongs impassioned repetition in exclamations (e. g. Jer. xxii. 29; Is. vi. 3). With many writers this appears to have but little emphasis, and to have become a habit (e. g. Is. xl. foll).

Rem. 1. Names of substances viewed as wholes (e. g. the metals, liquids, etc.) very seldom occur except in the singular, as זָהָב *gold*, כֶּסֶף *silver*, עֵץ *wood*, יַיִן *wine* (yet מַיִם *water* is expressed by the *plural*, but in Arabic it is singular). But when the word is used to express *portions* of a substance, then of course the plur. is used, as כְּסָפִים *pieces of silver* Gen. xlii. 25, comp. Is. i. 25; עֵצִים *ligna*, *timber* (for building or burning). So of grain, as חִטָּה *wheat* (*growing in the field*), חִטִּים *wheat in the grain*.

2. Even in cases where the plural is regarded as merely poetic, we are to connect with it the idea of real *plurality*, e. g. Job xvii. 1, *the graves are my portion*, equivalent to *grave-yard*, many graves being usually found together, xxi. 32; יַמִּים *seas* for *sea* Job vi. 3; comp. Gen. xli. 49.

* All the three methods occur also in Syriac and Æthiopic. See Hoffmanni *Gram. Syriaca*, p. 254; Ludolfi *Gram. Æthiopica*, p. 139.

Sect. 109.

USE OF THE ARTICLE.

The article (הַ־, הָ, § 35) was originally a demonstrative pronoun (as in other, e. g. the Romance, languages, comp. *ὁ, ἡ, τό* in Homer); yet its force was so slight that it was used almost exclusively as a prefix to the noun.

The stronger demonstrative force of הַ־ (*this*) is still found in some connexions, as הַיּוֹם *this day, to-day;* הַלַּיְלָה *this night, to-night;* הַפַּעַם *this time.* To this demonstrative sense is to be referred in particular, *a*) the fact, that sometimes it stands for the relative before the verb, e. g. הַנִּמְצְאוּ *that are found*, 1 Chron. xxix. 17; xxvi. 28; Jos. x. 24; Ezra viii. 25; comp. Gen. xviii. 21; xlvi. 27; Job ii. 11; and so הָעָלָיְהּ i. q. אֲשֶׁר עָלָיְהּ 1 Sam. ix. 24; *b*) the case where it is employed, mostly before a participle, to connect and to point back to a subject noun, in order to make it again prominent, Ps. xix. 10, *the laws of Jehovah are truth . . . .* ver. 11, הַנֶּחֱמָדִים *they that are precious:* here the article has nearly the force of הֵמָּה *αὐτοί.* So also in Ps. civ. 3 (three times); Is. xl. 22, 23; xlvi. 6; Gen. xlix. 21; Job xli. 25; and still more forcibly in Ps. xviii. 33, הָאֵל הַמְאַזְּרֵנִי חָיִל *the God that girds me with strength;* ver. 48; Jer. xix. 13; Neh. x. 38.

The article is employed with a noun to limit its application in nearly the same cases as in Greek and German (or English); viz., only when *a definite object, one previously mentioned, or already known, or the only one of its kind*, is the subject of discourse; e. g. Gen. i. 3, *God said, Let there be light* (אוֹר), ver. 4, *and God saw the light* (אֶת־הָאוֹר); 1 Kings iii. 24, *Bring me a sword, and they brought the sword;* comp. Eccles. ix. 15; הַמֶּלֶךְ שְׁלֹמֹה *the king Solomon*, הַשֶּׁמֶשׁ *the sun*, הָאָרֶץ *the earth.* Besides these examples, see Eccles. i. 12, *I am king* (מֶלֶךְ) *over Jerusalem.*

In such definite cases the article can be omitted only in poetry, where it is used, in general, less frequently than in prose; e. g. מֶלֶךְ for הַמֶּלֶךְ Ps. xxi. 2, אֶרֶץ for הָאָרֶץ Ps. ii. 2.

Special cases in which the article is commonly employed, are—

1. When a general word is used collectively to denote all the individuals belonging to it, as *the righteous, the unrighteous*, Eccles. iii. 17; *the woman* for *the female sex*, Eccles. vii. 26; *the Canaanite*, Gen. xiii. 7; xv. 19, 20, like *the Russian, the Turk.**

2. When a common term is applied by way of *eminence* to a particular person, and thus becomes a kind of proper name, like *ὁ ποιητής* (Homer), as שָׂטָן *adversary*, הַשָּׂטָן *the adversary, Satan;* בַּעַל *lord*, הַבַּעַל (prop. name of the idol) *Baal;* הָאָדָם *the first man, Adam;* הָאֵל, הָאֱלֹהִים *ὁ Θεὸς, the only, true God* = יְהוָה (yet this

* Exactly so among the Attics, *ὁ Ἀθηναῖος, ὁ Συρακόσιος.*

word אֱלֹהִים is often so used without the article, because it approaches the nature of a *proper name*, § 110, 1); הַנָּהָר *the river*, i. e. *the Euphrates;* הַכִּכָּר *the region around*, viz., that *around the Jordan.*

3. Hence it is used also with actual proper names of *rivers, mountains*, and of many *towns*, with reference to their original appellative signification (comp. *the Hague, le Havre*), as הַיְאֹר *the Nile* (prop. *the river*), הַלְּבָנוֹן *Lebanon* (prop. *the white mountain*), הָעַי the town *Ai* (prop. the *stone-heap*). But its use in connexion with names of towns is unfrequent, and in poetry is generally omitted. (Comp. § 110, 1).

Rem. 1. The Hebrew article certainly never stands for the *indefinite* article; but the Hebrew conceives and expresses many ideas definitely, which we are accustomed to conceive and express indefinitely. This is most commonly seen—

a) *In comparisons*, where fancy paints the image of an object, and causes a more distinct perception, e. g. *white as the wool, as the snow, red as the scarlet* Is. i. 18, *as the cattle* Ps. xlix. 15, *he hurls thee like the ball* Is. xxii. 18, *the heavens are rolled up like the scroll* xxxiv. 4; comp. x. 14; xxiv. 20; xxvii. 10; liii. 6; Ps. xxxiii. 7. Instructive examples in Judges xiv. 6; xvi. 9; Is. xxix. 8. Yet where the noun compared is already made definite by an adjective, the article does not stand any more than when a genitive follows, e. g. כַּרֹן Is. x. 14, but כְּקֵן מְשֻׁלָּח xvi. 2, comp. Ps. i. 4 with Is. xxix. 5. Exceptions are rare, as כְּגִבּוֹר Job xvi. 14, כְּאָב xxxi. 18.

b) *In the names of classes of objects which are generally known*, e. g. *the gold, the silver, the cattle, the water.* Hence Gen. xiii. 2, *Abraham was very rich in the cattle, the silver, and the gold*, where most languages would omit the article. He had much, is the Hebrew's conception, of these well-known treasures. Comp. Gen. xli. 42; Ex. xxxi. 4; xxxv. 32; Is. i. 22.

c) Often also *in the expression of abstract ideas* (like τὸ ἱππικόν, *la modestie*), hence of physical and moral evils, as *the blindness* Gen. xix. 11, *the darkness* Is. lx. 2, *the falsehood* Is. xxix. 21.

On these principles, it is easy to explain the use of the article in special cases, as in 1 Sam. xvii. 34, הָאֲרִי *the lion*, as the well-known enemy of the flocks (comp. τὸν λύκον, John x. 12); 1 Kings xx. 36; Gen. viii. 7, 8; xiv. 13. The frequent expression וַיְהִי הַיּוֹם should not be translated *it happened on a day*, but *the day*, (*at*) *the time*, viz., as referring to what precedes.

2. The vocative also takes the article, and for the most part in those cases where it is usually required; e. g. יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל, *O Joshua, high priest*, Zech. iii. 8; 1 Sam. xxiv. 9.

Sect. 110.

The article is regularly *omitted**—

1. Before the *proper name* of a *person* or a *country* (דָּוִד, מִצְרַיִם), and also of a *people*, when it coincides with the name of the founder of the race or the name of

* In these particulars (relating to the omission of the definite article, viz., before proper names, before nouns in construction with a genitive or with a possessive pronoun, and before predicates), the usage of our language corresponds to that of the Hebrew. The same is true of the Celtic tongues. In Greek, it is quite otherwise, the article being freely used in all these cases except the last.—Tr.

their country (אֶרֶם, יִשְׂרָאֵל). On the contrary, *gentilic* nouns admit it both in the sing. and plur., as הָעִבְרִים, *the Hebrews* 1 Sam. xiii. 3, הַכְּנַעֲנִי *the Canaanite* (collect. § 109, 1).

2. Before substantives, rendered definite by a following genitive or a suffix, which renders the use of the article unnecessary; e. g. דְּבַר אֱלֹהִים *God's word*, אָבִי *my father*.

When the article is by way of exception used in these two cases, some special reason can generally be assigned for it; e. g.

a) In some cases the demonstrative power of the article is required; as Jer. xxxii. 12, *I gave this bill of sale* (אֶת־הַסֵּפֶר הַמִּקְנָה) with reference to verse 11; Jos. viii. 33, חֶצְיוֹ *a half thereof;* in the next clause הַחֶצְיוֹ *the* (other) *half thereof*, Is. ix. 12.

b) When the genitive is a *proper name* which does not admit the article (according to No. 1), as הַמִּזְבַּח בֵּית־אֵל *the altar of Bethel* 2 Kings xxiii. 17, הָאֵל בֵּית־אֵל *the God of Bethel* Gen. xxxi. 13, הַמֶּלֶךְ אַשּׁוּר *the king of Assyria* Is. xxxvi. 16; comp. Gen. xxiv. 67; Jer. xlviii. 32; Eze. xlvii. 15 (comp. xlviii. 1).

c) In others the connexion between the noun and the following genitive is somewhat loose, so that the first forms a perfect idea by itself, while the second conveys only a supplemental idea relating to the material or purpose, as הָאֶבֶן הַבְּדִיל *the weight, the leaden one* Zech. iv. 10, הַמִּזְבַּח הַנְּחשֶׁת *the altar of brass* 2 Kings xvi. 14, נִשְׁאֵי הָאָרוֹן הַבְּרִית Jos. iii. 14, Ex. xxviii. 39, כָּל־הַמַּמְלָכוֹת הָאָרֶץ Jer. xxv. 26.

3. Before the predicate, which from its nature is indeterminate, as Gen. xxix. 7, עוֹד הַיּוֹם גָּדוֹל *yet is the day great, it is yet high day;* xxxiii. 13; xl. 18; xli. 26; Is. v. 20, הָאֹמְרִים לַטּוֹב רָע *who call the good evil;* lxvi. 3.

Yet there are cases where the nature of the predicate requires the article, Gen. ii. 11 הוּא הַסֹּבֵב *it is the encompassing*, i. e. *that which encompasses;* xlv. 12, פִּי הַמְדַבֵּר כִּי *that my mouth* (*is*) *the speaking* = *it is my mouth that speaketh;* Gen. xlii. 6; Ex. ix. 27; Num. iii. 24. See another case where the article stands before the predicate in § 109, beginning.

Sect. 111.

1. When a compound idea, expressed by a noun in the constr. st. followed by its genitive, is to be made definite, it is done by prefixing the article to the noun in the genitive; as אִישׁ מִלְחָמָה *a man of war* Jos. xvii. 1, אַנְשֵׁי הַמִּלְחָמָה *the men of war* Num. xxxi. 49; דְּבַר שֶׁקֶר *a word of falsehood* Prov. xxix. 12, דְּבַר הַנָּבִיא *the word of the prophet* Jer. xxviii. 9.

The article is put in the same way when only the genitive, and not the *nomen regens*, is definite, as חֶלְקַת הַשָּׂדֶה *a part of the field* 2 Sam. xxiii. 11 (see on the contrary Jos. xxiv. 32, Gen. xxxiii. 19), אִישׁ הָאֲדָמָה *a husbandman* Gen. ix. 20 (on the contrary אִישׁ שָׂדֶה Gen. xxv. 27). Yet in this case we usually find another construction, in order to avoid the ambiguity, see § 115.

N.B. This explains the use of the article after כֹּל prop. *totality, the whole.* The article is inserted after it to express definitely *all, whole* (like *tous les hommes, toute la ville*), and is omitted when it is

used indefinitely for *of all kinds, any thing*, or distributively for *every (tout homme, à tout prix)*;* e. g. כָּל־הָאָדָם *all men*, כָּל־הָאָרֶץ *the whole earth*, prop. *the whole of men, the whole of earth*; but כָּל־אֶבֶן *stones of all kinds* 1 Chron. xxix. 2, כָּל־דָּבָר *any thing* Judges xix. 19, כָּל־יוֹם *every day* Ps. vii. 12. Yet also כָּל חַי *every living thing* = *all living*.

Even compound proper names may be resolved again into two words, and then the second takes the article; e. g. בִּנְיָמִינִי *Benjaminite* (§ 86, 5), בֶּן־הַיְּמִינִי Judges iii. 15, בֵּית הַלַּחְמִי *the Bethlemite* 1 Sam. xvii. 58.

Exceptions where the article stands before the governing noun and not before the genitive, see in § 110, 2, *b*. So in the later style, Dan. xi. 31; comp. xii. 11.

2. When the substantive has the article, or (which is equivalent) is made definite by a following genitive or a suffix, then the adjective, as well as the pronoun זֶה, הוּא (§ 122, 1), belonging to the substantive, takes also the article. Gen. x. 12, הָעִיר הַגְּדֹלָה *the great city*; xxviii. 19, הַמָּקוֹם הַהוּא *that place*; Deut. iii. 24, יָדְךָ הַחֲזָקָה *thy strong hand*; מַעֲשֵׂה יְהוָה הַגָּדוֹל *the great work of Jehovah*.

Not quite unfrequent is the use of the article—

a) With the adjective alone, which then serves to make the noun definite, e. g. יוֹם הַשִּׁשִּׁי, Gen. i. 31, *day the sixth* = *the sixth day* (on the contrary יוֹם שֵׁנִי *a second day*, i. 8); xli. 26; 1 Sam. xix. 22; Ps. lxii. 4; civ. 18; Neh. iii. 6; ix. 35; Zech. xiv. 10. So also נֶפֶשׁ הַחַיָּה Gen. i. 21; ix. 10. This is the usual construction, when the adjective is properly a participle, as Jer. xlvi. 16, חֶרֶב הַיּוֹנָה *the sword that doeth violence*.

b) With the substantive only, as in Eze. xxxix. 27; 2 Sam. vi. 3 (perhaps to be amended); yet rather frequently in connexion with the pronouns הוּא and זֶה, which are sufficiently definite of themselves, as בַּלַּיְלָה הוּא Gen. xxxii. 23, הַדּוֹר זֶה Ps. xii. 8; particularly when the noun is made definite only by a suffix, עֲבָדֶיךָ אֵלֶּה 1 Kings x. 8; comp. Ex. x. 1; Jos. ii. 20; Judges xvi. 5, 6, 15. Designedly indefinite is דִּבָּתָם רָעָה Gen. xxxvii. 2, *an evil report respecting them* (דִּבָּתָם הָרָעָה would be *the evil report*); compare Num. xiv. 37; Gen. xlii. 19, אֲחִיכֶם אֶחָד in the sense of *one of your brethren*.

Sect. 112.

CONNEXION OF THE SUBSTANTIVE WITH THE ADJECTIVE.

1. The adjective, which serves to qualify the substantive, stands *after* it, and agrees with it in *gender* and *number* (as אִישׁ גָּדוֹל, אִשָּׁה גְּדֹלָה); and also in being made *definite* (according to § 111, 2). Comp. § 117, 2.

Rem. 1. It very seldom occurs that the qualifying adjective stands *before* its substantive; when this is the case, some emphasis rests on it, as Is. xxviii. 21; liii. 11; Ps. lxxxix. 51; cxlv. 7; compare also Ps. xviii. 4. Merely poetic is the form of expression אַבִּירֵי מָגִנִּים, Job xli. 7, *the strong of shields* for *strong shields* (comp. ver. 22; Is. xxxv. 9); or with a collective noun instead of the plural, אֶבְיוֹנֵי אָדָם *the poor of men* = *the poor*, Is. xxix. 19; Hos. xiii. 2. Similar is the Lat. *canum degeneres*.

2. When substantives of the feminine gender or those which incline to it (§ 107, 1) take two adjectives, the feminine form sometimes appears only in the one which stands nearest the substan-

* What is here said of כָּל applies also to its Greek equivalent, *pās*; e. g. *pāsa ē polis the whole city* (Matt. viii. 34), but *pāsa polis every city* (Matt. xii. 25).—Tr.

tive; as מְלֵאכָה נְכִיבָה וְנָכִים 1 Sam. xv. 9; רוּחַ גְּדֹלָה וְחָזָק 1 Kings xix. 11, Ps. lxiii. 2. Comp. § 147, Rem. 1.

N.B. 3. In regard to *number*, the nouns in the dual take adjectives in the plural, as עֵינַיִם רָמוֹת *lofty eyes* Prov. vi. 17; Ps. xviii. 28; Job iv. 3, 4; Is. xxxv. 3. Moreover, the *constructio ad sensum* is frequent. Collectives are construed with the plural in 1 Sam. xiii. 15; Jer. xxviii. 4; but the *pluralis majestatis* (108, 2, *b*) on the contrary with the singular, as אֱלֹהִים צַדִּיק Ps. vii. 10; Is. xix. 4 (but with the *plur.* 1 Sam. xvii. 26).

2. An adjective, when its meaning is more fully determined by a substantive, is followed by it in the genitive case,* as יְפֵה־תֹאַר *beautiful in form* Gen. xxxix. 6, נְקִי כַפַּיִם *pure in hands* Ps. xxiv. 4, אַנְמֵי נָפֶשׁ *sorrowful in spirit* Is. xix. 10. (Comp. the construction of the Participle, § 132.) In the same manner are often construed the *participles* and *verbal adjectives*, only that they govern also the cases of their verbs; see § 135.

3. On the adjective as predicate of the sentence, see § 144 foll.

Sect. 113.

APPOSITION.

1. By this is meant the placing together of two substantives, so that one of them (commonly the second†) serves to limit or qualify the other, as אִשָּׁה אַלְמָנָה *a woman* (who is) *a widow*, 1 Kings vii. 14; נַעֲרָה בְתוּלָה *a damsel* (who is) *a virgin*, Deut. xxii. 28; אֲמָרִים אֱמֶת *words* (which are) *truth*, Prov. xxii. 21. Sometimes the first of the two substantives has the form of the *constr. st.*, see § 116, 5.

Also two adjectives may stand in apposition, in which case the first modifies the sense of the second, as בָּהֶרֶת לְבָנָה אַדַמְדֶּמֶת *pale white spots*, Lev. xiii. 39; in verse 19, בַּהֶרֶת לְבָנָה אַדַמְדֶּמֶת *a white red* (bright red) *spot.*

Sect. 114.

THE GENITIVE.

1. It has been shown above (§ 89) that the Hebrew regularly expresses the genitive relation by making the noun in the genitive dependent upon, and closely connected with, the *nomen regens* in the *constr. st.* A genitive is always

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* In Greek and Latin, the genitive is employed in the same manner, as *tristis animi*; see Ruhnken. *ad Vell. Paterculum*, 2, 93.

† The first only in certain formulas, as דָּוִיד הַמֶּלֶךְ, שְׁלֹמֹה הַמֶּלֶךְ, like our *the king David, the king Solomon*; where the arrangement דָּוִיד הַמֶּלֶךְ, 2 Sam. xiii. 39, like *Cicero consul*, is of rare occurrence.

dependent only upon one governing noun. The language avoids, also, letting a noun in the *constr. st.* be followed by several connected genitives, but, instead of it, rather repeats the *nomen regens;* e. g. Gen. xxiv. 3, אֱלֹהֵי הַשָּׁמַיִם וֵאלֹהֵי הָאָרֶץ *the God of the heavens and the God of the earth.* But several genitives may follow in succession when they depend on each other. Even then the repetition of the *constr. st.* has indeed often been avoided (see § 115), though this was not always attended to; e.g. יְמֵי שְׁנֵי חַיֵּי אֲבוֹתַי *the days of the years of the life of my fathers*, Gen. xlvii. 9; שְׁאָר מִסְפַּר־קֶשֶׁת גִּבּוֹרֵי בְּנֵי־קֵדָר *the residue of the number of the bows of the mighty ones of the children of Kedar*, Is. xxi. 17.*

In these examples (comp. also Is. x. 12, Job xii. 24 and others) all the nouns but the last are in the *construct state.* Yet we find also examples where the genitives, being subordinate to the main thought and serving merely as a periphrasis for the adjective, stand in the *absolute state*, while only the following genitive is dependent on the main thought. Thus, in Is. xxviii. 1, גֵּיא שְׁמָנִים הֲמוּכֵי יָיִן *the fat valley* (prop. *valley of fatness*) *of the smitten of wine*, 1 Chron. ix. 13; Ps. lxviii. 22.

Similar but rare is the case when a noun has first an adjective and then a genitive after it, as אֶבֶן גָּזִית שְׁלֵמָה מַפָּע *unhewn stones of the quarry*, 1 Ki. vi. 7. The usual construction is like עֲטֶרֶת זָהָב גְּדֹלָה *a large crown of gold*, Esth. viii. 15.

2. The noun in the genitive expresses not only the subject, but at times also the object; e. g. Eze. xii. 19, חֲמַס הַיּוֹשְׁבִים *the wrong which the inhabitants did*, on the contrary Obad. verse 10, חֲמַס אָחִיךָ *the wrong against thy brother;*† Prov. xx. 2, אֵימַת מֶלֶךְ *the fear of a king*, זַעֲקַת סְדֹם *the cry concerning Sodom* Gen. xviii. 20, שֵׁמַע צֹר *the report about Tyre;* comp. also § 121, 5. Other applications of the genitive are, דֶּרֶךְ עֵץ *way to the tree* Gen. iii. 24, קְצִינֵי סְדֹם *judges like those in Sodom* Is. i. 10, זִבְחֵי אֱלֹהִים *sacrifices pleasing to God* Ps. li. 19, שְׁבֻעַת יְהוָה *an oath sworn by Jehovah* 1 Ki. ii. 43.

3. Not unfrequently the genitive construction stands also in the place of apposition, as נְהַר פְּרָת *river of Euphrates;* see more in § 116, 5.

Rem. 1. Between the noun in the *constr. st.* and the following genitive is found, in some rare cases, a word intervening, as in Hos. xiv. 3; 2 Sam. i. 9; Job xxvii. 3 (in all these passages the word intervenes after כֹּל, comp. also Is. xxxviii. 16).

2. *Proper names*, as being in general of themselves sufficiently definite, seldom take a genitive for further specification; yet this is the case with geographical names, אוּר כַּשְׂדִּים *Ur of the Chaldees* Gen. xi. 28, אֲרַם נַהֲרַיִם *Aram of the two rivers = Mesopotamia;* so also יְהוָה צְבָאוֹת *Jehovah of hosts* for *Jehovah* the Lord *of hosts.*

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* It would be contrary to the Hebrew idiom to say בְּנֵי וּבְנוֹת דָּוִד *the sons and daughters of David*, but this must be expressed by בְּנֵי דָוִד וּבְנֹתָיו *the sons of David and his daughters.* [See note on verse 12, p. 275.—Tr.]

† In Latin, the genitive is similarly used after *injuria* (Cæs. B. Gall. 1, 30), *metus* (like *metus hostium, metus Pompeii*), *spes*, and other words. Comp. Aul. Gell. 9, 12. In Greek compare πίστις τοῦ Θεοῦ, λόγος τοῦ σταυροῦ, 1 Cor. I. 18.

Sect. 115.

EXPRESSION OF THE GENITIVE BY CIRCUMLOCUTION.

Besides the indication of the genitive relation by the *construct state* (see in § 89, and § 114), there are certain *periphrastic indications*, chiefly by means of the preposition לְ, denoting the relation of *belonging*, which is not unlike that of the genitive. Accordingly, we find—

1. אֲשֶׁר לְ, used principally for the genitive of possession, as הַצֹּאן אֲשֶׁר לְאָבִיהָ Gen. xxix. 9, xlvii. 4, *the flock of her father* (prop. *the flock which to her father* belonged); and also where there would be several successive genitives (to avoid the repetition of the *constr. st.*, but see § 114, 1), as שִׂיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה *the song of songs of Solomon* Cant. i. 1: Gen. xl. 5; 2 Sam. ii. 8; 1 Chron. xi. 10. (Hence the Rabbinic designation of the genitive שֶׁלְּ; in Syriac and Chaldee, the relative דִּי, also דְּ alone is the usual sign of the genitive.)

2. לְ (without אֲשֶׁר), which also denotes the idea of *belonging*, and hence the genitive of *possession*,* as הַצֹּפִים לְשָׁאוּל *the watchmen of Saul*, 1 Sam. xiv. 16. This is used particularly, *a*) when the governing (or first) noun is expressly regarded as *indefinite*, e. g. בֵּן לְיִשַׁי *a son of Jesse* 1 Sam. xvi. 18 (whereas בֶּן יִשַׁי signifies as well *the son of Jesse*), כֹּהֵן לְאֵל עֶלְיוֹן *a priest of the most high God* Gen. xiv. 18, xli. 12, שְׁנֵי עֲבָדִים לְשִׁמְעִי *two servants of Shimei* 1 Kings ii. 39, אֹהֵב לְדָוִד *a friend of David* (was Hiram) 1 Kings v. 15, מִזְמוֹר לְדָוִד also לְדָוִד מִזְמוֹר *a psalm of David* (i. e. belonging to him as the author), and elliptically לְדָוִד *of David* Ps. xi. 1, xiv. 1; *b*) when several genitives depend on one substantive, e. g. חֶלְקַת הַשָּׂדֶה לְבֹעַז *a portion of the field of Boaz* Ruth ii. 3, 2 Kings v. 9, דִּבְרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל *the chronicles of the kings of Israel* 1 Kings xv. 31, רָאשֵׁי הָאָבוֹת לְמַטּוֹת בְּנֵי יִשְׂרָאֵל Josh. xix. 51, where the pairs of more closely-connected nouns which form one conception are joined by means of the *constr. state*, while there is between them the לְ indicating a looser connexion (yet comp. § 114, 1); *c*) after specifications of number, e. g. בְּשִׁבְעָה וְעֶשְׂרִים יוֹם לַחֹדֶשׁ *on the seven and twentieth day of the month*, Gen. viii. 14.

Sect. 116.

FURTHER USE OF THE CONSTRUCT STATE.

The *construct state*, as it serves in general to put two nouns in close connexion, is, in the flow of speech, used not only for the genitive relation, but also—

1) Before prepositions, particularly in poetry, and mostly when the governing word is a participle, e. g. before בְּ, as שִׂמְחַת בַּקָּצִיר *the joy in the harvest*, Is. ix. 2,

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* Philologically considered, the Gascon says no less correctly *la fille à Mr. N.*, than the written language *la fille de* —; the former expresses the idea of *belonging*, the latter that of *descent*. The Arabians distinguish a twofold genitive; viz., one which has the force of ל, and one which has that of מִן. We have the latter conception of this relation in the *de* of modern languages that are derived from the Latin (the Romance languages). In Greek, we may compare the so-called *σχῆμα* Κολοφώνιον, e. g. *ἡ κεφαλὴ τῷ ἀνθρώπῳ* for *τοῦ ἀνθρώπου* (see Bernhardy's *Syntax*, p. 88).

v. 11; before לְ, as אֹהֲבֵי לָנוּם Is. lvi. 10, xxx. 18, Ps. lviii. 5, Job xviii. 2; before אֶל Is. xiv. 19; before מִן, as גְּמוּלֵי מֵחָלָב *weaned from milk*, Is. xxviii. 9; before עַל in Judges v. 10.*

2) Before the relative pronoun, e. g. מְקוֹם אֲשֶׁר *the place where* —, Gen. xl. 3.

3) Before relative clauses without אֲשֶׁר, e. g. קִרְיַת חָנָה דָוִד *the city where David dwelt* Is. xxix. 1, מְקוֹם לֹא יָדַע אֵל *the place of him who knows not God* Job xviii. 21, 1 Sam. xxv. 15, Ps. xc. 15. Comp. § 123, 3, Rem. 1.

4) Rarely even before *Vav copulative*, as חָכְמַת וְדַעַת Is. xxxiii. 6, xxxv. 2, li. 21.

5) In appositions (viz., where an actual genitive relation cannot be supposed, as in § 114, 3), e. g. 1 Sam. xxviii. 7, אֵשֶׁת בַּעֲלַת אוֹב *a woman, mistress of a soothsaying spirit* (comp. *παιδίσκη ἔχουσα πνεῦμα πύθωνος*, Acts xvi. 16), as also in בְּתוּלַת בַּת צִיּוֹן *virgin daughter of Zion*, Is. xxxvii. 22; Jer. xiv. 17.

6) Also in other cases where close connexion is to be expressed: thus, at times we have אַחַד *one* for אֶחָד 2 Sam. xvii. 22, Zech. xi. 7, Is. xxvii. 12; and moreover Is. xxviii. 4, 16. Compare besides the *constr. st.* in the numerals as in *thirteen*, *fourteen* (§ 97, 2), and in the adverb (§ 100, 2, *c*).

Rem. While in the above cases the *absolute st.* could in general stand quite as well as the *construct*, there are yet also constructions where the *constr. st.* might be expected rather than the *absolute*. Thus, for example—

a) In geographical names like אָבֵל בֵּית מַעֲכָה *Abel Beth-Maachah*† (i. e. Abel of Beth-Maachah, to distinguish it from other places called Abel). Comp. on the contrary, § 114, Rem. 2.

b) In some other instances where the connexion is not close enough for the genitive relation, so that it must rather be considered as apposition, or the second noun as an adverbial accusative (§ 118). Here belongs Eze. xlvii. 4, מַיִם בִּרְכַּיִם not *water of the knees*, so much as *water up to the knees*; Is. xxx. 20, מַיִם לַחַץ *water of affliction*, or rather *water in affliction*.

c) In the expression אֱלֹהִים צְבָאוֹת *God hosts* elliptical for אֱלֹהֵי אֱלֹהִים צְבָאוֹת *God (the God of hosts*.

Sect. 117.

INDICATION OF THE OTHER CASES.

1. As the Hebrew language has lost the living use of case-*endings* (§ 90), we must consider what substitutes it adopted for expressing the different relations of case. The *nominative* is always to be known only from the syntactical construction.

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* The constr. state appears also before אֵת, the sign of the accusative, in Jer. xxxiii. 22, מְשָׁרְתֵי אֹתִי.

† So in English, *York-street*, *Covent-garden*, for *near* Covent-garden. But in Latin the genitive is used in such cases, as *Augusta Viroḍuricorum*.

On the modes of expressing the *genitive*, see §§ 114–116. Other cases are periphrastically expressed by means of prepositions, the *dative* by לְ, the *ablative* by מִן (*from, out of*), and the *locative* and *instrumental* by בְּ (*in, at*); but the Shemite regards the nouns dependent on these prepositions as *genitives*, because these particles were themselves originally nouns. In Arabic they have also the genitive termination. Comp. § 101, 1.

On the use of the dative particle לְ, in so far as it serves to express also our genitive, see § 115, 1, 2.

2. The *accusative*, when expressing *direction* or *motion* to a place, has still frequently its ending ־ָה (§ 90, 2). Else it is, like the nominative, to be known only from the structure of the sentence. Yet we may often know it by the preceding אֶת־ or אֵת (before suffixes also אוֹת), which, however, is not used before a noun except when that noun is made definite by the article, the construct state, a suffix, or otherwise (Gen. vi. 2; 2 Sam. xiii. 17, xviii. 18), or is a proper name. Such is the usage in prose, but not so much in poetry; e. g. Gen. i. 1, אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ (on the contrary, אֶרֶץ וְשָׁמַיִם Gen. ii. 4, vi. 10, Ex. i. 11).*

The cases are rare in which אֵת stands before an indeterminate noun, but somewhat oftener in the loftier style, where the article also may be omitted before a noun that is definite according to the sense (§ 109), as Prov. xiii. 21, אֶת־צַדִּיקִים, Is. l. 4, Job xiii. 25, Eze. xliii. 10. Very seldom in prose, like 1 Sam. xxiv. 6, Ex. ii. 1 (where, however, the noun is made definite by the context). (See also Ex. xxi. 28, Num. xxi. 9).

Sect. 118.

USE OF THE ACCUSATIVE.

The accusative is employed, 1) to express the object of the transitive verbs (§ 138); but also, 2) in certain adverbial designations, where it is no longer governed immediately by the verb. We shall here treat only of the latter.

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* אוֹת, which, in close connexion with a following word and without the tone, becomes אֶת־ and then again with the tone אֵת, is properly a substantive derived from a pronominal stem. It signifies *essence, substance* (comp. אוֹת *a sign*), but in construction with a following noun or suffix it stands for the pronoun *ipse, αὐτός* (comp. a similar usage in § 124, Rem. 3). But in common use it has so little stress, that it only points out a definite object. Its force is here as feeble as that of the oblique cases *αὐτοῦ, αὐτῷ, αὐτόν; ipsi, ipsum:* Germ. *desselben, demselben, denselben;* and the Hebrew אֵת הַשָּׁמַיִם prop. *αὐτὸν τὸν οὐρανόν* (comp. *αὐτὴν Χρυσηΐδα* Il. i. 144) *it, the heaven*, is not stronger than *τὸν οὐρανόν*. That אֵת may denote also the nominative, is not of itself inconceivable, and appears to be actually the case in some instances, like Hag. ii. 17, 2 Kings xviii. 30 (yet it is wanting in the parallel passage Is. xxxvi. 15), perhaps also Jos. xxii. 17, Dan. ix. 13. Yet in other places, which some rather reckon with the foregoing (e. g. 2 Sam. xi. 25, Neh. ix. 32, and even 1 Sam. xvii. 34), it may be considered as a loosely-governed accusative, which it certainly designates when connected with the passive (see § 143, 1, *a*). In Eze. xlvii. 17, 18, 19, אֵת stands for זֹאת, and perhaps ought to be so emended in the text; comp. verse 20.

The second of the above usages is undoubtedly derived from the first, and to this still belong several constructions in which the accusative is commonly supposed to be used adverbially (§ 138, 1, Rem. 3). But we are not therefore authorised to reject altogether the adverbial use of the accusative.

Accordingly, the accusative is employed—

1. In designations of *place; a*) in answer to the question *whither?* after verbs of motion, as נֵצֵא הַשָּׂדֶה *let us go out into the field* 1 Sam. xx. 11, לָלֶכֶת תַּרְשִׁישׁ *to go to Tarshish* 2 Chron. xx. 36, Ps. cxxxiv. 2;* *b*) in answer to the question *where?* after verbs of rest, as בֵּית אָבִיךָ *in the house of thy father* Gen. xxxviii. 11, פֶּתַח הָאֹהֶל *in the door of the tent* xviii. 1. It is then employed also with reference to *space* and *measure*, in answer to the question *how far?* Gen. vii. 20, *the water rose fifteen cubits.*

In both cases, of *a* and *b*, especially the first, the accusative-ending ָה is often appended, on which see § 90, 2. The first relation may also be expressed by אֶל (as it commonly is with reference to persons), and the second by בְּ; but we are by no means to suppose that, where these particles are omitted, the construction is incomplete.

2. In designations of *time; a*) in answer to the question *when?* as הַיּוֹם *the day*, i. e. *on the day, then*, or *on this day, to-day;* עֶרֶב *at evening*, הַלַּיְלָה *by night;* צָהֳרַיִם *at noon* Ps. xci. 6; שְׁלֹשׁ עֶשְׂרֵה שָׁנָה מָרָדוּ *the thirteenth year* (*in the 13th year*) *they revolted* Gen. xiv. 4; תְּחִלַּת קְצִיר שְׂעֹרִים *at the beginning of barley harvest* 2 Sam. xxi. 9 (*Kᵉthibh*); *b*) in answer to the question *how long?* שֵׁשֶׁת יָמִים *six days* (*long*) Ex. xx. 9. [With אֵת in Ex. xiii. 7; Deut. ix. 25.]

3. In other adverbial designations: Gen. xli. 40, רַק הַכִּסֵּא אֶגְדַּל *only in respect to the throne will I be greater;* 2 Sam. xxi. 20, *four and twenty* מִסְפָּר *in number* (comp. τρεῖς ἀριθμόν *three in number*); 1 Kings xxii. 13, פֶּה אֶחָד *with one mouth* i. e. *with one voice;* Zeph. iii. 9, *they served God* שְׁכֶם אֶחָד *with one shoulder* i. e. *with one mind.* With a following genitive, יִרְאַת שָׁמִיר *for fear of thorns*, Is. vii. 25; Job i. 5, *he brought burnt-offerings* מִסְפַּר כֻּלָּם *according to the number of them all.* Here belong also cases like מִשְׁנֶה כֶּסֶף *the double in money* Gen. xliii. 15, אֵיפָה שְׂעֹרִים *an ephah of barley* Ruth ii. 17, שְׁנָתַיִם יָמִים *two years' time* Gen. xli. 1. Comp. also § 116, Rem. *b*.

Similar cases in connexion with verbs are explained, § 138 and § 139. By the same process, carried still farther, many substantives have come to be distinctly recognised as adverbs (§ 100, 2, *b*).

Rem. Similar reference to place, time, etc., may be denoted by a noun when it is connected with כְּ (*as, according to, after the manner of*), but in that case the prefix כ alone is in the accusative

* So in the Greek, but only poetically, Il. i. 317, κνίσση δ' οὐρανὸν ἷκε.

relation, while the noun is to be considered in the genitive. Thus, *a*) of *place*; כְּדִבְרָם *as in their pasture*, Is. v. 17, comp. xxviii. 21; כְּאֶבֶן *after the manner of the stone* i. e. *as in stone* (the water is collected when frozen) Job xxxviii. 30, xxx. 14; כְּמוֹ לְבוּשׁ *as in gorgeous apparel*, Job xxxviii. 14; כַּחֲלוֹם *as in a dream*, Is. xxix. 7, comp. xxiii. 15; *b*) of *time*, especially in the forms כְּיוֹם *as the day*= *as in the day*, Is. ix. 3; Hos. ii. 5; כִּימֵי *as in the days of* —, Hos. ii. 17; ix. 9; xii. 10; Amos ix. 11; Is. li. 9; *c*) with another reference, as in Is. i. 25, *I will purge away thy dross* כַּבֹּר *as with lye*; Job xxviii. 5, כְּמוֹ אֵשׁ *after the manner of fire*=*as by fire.*

Rarely another preposition is used after such a כְּ, e. g. כְּבָרְאשִׁנָה Is. i. 26, 1 Sam. xiv. 14.

It is, moreover, obvious that a substantive with כְּ may stand either for the accusative of the object or for the nominative relation.

Sect. 119.

MODES OF EXPRESSING THE COMPARATIVE AND SUPERLATIVE.*

1. When the *comparative* is to be expressed, the particle מִן (מִ·) is prefixed to the word with which comparison is made, e. g. 1 Sam. ix. 2, גָּבֹהַּ מִכָּל־הָעָם *taller than any of the people*; Judges xiv. 18, מָתוֹק מִדְּבַשׁ *sweeter than honey*; so also after verbs, especially those denoting an attribute, as וַיִּגְבַּהּ מִכָּל־הָעָם *and he was taller than any of the people*, 1 Sam. x. 23; אָהַב אֶת־יוֹסֵף מִכָּל־בָּנָיו *he loved Joseph more than all his* (other) *sons*, Gen. xxxvii. 3.

In other cases also the particle מִן is employed in expressing *pre-eminence* (e. g. יִתְרוֹן מִן *pre-eminence over*, Eccles. ii. 13; comp. Deut. xiv. 2), which the Hebrew conceives as a taking *from*, marking *out*. Compare the Latin ablative with the comparative, also the etymology of the Latin words *eximius*, *egregius*, and in Homer ἐκ πάντων μάλιστα, Il. iv. 96, and merely ἐκ πασέων, xviii. 431). Hence the signification *more than* connects itself with the fundamental signification *out from*. (Compare the use of עַל in comparisons, Job xxiii. 2; Ps. cxxxvii. 6.)

The predicate is sometimes wholly omitted, and must be supplied from the connexion, e. g. Is. x. 10, פְּסִילֵיהֶם מִירוּשָׁלַם *their idols* are more numerous (mightier) *than those in Jerusalem*; Job xi. 17, מְצָהֳרַיִם clearer *than noon.*

The correlative comparatives, such as *greater*, *less*, are expressed only by *great*, *little*, Gen. i. 16.

2. The several modes of expressing the *superlative* are in principle the same; thus, in all of them the *positive form*, by means of the article, or a suffix, or a following genitive, is made to designate an *individual* as pre-eminently *the* pos-

* There exists in Arabic a strengthened form for the superlative and comparative, which would be like אַקְטַל. Perhaps of this origin are אַכְזָר *cruel*, אַכְזָב *deceptive* (of a drying brook), and its opposite אֵיתָן (contr. from *aitan*) *constant*, *perennial*, although these forms have lost their force and remain as solitary traces, in the same way as the Lat. comparative disappears in the Italian, and still more in French, and its place supplied by circumlocution (with *più*, *plus*).

sessor of the quality expressed (comp. *le plus grand*); e. g. 1 Sam. xvii. 14, *and David was* הַקָּטָן *the small* (*one*), i. e. *the smallest, and the three great* (*ones*), i. e. *greater*, etc., Gen. xlii. 13; Jon. iii. 5, מִגְּדֹלָם וְעַד קְטַנָּם *from the greatest among them* (lit. *their great one*), *even unto the least among them* (lit. *their little one*); 2 Chron. xxi. 17, קְטֹן בָּנָיו *the youngest of his sons*.

A kind of superlative in substantives of quality is made by the construction קֹדֶשׁ קָדָשִׁים *the holiest of all*, prop. *the holy* (*holiest*) *of holy things*; שִׁיר הַשִּׁירִים *the choicest song*, Canticles.

Sect. 120.

SYNTAX OF THE NUMERALS.

1. The numerals from 2 to 10 (which are properly substantives, but may also be used adverbially, § 97, 1), are connected with substantives in three different ways. They stand either, *a*) in the *constr. st. before* the substantive (the object numbered being accordingly in the genitive), שְׁלֹשֶׁת יָמִים *three days*, prop. *triad of days*; or, *b*) in the *absol. st. before* it (the thing numbered being then considered as in the accusative or in apposition), שְׁלֹשָׁה בָנִים *three sons*; or, *c*) in the *absol. st. after* it, as in apposition with the object numbered (a usage of the later books, where the adverbs also are so construed), בָּנוֹת שָׁלוֹשׁ *three daughters*, 1 Chron. xxv. 5.

In like manner, the constructions מֵאָה שָׁנָה Gen. xvii. 17, and כִּיאַת שָׁנָה xxv. 7, 17, *a hundred years*, are equally common.

2. The numerals from 2 to 10 are joined, with very few exceptions (e. g. 2 Kings xxii. 1), with the plural. But the tens (from 20 to 90), when they precede the substantive, are regularly joined with the singular (in the accusative), and when they follow it in apposition, they take the plural. The first is the more frequent construction; e. g. Judges xi. 33, עֶשְׂרִים עִיר *twenty cities*; on the contrary, אַמּוֹת עֶשְׂרִים *twenty cubits*, 2 Chron. iii. 3, seq. The plural *may* be used in the first case (Ex. xxxvi. 24, 25), but the singular never occurs in the second.

The numerals from 11 to 19 are joined to the singular form (in the accusative) only with certain substantives, which there is frequent occasion to number, as יוֹם *day*, שָׁנָה *year*, אִישׁ *man*, etc. (comp. our *four year old*, *a thousand man strong*); e. g. עַרְבָּעָה עָשָׂר יוֹם prop. *fourteen day*, Ex. xii. 6. With this exception, they are joined to the plural; and in the later books they then stand after the substantive (1 Chron. iv. 27; xxv. 5).

3. Numerals compounded of tens and units (like 21, 62) take the object numbered either after them in the singular (in the accusative), as שִׁשִּׁים וְשִׁשִּׁים שָׁנָה *sixty-two years*, Gen. v. 20; or before them in the plural, as in the later books

(Dan. ix. 26); or the object is repeated, with the smaller number in the plural, with the larger in the singular, as Gen. xii. 4, חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה *seventy-five years*; Gen. xxiii. 1, מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים *one hundred and twenty-seven years*.

4. Beyond 10, the *ordinals* have no peculiar forms, but are expressed by those of the cardinals, which then stand either before the object numbered, or after it, as בִּשְׁבָעָה עָשָׂר יוֹם *on the seventeenth day* Gen. vii. 11, בִּשְׁנַת עֶשְׂרִים וָשֶׁבַע *in the year twenty-seven* 1 Kings xvi. 10. In the latter case, the word שָׁנָה is sometimes repeated, as in Gen. vii. 11; 2 Kings xiii. 10. In numbering days of the month and years, the forms of the cardinals are used, even for the numbers from 1 to 10, e. g. בִּשְׁנַת שְׁתַּיִם *in the second year*, בִּשְׁנַת שָׁלוֹשׁ *in the third year*, 1 Kings xv. 25; 2 Kings xviii. 1, בְּתִשְׁעָה לַחֹדֶשׁ *on the ninth of the month*, בְּאֶחָד לַחֹדֶשׁ *on the first of the month*, Gen. viii. 13; Lev. xxiii. 32.

Rem. 1. The numerals take the article when they stand without a substantive, and refer to subjects mentioned before, as הַשְּׁנַיִם *the two*, Eccles. iv. 9, 12. The case like שִׁבְעַת הַיָּמִים *the seven days*, Judges xiv. 17, is to be explained on the principle stated, § 111, 1.

2. Certain substantives employed in designations of *weight*, *measure*, or of *time*, are commonly omitted after numerals; e. g. Gen. xx. 16, אֶלֶף כֶּסֶף *a thousand* (*shekels*) *of silver*; so also before זָהָב *gold*, 1 Kings x. 16; Ruth iii. 15, שֵׁשׁ שְׂעֹרִים *six* (*ephahs*) *of barley*; 1 Sam. xvii. 17, עֲשָׂרָה לֶחֶם *ten* (*loaves*) *of bread*. Thus יוֹם is omitted Gen. viii. 5, and חֹדֶשׁ viii. 13. The number of *cubits* is often stated thus, מֵאָה בָּאַמָּה *a hundred cubits*, prop. *a hundred by the cubit*, Ex. xxvii. 18.

5. Numbers are expressed *distributively* by repetition of the cardinals, as שְׁנַיִם שְׁנַיִם *two by two*, Gen. vii. 9, 15. *One time*, *once*, is expressed by פַּעַם (prop. *a tread*), פַּעֲמַיִם *two times*, *twice*, שָׁלוֹשׁ פְּעָמִים *thrice*. The same may be denoted also by the *fem.* forms of the cardinals, as אַחַת *once*, שְׁתַּיִם *twice*, שָׁלוֹשׁ *thrice*; also בְּאַחַת *once*, Num. x. 4. The ordinals are employed in the same way, as שֵׁנִית *a second time*, Gen. xxii. 15; Jer. xiii. 3; Eze. xxi. 19.

CHAPTER II.

SYNTAX OF THE PRONOUN.

SECT. 121.

USE OF THE PERSONAL PRONOUN.

1. WHEN a personal pronoun is the subject of a sentence, like a noun in the same position, it does not require for its union with the predicate a distinct word for the copula, when this consists simply in the verb *to be* (§ 144), e. g. אָנֹכִי רֹאֶה *I* (am) *the seer* 1 Sam. ix. 19, כֵּנִים אֲנַחְנוּ *honest* (are) *we* Gen. xlii. 11, תָּמִים אַתָּה *upright* (wast) *thou* Eze. xxviii. 15, כִּי עֵירֻמִּים הֵם *that naked they* (were) Gen. iii. 7, חֲלוֹם אֶחָד הוּא *one dream it* (is) Gen. xli. 26.

2. The pronoun of the third person frequently serves to connect the subject and predicate, and is then a sort of substitute for the copula or the verb *to be*; e. g. Gen. xli. 26, *the seven good cows* שֶׁבַע שָׁנִים הֵנָּה *seven years* (are) *they*; Eccles. v. 18, זֹה מַתַּת אֱלֹהִים הִיא *this is God's gift*. Sometimes such a pronoun in the third person refers to a subject that is of the first or second person, e. g. אַתָּה הוּא מַלְכִּי *thou art my king* Ps. xliv. 5, where הוּא at the same time points to the predicate and makes it prominent (prop. *thou* (art) *he, my king*); Is. xxxvii. 16; Neh. ix. 6, 7; Deut. xxxii. 39. (Comp. in Chaldee Ezra v. 11.)

3. To the general rule (§ 33, 1), that the separate pronouns are in the nominative and the suffixes in the oblique cases, there is but one exception, viz., when the personal pronoun in an oblique case is to be repeated for the sake of emphasis (*me, me; thy, thy*), it is expressed the second time by the separate form, which is then in the same case with the preceding suffix, to which it stands in apposition; e. g. in the accusative, Gen. xxvii. 34, בָּרְכֵנִי גַם אָנִי *bless me, me also*, comp. Prov. xxii. 19; oftener in the genitive, with a nominal suffix דָּמְךָ גַּם אַתָּה 1 Kings xxi. 19, *thy blood, yea thine* (prop. *sanguis tui, utique tui*), Prov. xxiii. 15; Ps. ix. 7. So also in apposition under the influence of a preposition (i. e. in the genitive, according to § 101, 1, comp. § 154, 4), as Hag. i. 4, לָכֶם אַתֶּם *for you, you*; 1 Sam. xxv. 24, בִּי אֲנִי *in me, me*; 1 Sam. xix. 23, עָלָיו גַּם הוּא *also on him*; 2 Chron. xxxv. 21, לֹא עָלֶיךָ אַתָּה *not against thee*. On the same principle is to be explained Gen. iv. 26, לְשֵׁת גַּם הוּא *to Seth, even to him*; x. 21.

4. The *suffix to the verb* is properly always in the accusative (§ 33, 2, *a*, § 58), and is the most common form of expressing the accusative of the pronoun (see Rem.). In certain cases, however, it is used through an almost inaccurate brevity of expression for the dative, as Zech. vii. 5, הֲצַמְתֻּנִי *did ye fast for me?* i. e. to my advantage, for הֲצַמְתֶּם לִי; Job xxxi. 18, גִּדַּלַנִי כְּאָב *he* (the fatherless) *grew up to me as to a father*, Eze. xxix. 3 comp. verse 9.

Rem. The accusative of the pronoun *must* be expressed by אֵת (§ 117), the sign of the accusative, *a*) when the pronoun, for the sake of emphasis, precedes the verb, as אֹתְךָ הֲרַגְתִּי Num. xxii. 33; *b*) when the verb has two pronouns in the accusative, only one of which can be a suffix, as הֶרְאַנִי אֹתוֹ 2 Sam. xv. 25. The use of this sign with the pronoun is found, however, in other cases; see Gen. iv. 14; xv. 13.

5. The *suffixes to nouns*, which are properly *genitives* (§ 33, 2, *b*), and supply the place of *possessive pronouns*,* express, like nouns in the genitive (§ 114, 2), not only the subject but also the object; e. g. חֲמָסִי *the wrong done to me*, Jer. li. 35; יִרְאָתוֹ *the fear of him*, Ex. xx. 20.

6. When one noun is followed by another in the genitive, so that they together express but one complex idea, a suffix which refers to this whole idea is appended to the second of the two nouns (compare the analogous position of the article, § 111, 1). This occurs most frequently in the case (mentioned, § 106, 1), where the second noun is used to express a quality of the first, and serves for an adjective to it; e. g. Ps. ii. 6, הַר קָדְשִׁי *my holy mount*; אֱלִילֵי כַסְפּוֹ *his silver idols*, Is. ii. 20, xxxi. 7; צַעֲדֵי אוֹנוֹ *his strong steps*, Job xviii. 7.

We seldom have constructions like זִמָּה דַּרְכֵּךְ *thy lewd conduct*, Eze. xvi. 27; comp. xviii. 7. So also Lev. vi. 3; Ps. xxx. 8.

Rem. 1. Through a certain inaccuracy, which probably passed from the colloquial language to that of books, masculine pronouns are sometimes used in reference to feminine substantives (Gen. xli. 23; Ex. i. 21). The reverse also occurs, but more rarely, Deut. v. 24; 2 Sam. iv. 6.

2. The accusative of the pronoun, as object of the verb, is often *omitted*, where it can be easily supplied from what has preceded, e. g. the accusative *it*, after verbs of saying, as וַיֹּאמֶר like *dixit*, *he said it*, Ex. xix. 25; וַיַּגֶּד *and he told it*, Gen. ix. 22; but also after other verbs, e. g. Gen. xxxviii. 17, *till thou send* (*it*); xxiv. 12, *let* (*it*) *meet me*.

3. There is, on the contrary, a redundancy of expression, when the noun, for which the pronoun stands, is itself employed in apposition after it, e. g. Ex. ii. 6, *she saw him, the child;* Prov. v. 22, Eze. x. 3, בְּבֹאוֹ הָאִישׁ *when he went in, the man;* 1 Sam. xxi. 14. So also Gen. ii. 19, לוֹ . . . נֶפֶשׁ חַיָּה *to it, the living creature;* and with repetition of the preposition Josh. i. 2.

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* The possessive pronoun may be expressed by circumlocution, after the manner of the Aramæan; Ruth ii. 21, הַנְּעָרִים אֲשֶׁר לִי *the servants which* (are) *to me*, for *my servants;* especially after a substantive, which is followed by another in the genitive, as in 1 Sam. xvii. 40. (Comp. the analogous circumlocution for the genitive, § 115.)—In this case there is sometimes a pleonastic use of the suffix, as מִטָּתוֹ שְׁלֹמֹה prop. *his litter of Solomon*, Cant. iii. 7; comp. i. 6.

4. In some instances the force of the nominal suffix or possessive pronoun has become so weak, that it has almost ceased to exist; e. g. אֲדֹנָי *my Lord* (prop. *my lords*, see § 108, 2, *b*), viz., in addressing God (Gen. xv. 2, xviii. 3; Ps. xxxv. 23), but then without regard to the pronominal suffix, *the Lord*, meaning God;* יַחְדָּו (prop. *in his* or *its connexions* = *he, it together*), e. g. כָּל־הָעָם יַחְדָּו Ex. xix. 8, then even after the first person, without regard to the suffix, as אֲנַחְנוּ יַחְדָּו 1 Kings iii. 18; comp. Is. xli. 1, after the second person in Is. xlv. 20. Similar is—*hear, ye nations* כֻּלָּם Micah i. 2.

Sect. 122.

THE DEMONSTRATIVE AND INTERROGATIVE PRONOUNS.

1. The pronoun of the third person הוּא, *fem.* הִיא, *plur.* הֵמָּה, *fem.* הֵן, הֵנָּה (*is, ea, id; ii, eæ, ea*) is also used as a *demonstrative* pronoun, and then it takes regularly (see exceptions in § 111, 2, *b*) the article, but almost everywhere in connection with a substantive equally definite; e. g. הָאִישׁ הַהוּא *is vir*, בַּיָּמִים הָהֵמָּה *eo die* [comp. in vulgar English, *in them days* for *in those days*].

When employed in this way, הוּא is to be distinguished from the demonstrative זֶה: for זֶה = οὗτος, *hic*, always points to an object present or near, but הוּא = αὐτός, *is*, indicates (like the article, § 109) an object already mentioned or known [the former answering to *this*, and the latter nearly to *that*]. The distinction is clearly seen in Judges vii. 4, *of whom I say to thee*, "*this* (זֶה) *shall go with thee*," *that one* (הוּא) *shall go with thee; and of whomsoever I say to thee*, "*this* (זֶה) *shall not go with thee*," *that one* (הוּא) *shall not go*. So also in Ps. xx. 8, אֵלֶּה οὗτοι, and הֵמָּה αὐτοί in verse 9. Hence הַיּוֹם הַזֶּה *this day*, means the day in which any one speaks or writes (Gen. xxvi. 33), but הַיּוֹם הַהוּא (that day) means the day or time, of which the historian has just made mention (Gen. xv. 18; xxvi. 32), or the prophet just predicted (Is. v. 30; vii. 18, 20), and goes on to relate or to predict.

2. The *demonstrative* זֶה (also זוּ, זוֹ) has also, especially in poetry, the force of the relative אֲשֶׁר, comp. in English *that* for *which*; e. g. Ps. civ. 8, *to the place* זֶה יָסַדְתָּ לָהֶם *which thou hast destined for them*. It is even employed (like אֲשֶׁר, § 123, 1) to give a relative sense to another word; e. g. Ps. lxxiv. 2, *Mount Zion* זֶה שָׁכַנְתָּ בּוֹ *on which thou dwellest*.

זֶה is used adverbially, *a*) for *there*, הִנֵּה זֶה *see there!* and then merely as an intensive particle, especially in questions, as לָמָּה זֶּה *wherefore then?* (prop. *wherefore there?*); *b*) in reference to *time*, for *now*, as זֶה פְּעָמִים *now* (already) *twice*, Gen. xxvii. 36.

3. The *interrogative* מִי can be used in reference to a plural, as מִי אֵלֶּה Gen. xxxiii. 5 (for which, however, מִי וָמִי is more accurately used, Ex. x. 8), also in reference to things, yet only when the idea of persons is implied, e. g. מִי שְׁכֶם *who are the Shechemites?* Judges ix. 28; comp. Gen. xxxiii. 8.— מִי may also stand in

* See Gesenii *Thesaurus Linguæ Hebraeæ*, p. 329. Comp. the Phœnician names of idols, *Adonis* (אֲדֹנִי) and *Baaltis* (בַּעֲלָתִי), also the French *Notre Dame*.

the genitive, as מִי בַּת *whose daughter?* Gen. xxiv. 23. It is also used indefinitely for *any one whoever*, and מָה for *any thing whatever* (Job xiii. 13). For מָה in this sense, we have also the specific term מְאוּמָה (from מָה וּמָה *quidquid*).

On the use of מָה in the sense of negation, see § 153, 2, p. 239, Note.*

Sect. 123.

RELATIVE PRONOUN AND RELATIVE CLAUSES.

1. The pronoun אֲשֶׁר often serves merely as a *sign of relation*, i. e. to give a relative signification to adverbs or pronouns; e. g. שָׁם *there*, שָׁם — אֲשֶׁר *where;* שָׁמָּה *thither*, שָׁמָּה — אֲשֶׁר *whither;* מִשָּׁם *thence*, מִשָּׁם — אֲשֶׁר *whence.* In the same manner, the Hebrew forms the *oblique cases* of the relative pronoun, *who*, *which*, viz.—

Dative, לוֹ *to him*, אֲשֶׁר לוֹ *to whom;* לָהֶם, לָהֵן *to them*, אֲשֶׁר לָהֶם, אֲשֶׁר לָהֵן *to whom.*

Accusative, אֹתוֹ, אֹתָהּ *him, her;* אֲשֶׁר אֹתוֹ, אֲשֶׁר אֹתָהּ *whom* (*quem*, *quam*).

With *prepositions*, בּוֹ *therein*, אֲשֶׁר בּוֹ *wherein*, מִמֶּנּוּ *therefrom*, אֲשֶׁר מִמֶּנּוּ *wherefrom.*

Genitive, אֲשֶׁר לְשׁוֹנוֹ *whose language*, Deut. xxviii. 49.

The accusative *whom* may, however, be expressed by אֲשֶׁר alone, as in Gen. ii. 2.

Rem. 1. The Hebrew is able in this way, to give a relative sense to the pronoun of the first and second persons in the oblique cases, for which in German (and English) the third must be used; e. g. Gen. xlv. 4, אֲשֶׁר אֹתִי; Num. xxii. 30, אֲשֶׁר עָלַי; Is. xli. 8, *Jacob* אֲשֶׁר בְּחַרְתִּיךְ *whom I have chosen;* Hos. xiv. 4. But in the nom. of the 1st and 2nd persons, this is admissible also in German, e. g. *der ich*, *der du*, *die wir*, where *der* stands for *welcher*, and serves (like the Heb. אֲשֶׁר) merely as a sign of relation.

2. The word אֲשֶׁר is commonly separated from the one which it thus affects by one or more words, as אֲשֶׁר הָיָה שָׁם *where was*, Gen. xiii. 3. Only seldom are they written together, as in 2 Chron. vi. 11.

2. The relative pronoun אֲשֶׁר frequently includes the personal or demonstrative pronoun *he*, *she*, *that*, for which the Heb. has no appropriate word (see § 124, 2), as in Latin, *qui is* stands for *qui;* e. g. Num. xxii. 6, וַאֲשֶׁר תָּאֹר *and* (he) *whom thou cursest;* Is. lii. 15, אֲשֶׁר לֹא שָׁמְעוּ (that) *which they have not heard.* The pronoun is almost always to be supplied where a preposition stands before אֲשֶׁר; the preposition is then construed with the supplied pronoun, and the relative takes the case which is required by its connexion with the following part of the sentence; e. g. לַאֲשֶׁר *to him who*, and *to them who;* מֵאֲשֶׁר *from him who*, *from*

those who or *which;* כַּאֲשֶׁר prop. *according to that which*, hence, *as;* אֶת־אֲשֶׁר *him who, that which*, or *those who.**

Sometimes the idea of place or time is also to be supplied; as בַּאֲשֶׁר *in* (that place) *where;* מֵאֲשֶׁר *from* (that time) *when.*

3. The pronoun אֲשֶׁר may be omitted in all the cases which have been specified: there is then no expression of the relative, as in the English construction *the friend I met; the book I told you of;* where the only indication of relation is, that the relative clause is added to a preceding word, in the way of apposition. This omission of אֲשֶׁר (most frequent in poetry) takes place—

a) Where it would stand as a pronoun in the nominative or accusative; e. g. Gen. xv. 13, בְּאֶרֶץ לֹא לָהֶם *in a land* (which belongs) *not to them;* Ps. vii. 16, וַיִּפֹּל בְּשַׁחַת יָפָעַל *and he falls into the pit* (which) *he made;* Gen. xxxix. 4, כָּל־ יֶשׁ־לוֹ *all* (which) *was*, i. e. *belonged, to him*, comp. vs. 5, where אֲשֶׁר is inserted; Eccles. x. 5 (comp. vi. 1, where with the same words אֲשֶׁר is employed).†

b) When it would be merely a sign of relation, e. g. Ps. xxxii. 2, *happy the man*, לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן *to whom Jehovah imputeth not sin;* Job iii. 3; Ex. xviii. 20. Frequently in specifications of time, when it would have the signification *when;* Ps. iv. 8, עֵת דְּגָנָם וְתִירוֹשָׁם רָבּוּ *in the time* (when) *their corn and new wine are abundant;* Jer. xxxvi. 2.

c) When there is also an omission of the personal or demonstrative pronoun (No. 2); e. g. Is. xli. 24 תּוֹעֵבָה יִבְחַר בָּכֶם *an abomination he who chooses you;* Job xxiv. 19, *Sheol* [carries away] חָטְאוּ (those who) *sin;* comp. vs. 9. The pronoun thus omitted may include the idea of place or time, as 1 Chr. xv. 12, אֶל־הֵכִינוֹתִי לוֹ *to* (the place which) *I have prepared for it;* comp. Ex. xxiii. 20.

Rem. 1. When the pronoun to be supplied would be in the genitive, the preceding noun takes the *constr. st.;* e. g. Ex. iv. 13, בְּיַד תִּשְׁלָח *by the hand* (of him whom) *thou wilt send;* Hos. i. 2, תְּחִלַּת דִּבֶּר־יְהוָה *the beginning* (of that which) *Jehovah spake;* Ps. lxxxi. 6, שְׂפַת לֹא יָדַעְתִּי *the speech* (of one whom) *I knew not;* lxv. 5; Lam. i. 14; Jer. xlviii. 36. Comp. § 116, 3.

2. Relative clauses are joined on also by means of the *copula* (וְ), e. g. Job xxix. 12, *the orphan*, וְלֹא עֹזֵר לוֹ *and that hath no helper.*

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* Very rare are the examples in which the preposition before אֲשֶׁר refers, as with us, to the relative itself, viz. עִם אֲשֶׁר Gen. xxxi. 32, for אֲשֶׁר עִמּוֹ *with whom* (xliv. 9, 10); perhaps בַּאֲשֶׁר Is. xlvii. 12, for אֲשֶׁר בָּהֶם *in which.* Comp. also אֵת אֲשֶׁר־דָּקְרוּ Zech. xii. 10, for אֲשֶׁר דָּקְרוּ אֹתוֹ.

† The Arabic omits the relative when the substantive to which it refers is indeterminate, as above; but inserts it when the substantive is determinate. In the latter case, the Hebrew commonly inserts it in prose (see Jer. xxiii. 39; Ex. xiv. 13); though it is sometimes omitted, Ex. xviii. 20; 2 Sam. xvii. 14; especially in poetry, Ps. xviii. 3; xlix. 13, 21; Deut. xxxii. 17; Job iii. 3.

Sect. 124.

MODE OF EXPRESSING THOSE PRONOUNS FOR WHICH THE HEBREW HAS NO PROPER FORMS.

1. The reflexive pronoun in the oblique case, *myself, thyself, himself*, is expressed, *a*) by the conjugations *Niphal* and *Hithpael*, see § 51, 2, § 54, 3; *b*) by the pronominal suffix of the 3rd pers.,* e. g. וַיַּעַשׂ לוֹ אֵהוּד חֶרֶב *and Ehud made himself* (sibi) *a sword*; Gen. xxii. 3, *Abraham took two of his servants* אִתּוֹ *with him*, for *with himself*; viii. 9; 1 Sam. i. 24, *she carried him up* עִמָּהּ *with her*, for *with herself*; Jer. vii. 19; Eze. xxxiv. 2, 8, 10. In like manner is the pronoun *suus, sua, suum* expressed by the pronominal suffix of the 3rd pers. with the noun, since סוּסוֹ signifies as much *equus suus* (prop. *sui*, genit.) as *equus ejus*; *c*) by circumlocution with substantives, especially נֶפֶשׁ, e. g. לֹא אֵדַע נַפְשִׁי *I know not myself*, Job ix. 21; Jer. xxxvii. 9; בְּקִרְבָּהּ *within herself* (prop. *in her inner part*), Gen. xviii. 12. Comp. Rem. 3.

The Arabic, in a similar manner, expresses the idea *self* by *soul, spirit*, and so the Sanskrit (âtman); the Arabic also by *eye*; the Rabbinic by עֶצֶם *bone*, גּוּף *body*; the Amharic by ራስ *head*; the Egyptian by *mouth*.† Comp. in middle High German *mîn lip, dîn lip*.

2. The personal or demonstrative pronoun is generally omitted (comp. 123, 2) before אֲשֶׁר in all the cases, both singular and plural: very seldom it is expressed by the interrogative pronoun, as מַה־שֶּׁ *that which*, Eccles. i. 9; iii. 15.

Rem. 1. *Each, every one*, with reference to a person, is expressed by אִישׁ *a man*, sometimes repeated אִישׁ אִישׁ Ex. xxxvi. 4, אִישׁ וְאִישׁ Ps. lxxxvii. 5; with reference either to persons or things, by כֹּל, commonly without the article (§ 111, 1); by repetition בַּבֹּקֶר בַּבֹּקֶר *every morning*; also by the plural לַבְּקָרִים *every morning*, Ps. lxxiii. 14.

2. *Any one, some one*, is expressed by אִישׁ Ex. xvi. 29; Cant. viii. 7; and by אָדָם Lev. i. 2; *anything, something* (especially in connexion with a negation), by דָּבָר, כָּל־דָּבָר without the article. Comp. besides, § 122, 3.

3. *Self* is expressed, independent of No. 1, *c*, in reference to persons or things, by הוּא, הִיא, as אֲדֹנָי הוּא *the Lord he*, i. e. the Lord *himself*, Is. vii. 14; הַיְּהוּדִים הֵמָּה *the Jews themselves*, Est. ix. 1. *The same* is הוּא, הִיא with the article; e. g. הָאִישׁ הַהוּא Job i. 1, *the same man*, בָּעֵת הַהִיא *at the same time* (but this signifies also *that man, at that time*, comp. § 122, 1). In reference to things, the noun עֶצֶם prop. *bone, body* (in this case fig. for *essence, substance*), is also employed as a periphrasis for the pronoun; e. g. בְּעֶצֶם הַיּוֹם הַזֶּה *on the self-same day*, Gen. vii. 13; comp. בְּעֶצֶם תְּמוּנוֹ *in his very prosperity*, i. e. in the midst of his prosperity, Job xxi. 23.

4. *The one—the other* (*alter—alter*) is expressed by זֶה or אֶחָד repeated, or by אִישׁ with אָח *brother* or רֵעַ *friend*; and where the feminine is required, by אִשָּׁה *woman*, with אָחוֹת *sister* or רֵעוּת *friend*; both the *masc.* and *fem.* forms are used also with reference to inanimate objects of the same

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* So also in the German of Luther's time, as *er machte ihm einen Rock* (where *ihm* stands for *sich*), which may be literally rendered into old-fashioned English thus, *he made him* (i. e. for himself) *a coat*.—Tr.

† M. G. Schwartze, *Kopt. Gram.* Berlin, 1850, p. 346, 351.

gender. See the Lex. under these words. The same form is used to express *one another*, as Gen. xiii. 11, *and they separated*, אִישׁ מֵעַל אָחִיו *the one from the other*, i. e. *from one another*; Ex. xxvi. 3, *five curtains shall be joined* אִשָּׁה אֶל־אֲחוֹתָהּ *to one another*. (But comp. Ex. xxxii. 27, for the usual sense of these words.)

5. *Some* is often expressed by the plural form alone, as יָמִים *some days* Dan. viii. 27, שָׁנִים *some years* Dan. xi. 6, 8; and sometimes by יֵשׁ אֲשֶׁר *sunt qui* Neh. v. 2—4.

CHAPTER III.

SYNTAX OF THE VERB.

Sect. 125.

USE OF THE TENSES IN GENERAL.

From the poverty of the Hebrew language in the means of expressing the absolute and relative divisions of time (§§ 40 and 48), we might naturally expect some *variety* in the uses of the same tense.

We are not to infer from this, however, that there was scarcely any well-defined and regular use of the two existing tenses; on the contrary, each of them has its distinct sphere, as already intimated in the first Note in § 47. The *Preterite* serves to express what is finished and past, whether it actually belongs to the past, or properly lies in the present or even in the future, and is only represented as past, that it may thus appear as certain as if it had already happened, or that it may stand, as relatively earlier, in comparison with a subsequent event. The *Future* [called also *Imperfect* and *Tempus Infectum*], on the contrary, expresses what is unfinished, hence what is continued and in progress (even in the past), what is coming to pass and about to be. The Future is, besides, especially used in a modified form (§ 48) for expressing the relations of the Optative, the Jussive, and the Subjunctive. We must further add the peculiarity of the Hebrew diction already mentioned in § 49, viz., that of joining, by means of *Vav conversive*, Futures to a Preterite and Preterites to a Future. Fuller information on these points will be found in the following sections.

It is a false view, which regards the so-called Preterite and Future not as *tenses*, but as designed originally to express distinction of *mood** rather than relations of *time*.

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* Much nearer the mark would be the distinction of them into *Actio perfecta* and *Actio infecta*, according to the designation introduced into Latin grammar after Varro.

As examples of the Preterite and Future used expressly to denote opposite relations of time, we refer to Is. xlvi. 4, אֲנִי עָשִׂיתִי וַאֲנִי אֶשָּׂא *I have done it, and I will* (still) *bear* (you); and vs. 11, דִּבַּרְתִּי אַף אֲבִיאֶנָּה יָצַרְתִּי אַף אֶעֱשֶׂנָּה *I have spoken it, and will bring it to pass; I have purposed, and will accomplish it;* Deut. xxxii. 21; Nah. i. 12; 1 Kings ii. 38.

Sect. 126.

THE USE OF THE PRETERITE.

The Preterite stands—

1. In itself and properly, for *absolutely* and *fully* past time (*Præteritum perfectum*), e. g. Gen. iii. 10, 11, מִי הִגִּיד לְךָ *who has declared to thee?* vs. 13, *why hast thou done this?* Comp. verses 14, 17, 22. Hence it is used [for the historic tense] in the narration of past events, Gen. i. 1, *in the beginning God created* (Pret.) *the heaven and the earth* (comp. iv. 1; xxix. 17). Job i. 1, *there was* (Pret.) *a man in the land of Uz;* ii. 10.

For this latter purpose, the *Future* with *Vav conversive* is commonly used in continued narrative (see § 129, 1).

2. For the *Pluperfect.* Gen. ii. 2, כְּלַאכְתּוֹ אֲשֶׁר עָשָׂה *his work which he had done;* vs. 5, *Jehovah had not yet caused it to rain;* vii. 9; xix. 27; xx. 18; xxvii. 30; xxxi. 20; Jonah i. 5.

3. For our *Present*, where this denotes, *a*) a condition or attribute already long continued and still existing, as יָדַעְתִּי [comp. *οἶδα*] *I know*, Job ix. 2, x. 13; לֹא יָדַעְתִּי *I know not*, Gen. iv. 9; שָׂנֵאתִי *I hate*,* Ps. xxxi. 7; צָדַקְתִּי *I am righteous*, Job xxxiv. 5; גָּדַלְתָּ *thou art great*, Ps. civ. 1; קָטֹנְתִּי *I am little*, Gen. xxxii. 11; or, *b*) a permanent or habitual action (often in statements of general experience), e. g. אָמַרְתִּי *I say, I mean*, Ps. xxxi. 15, Job vii. 13.—Ps. i. 1, *happy the man who walks* (הָלַךְ) *not in the counsel of the ungodly, nor stands* (עָמַד) *in the way of sinners, nor sits* (יָשַׁב) *in the seat of scorners;* x. 3, cxix. 30, 40.

Here (in the expression of our present) the Preterite and the Future are used with equal propriety, according as the speaker views the action or state expressed by the verb as already existing before, but still continuing or perhaps just now ending, or as then first about coming to pass, in progress, or perhaps occurring at the instant (comp. § 127, 2). Accordingly, we find in nearly the same sense לֹא יָכֹלְתִּי Ps. xl. 13, and לֹא אוּכַל Gen. xix. 19, xxxi. 35. In such cases the two tenses are often employed interchangeably, e. g. Is. v. 12, Prov. i. 22, Job iii. 17, 18.

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* Similar in Latin are *novi, memini, odi.*

4. Even for the *Future*, in *protestations* and *assurances*, in which the mind of the speaker views the action as already accomplished, being as good as done. In German [and English] the Present is sometimes used, in this case, for the Future. So in stipulations or promises in the way of a compact, Gen. xxiii. 11, *I give* (נָתַתִּי) *to thee the field;* vs. 13, *I give* (נָתַתִּי) *money for the field;* particularly in promises made by God, Gen. i. 29, xv. 18, xvii. 20. Also in confident discourse, especially when God is said to be about to do something, (perhaps, with reference to the divine counsel, where it is present as an accomplished fact,) e. g. פָּדִיתָה אוֹתִי יְהוָה *thou deliverest me, O Jehovah*, Ps. xxxi. 6; hence frequently used in lively representations of the future, and in *prophecies*, e. g. Is. ix. 1, *the people who walk in darkness see* (רָאוּ) *a great light;* v. 13, *therefore my people goes into captivity* (גָּלָה); verses 14, 17, 25, 26; xi. 1, 2, 4, 6, 10. (In these cases also the Preterite may be interchanged with the Future, see, e. g., Is. v. 12; Prov. i. 22; Job iii. 17, 18.

In Arabic, the Preterite, made still stronger by the particle قَدْ, is likewise employed in emphatic promises, etc. They say, *I have already given it to thee*, meaning, it is as good as done. A similar usage is that of the Lat. *perii*, Gr. ὄλωλα, διέφθορας. (Il. 15, 128).

5. For those *relative tenses*, in which the past is the principal idea, viz., *a*) for the *Imperfect Subjunctive* (which is, however, expressed by the Fut. also, § 127, 5); e. g. Is. i. 9, כִּסְדֹם הָיִינוּ לַעֲמֹרָה דָּמִינוּ *we should have been* [*essemus*] *as Sodom, we should have resembled Gomorrha;* Job iii. 13; *b*) for the *Pluperfect Subjunctive*, Is. i. 9, לוּלֵי הוֹתִיר *if he had not left;* Num. xiv. 2, לוּ מַתְנוּ *if we had but died!* (לוּ with the Future would be, *if we might but die!* § 136, 2); Judges xiii. 23; Job x. 19, כַּאֲשֶׁר לֹא הָיִיתִי אֶהְיֶה *I should be as if I had never been;* *c*) for the *Future Perfect* (*futurum exactum*), e. g. Is. iv. 4, אִם רָחַץ *when he shall have washed away*, prop. *he has washed away;* vi. 11.—Gen. xliii. 14, כַּאֲשֶׁר שָׁכֹלְתִּי שָׁכָלְתִּי *if I am bereaved* (for, if I shall be, *ubi orbus fuero*), *then I am bereaved* (the language of desponding resignation).

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6. In all the foregoing cases, we have viewed the Preterite in its independent use, when not connected with preceding verbs. But its use is no less diversified, when it is joined to preceding verbs by the conjunction ו (*Vav conversive of the*

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* The assurance that something will happen, can also serve to express the wish that something may happen. So Gen. xl. 14. וְעָשִׂיתָ־נָּא עִמָּדִי חָסֶד וְהִזְכַּרְתַּנִי וגו׳ *and do then a kindness I pray, to me* (prop. thou surely dost kindness to me, I hope), *and make mention of me to Pharaoh.* The addition of נָא makes this sense of the Pret. here unquestionable. In Arabic, likewise, the Pret. is employed in wishes and obtestations. In Heb. further, Job xxi. 16, *the counsel of the wicked* מֻנִּי רָחֲקָה *be far from me!* xxii. 18. Comp. the use of the Preterite when following the Imperative, in No. 6, *c*.

Preterite). *It then takes the tense and mood of the verb going before, and it shifts the tone forward, as explained above in* § 49, 3. Hence it stands—

a) Most frequently for the *Future*, when that tense goes before it, e. g. Gen. xxiv. 40, *Jehovah will send his angel* וְהִצְלִיחַ דַּרְכֶּךָ *and prosper thy way* (prop. *and then he prospers*). Judges vi. 16; 1 Sam. xvii. 32. Here the Future, in the progress of the discourse, passes over by means of the Pret. into easy description, and the sense of the Pret. follows the usage explained in No. 4 above; also—

b) For the *Present Subjunctive*, when the preceding Future form has this sense (according to § 127, 3); e. g. Gen. iii. 22, פֶּן יִשְׁלַח יָדוֹ וְלָקַח וְאָכַל *lest he put forth his hand and take and eat* (prop. *and so takes and eats*); xxxii. 12; xix. 19; Num. xv. 40; Is. vi. 10.

c) For the *Imperative*, when a verb in that form goes before; e. g. Gen. vi. 21, קַח לְךָ וְאָסַפְתָּ *take for thyself and gather* (prop. *and then thou gatherest*); Gen. xxvii. 43, 44; 1 Ki. ii. 36. As in the case under letter *a*, the command here passes over into a description of that which is to be done. At times the Pret. in this sense is put separate from the *Vav*, as in Ps. xxii. 22.

d) For the *past* or the *present* time, according as the preceding Pret. or Fut. may require.

Rem. 1. The *Pret.* with *Vav conv.* relates to futurity, also when it is not preceded by a *Future tense*, but by some other indication of futurity. Exod. xvi. 6, 7, עֶרֶב וִידַעְתֶּם *at even, then ye shall know;* xvii. 4, *yet a little while* וְסָקְלוּנִי *and they will stone me;* 1 Sam. xx. 18; 1 Ki. ii. 42; Eze. xxxix. 27. After a participle which relates to futurity 1 Ki. ii. 2.

The *Pret.* with *Vav conv.* may be thus employed in the sense of the *Fut.* (and *Imp.*), even when there is no indication of futurity, e. g. after antecedent clauses which imply, *a*) a cause, or, *b*) a condition. Comp. for letter *a*, Num. xiv. 24, *because another spirit is with him* וַהֲבִיאֹתִיו *and* (*therefore*) *I will bring him;* and without the causal particle, Gen. xx. 11, *there is no fear of God in the place* וַהֲרָגוּנִי *and* (*therefore*) *they will kill me* (for *because* there is, etc.); xlv. 12, 13; Ex. vi. 6. Comp. Ps. xxv. 11, *for thy name's sake* וְסָלַחְתָּ *so forgive* (or *thou wilt forgive*). For letter *b*, Gen. xxxiii. 10, *if I have found favour* וְקִבַּלְתָּ *then take;* and without the conditional particle (§ 155, 4, *a*), Gen. xliv. 22, *should he leave his father* וָמֵת *then he* (the father) *would die;* xxviii. 20; xlii. 38; Is. vi. 7, *lo, this touches thy lips* וְסָר *and so is taken away thy iniquity.*—Also to other very various specifications of the present we find appended by means of וְ with the *Pret.* those of the future (e. g. Judges xiii. 3, *thou art barren* וְהָרִית וְיָלַדְתְּ *but thou shalt conceive and bear;* 1 Sam. ix. 8, *here is the fourth part of a shekel* וְנָתַתִּי *that will I give*), or expressions of a wish (e. g. Ruth iii. 9, *I am Ruth* וּפָרַשְׂתָּ *then spread*), or also of interrogation (e. g. Exod. v. 5, *the people are many in the land* וְהִשְׁבַּתֶּם אֹתָם *and will you let them rest?* Gen. xxix. 15; 1 Sam. xxv. 10, 11).

2. A very frequent formula in prophetic language (like וַיְהִי *and it came to pass* in the language of history) is וְהָיָה *and it will come to pass*. This is found both with a preceding Future and without it (see Rem. 1), especially when a particular time is named, as Is. vii. 18, וְהָיָה בַּיּוֹם הַהוּא יִשְׁרֹק.

Sect. 127.

USE OF THE FUTURE.

The significations of the Future are perhaps still more various than those of the Preterite. But the language has here a more definite expression for certain relations of mood, inasmuch as it has (according to § 48) a shortened and a lengthened form of the Future, the former in the jussive sense and the latter in the cohortative (see § 128). The *Vav conversive* also has a very extensive influence on the force of this tense (§ 129). Yet the shortening, as has been shown in treating of the verb, is not obvious in all the forms, and in other respects, also, there is some uncertainty, so that the common form occurs in almost all the relations, for which the shortened form is especially designed.

The Hebrew Future forms, in general, the exact contrary of the Preterite, and expresses, accordingly, what is unfinished, what is coming to pass and future, but also what is continued and in progress at any point of time, even of the past (see the first Note on § 47).

Hence the Future stands—

1. For strictly *future* time: Gen. ix. 11, לֹא יִהְיֶה עוֹד מַבּוּל *there shall not again be a flood;* also in narrative for the future with relation to some past point of time, as 2 Kings iii. 27, *the first-born who was to reign* (*regnaturus erat*).

2. For *present* time; 1 Kings iii. 7, לֹא אֵדָע *I know not;* Is. i. 13, לֹא אוּכַל *I cannot bear.* Gen. xxxvii. 15. It is employed especially in the expression of permanent states, which exist now and always will exist, hence also in the expression of general truths (where the Pret. also is used, but less frequently, § 126, 3, *a*, *b*,), e. g. Gen. xliii. 32, *the Egyptians may not eat with the Hebrews;* Job iv. 17, *is man more just than God?* ii. 4; Prov. xv. 20, בֵּן חָכָם יְשַׂמַּח אָב *a wise son gladdens a father;* and very often so in Job and Proverbs.

In the same formula is used sometimes the Preterite, and sometimes the Future, but not necessarily without difference of meaning, e. g. Job i. 7, מֵאַיִן תָּבֹא *whence comest thou?* Gen. xvi. 8, אַיֵּיתָה בָאת *whence didst thou come?*

3. For a series of relations which in Latin are expressed by the Subjunctive, especially by the Present Subjunctive. In this way is expressed what is future or what is expected to occur, according to a subjective view or according to some other condition. It stands—

a) For the Subjunctive after particles signifying *that*, *that not* (*ut*, *ne*), as אֲשֶׁר, כִּי, לְמַעַן אֲשֶׁר, and לְמַעַן (without אֲשֶׁר), also יַעַן אֲשֶׁר *that*, *in order that*;* e. g. Gen. xi. 7, אֲשֶׁר לֹא יִשְׁמְעוּ *that they may not understand*; Num. xvii. 5, לְמַעַן אֲשֶׁר לֹא יִקְרַב *that there come not near*; Deut. iv. 1, לְמַעַן תִּחְיוּ *that ye may live*; Eze. xii. 12, יַעַן אֲשֶׁר לֹא יִרְאֶה *that he see not*; and after פֶּן *that not*, *lest*, e. g. פֶּן יִשְׁלַח יָדוֹ Gen. iii. 22.

b) For the Optative; Job iii. 3; יֹאבַד יוֹם *pereat dies*; vs. 5, 6, 8; vi. 9. In this sense the lengthened or shortened form is properly used (§ 128, 1, 2), followed often by the particle נָא;† e. g. יִגְמָר־נָא, Ps. vii. 10, *O that might cease*—! יְדַבֶּר־נָא עַבְדְּךָ Gen. xliv. 18, *might thy servant speak*, for *let thy servant speak*; ver. 33, יֵשֶׁב־נָא *may he now abide*. Yet, at times, the full form is employed even where the shortened one clearly exists, e. g. תֵּרָאֶה *let appear*, Gen. i. 9; comp. xli. 34; אַל יִרְאֶה Job iii. 9.

c) For the Imperative, the place of which it always supplies in *negative* commands (prohibitions). When it expresses prohibition, it is preceded by לֹא, as לֹא תִגְנֹב *thou shalt not steal* Exod. xx. 15; when dehortatory, by אַל, as אַל־תִּירָא *fear not* Gen. xlvi. 3; Job iii. 4, 6, 7 (and in this connexion with אַל the jussive or shortened form is proper to be used, § 128, 2). It is also used for the Imperative when the third person is required, and for the Imperatives of the passive voice, so far as the forms of these are not in use (see § 46); e. g. יְהִי אוֹר *let light be*, Gen. i. 3; יוּמַת *let him be put to death*, Ex. xxxv. 2, 1 Ki. ii. 24. Comp. § 128, 2.

d) For the so-called Potential, where we use *may*, *can*, *might*, *could*, *ought*, etc.; e. g. Gen. ii. 16, אָכֹל תֹּאכֵל *thou mayest eat*; Prov. xx. 9, מִי יֹאמַר *who can say?* Gen. xliii. 7, הֵיָדֹעַ נֵדַע *could we know?* Gen. xx. 9, אֲשֶׁר לֹא יֵעָשׂוּ (deeds) *that ought not to be done*.

4. Even for time *past*. It is thus used chiefly in these cases:

a) After the particles אָז *then*,‡ טֶרֶם *not yet*, בְּטֶרֶם (*when not yet*) *before*; e. g. Jos. x. 12, אָז יְדַבֵּר יְהוֹשֻׁעַ *then spake Joshua*; Gen. ii. 5, טֶרֶם יִהְיֶה *there was not yet*; Gen. xxxvii. 18; בְּטֶרֶם תֵּצֵא *before thou comest forth*, (*priusquam*

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* When these particles have a different signification, the Future is not used; e. g. יַעַן *because*, with the *Pret.* Judges ii. 20, אֲשֶׁר *because*, Gen. xxxiv. 27.

† The particle נָא (§ 105) gives to the verb the force of a request and of a wish. On its use with the first person, see § 128, 1.

‡ When אָז signifies *then* in respect to future time, this form of the verb has a future sense (Ex. xii. 48).

exires), Jer. i. 5. (Compare the use of the Pret. and Fut. in the same sentence, 1 Sam. iii. 7.)

b) Often also of customary or continued action, and in extended representation, like the Imperfect of the Latin and French languages. Repeated or customary action, as it involves the conception of something unfinished and yet to be, is properly expressed by the Future. Job i. 5, *thus did* (יַעֲשֶׂה) *Job continually;* xxii. 6, 7, 8; xxix. 12, 13; Judges xiv. 10; 1 Sam. i. 7; 1 Kings iii. 4 (*a thousand burnt-offerings he offered*, יַעֲלֶה) Is. x. 6; Ps. xxxii. 4; xlii. 5. Yet also—

c) Of single acts that are done and past, where the Preterite might be expected. Such is the case, at least, in poetry, on the same principle as we employ the Present tense in lively representations of the past. Job iii. 3, *perish the day*, אִוֹלַד בּוֹ *in which I was born;* vs. 11, לָמָּה לֹּא מֵרֶחֶם אָמוּת *why died I not from the womb?* iv. 12, 15, 16; x. 10, 11; very notable also is Judges ii. 2.

5. For the Imperfect Subjunctive, especially in conditional sentences (the *modus conditionalis*) both in the protasis and apodosis. Ps. xxiii. 4, גַּם כִּי־אֵלֵךְ . . . . לֹא אִירָא *even if I should go . . . . . I should not fear;* Job v. 8, *I would apply unto God* (were I in thy place); ix. 21, *I should not know myself* (if I spoke otherwise); x. 18, *I had died, and no eye had seen me;* iii. 16; vi. 14. In this case, also, the shortened form is properly used (§ 128, 2, *c*).

Sect. 128.

USE OF THE LENGTHENED AND SHORTENED FUTURE (COHORTATIVE AND JUSSIVE).

1. The Future as lengthened by the ending ־ָה (the *Cohortative*) is used almost exclusively in the first person; and is expressive of *purpose* or *endeavour* (see § 48, 3). Hence this form is employed, *a*) to express excitement of one's self, or a determination, spoken with some degree of emphasis. Ps. xxxi. 8, אָגִילָה וְאֶשְׂמְחָה *let me be glad and rejoice!* ii. 3; נְנַתְּקָה *come! let us break asunder.* Also, with less emphasis, in soliloquy; Ex. iii. 3, אָסֻרָה־נָּא וְאֶרְאֶה *I will turn aside now and see;* Gen. xxxii. 21. *b*) To express a wish, a request (for leave to do something); Deut. ii. 27, אֶעְבְּרָה *let me pass through;* Num. xx. 17, נַעְבְּרָה־נָּא *let us pass through, I pray thee.* *c*) When a purpose is expressed, and the verb is commonly joined by ו to a preceding Imperative; Gen. xxvii. 4, *bring it hither*, וְאֹכְלָה *and I will eat* = that I may eat; xxix. 21; xlii. 34; Job x. 20. Less frequently, *d*) it stands in conditional sentences with *if*, *though*, expressed or implied, Job

xvi. 6; xi. 17; Ps. cxxxix. 8. Moreover, it stands, *e*) frequently after *Vav conversive* (§ 49, 2).

In Jeremiah this form is used to give force and emphasis of almost every kind; iii. 25; iv. 19, 21; vi. 10.

2. The shortened Future (the *Jussive*) is used principally, *a*) in the expression of command or wish, as תּוֹצֵא *proferat* Gen. i. 24, תּוֹצִיא *proferet* Is. lxi. 11, יָקֶם *sistat* Jer. xxviii. 6, לוּ יְהִי *utinam sit* xxx. 34, also joined to a preceding Imperative by וְ (comp. No. 1, *c*), Ex. viii. 4, *intreat Jehovah* וְיָסֵר *and may he take away* = that he may take away; x. 17; Judges vi. 30; 1 Kings xxi. 10; Esther vii. 2 (וְתֵעָשׂ). *b*) In dissuasion, or negative entreaty, as לֹא תָשֹׁב *bring not again* Gen. xxiv. 8; 1 Ki. ii. 6; אַל־תַּשְׁחֵת *destroy not* Deut. ix. 26, in the tone of entreaty אַל־תָּשֵׁב אֶת־פָּנַי *turn me not away*, 1 Kings ii. 20, of warning אַל יַאֲמֵן *ne confidat* Job xv. 31, xx. 17.* *c*) Frequently in conditional sentences (like the Arabic usage) both in the protasis and apodosis. Thus, Ps. xlv. 12 (יִתְאָו); civ. 20 (תָּשֶׁת and וַיְהִי); Hos. vi. 1 (יָךְ); Is. l. 2 (תָּמֹת); Gen. iv. 12 (תֹּסֵף); Lev. xv. 24 (אִם . . . תִּהְי); Job x. 16, xiii. 5, xvii. 2, xxii. 28; 1 Sam. vii. 3 (וַיְצַל). *d*) After *Vav conversive* (§ 49, 2).

As the jussive form of the Future is far from being always orthographically distinguished from the usual form (§ 48, 4, and § 127, 3, *b*, *c*), its force may occasionally be doubtful, especially as the poets now and then employ the shortened form where the usual one might stand without materially altering the sense, e. g. Ps. xxv. 9. The jussive form, in that case, expresses rather a subjective judgment, such as we indicate by *it may be*, *it might*, *could*, *should*, *must be*, according as the sense and context of each passage may require.

Sect. 129.

USE OF THE FUTURE WITH VAV CONVERSIVE.

1. The Future with *Vav conversive* (וַיִּקְטֹל *and he killed*, § 49, 2), stands only in connexion with something preceding. Most commonly a narrative begins with a *Preterite*, and then proceeds in the *Future* with *Vav conversive;* which is the most usual way of relating past events;† e. g. Gen. iv. 1, *and Adam knew* (יָדַע) *Eve his wife, and she conceived and bare* (וַתַּהַר וַתֵּלֶד) *Cain;* vi. 9, 10, etc.; x. 9, 10, 15, 19; xi. 12—15, 27, 28; xiv. 5, etc.; xv. 1, 2; xvi. 1, 2; xxi. 1, etc.; xxiv. 1, 2; xxv. 19, 20, etc.; xxxvi. 2—4; xxxvii. 2.‡

* On the cases under *a* and *b*, see above in § 127, 3, *b* and *c*.

† This construction may perhaps be accounted for by supposing, that what was thus put in the Future was conceived of as *relatively future*, i. e. as later than and subsequent to what had been expressed by the preceding Preterite. This conjecture will obviously hold good in the first example given above. Compare Rödiger's own view of the *Preterite* in § 125.—Tr.

‡ The preceding *Pret.* is, at times, only implied in the sense, e. g. Gen. xi. 10, *Shem* (was) 100 *years old* וַיּוֹלֶד

2. If there be, however, any connexion with an earlier event, the *Fut.* with *Vav conv.* may even begin a narrative or a section of one. In this case we find a very frequent use of וַיְהִי (*καὶ ἐγένετο*) *and it happened* Gen. xi. 1, xiv. 1, xvii. 1, xxii. 1, xxvi. 1, xxvii. 1;* וַיֹּאמֶר יְהוָה *and Jehovah said* xii. 1.

This use of the Future is found also, especially, *a*) after an antecedent clause, e. g. after *because*, as in 1 Sam. xv. 23, *because thou hast rejected Jehovah's word* וַיִּמְאָסְךָ *therefore he rejects thee*, Gen. xxxiii. 10; after *since* (כִּי) Job iv. 5; *b*) after an absolute noun, e. g. 1 Kings xii. 17, *as to the children of Israel*, וַיִּמְלֹךְ עֲלֵיהֶם רְחַבְעָם *so Rehoboam reigned over them*; ix. 21: Dan. viii. 22.†

The *Vav. conv.* (וְ) may be rendered *that* in sentences like the following: Ps. cxliv. 3, *what is man* וַתֵּדָעֵהוּ *that thou takest knowledge of him!* (comp. Ps. viii. 5, where כִּי is used); Is. li. 12, *who art thou* וַתִּירְאִי *that thou shouldest be afraid?* But the idea in the former passage (Ps. cxliv. 3) is this, how insignificant is man! *and* yet thou dost notice him.

3. As to the relations of time indicated by this *Future of consecution* (see Note *, p. 83), we may remark that, in accordance always with the preceding tense, it may refer—

a) To the present time, viz., in continued descriptions of it, when preceded by a *Preterite* (in the sense of a *Present*), Gen. xxxii. 6; Is. ii. 7, 8; Job vii. 9; xiv. 2; or a *Future* (as a *Present*), Job xiv. 10; 1 Sam. ii. 29; or a *Participle*, Nah. i. 4; 2 Sam. xix. 2; Amos ix. 6.

b) Less frequently to futurity, when preceded by a *Preterite* (as a *Future*), Is. v. 15, 16, xxii. 7, 8; Joel ii. 23; Micah ii. 13; Ps. cxx. 1; or by a *Jussive*, Joel ii. 18, 19; or by an *Imperative*, Ps. l. 6 (also when joined to a clause without a verb, e. g. Gen. xlix. 15, or to an absolute noun, e. g. Is. ix. 11, or when it turns to the future, e. g. Is. ii. 9, ix. 13).

The form וַיְהִי stands for *then had been* in dependent clauses after לוּא, e. g. Is. xlviii. 18, 19; and וָאֹמַר in a conditional clause, e. g. Ps. cxxxix. 11 *and* (if) *I should say* (comp. the common Future, § 127, 5).

SECT. 130.

THE IMPERATIVE.

1. The Imperative expresses not only command in the strict sense, but also exhortation (Hos. x. 12), entreaty (2 Kings v. 23, sometimes with נָא, verse 22;

and he begat, x. 1. So also in this sentence, *on the third day* וַיִּשָּׂא אֶת־עֵינָיו *and he lifted up his eyes*; in full it would be, *it happened on the third day that*—, Gen. xxii. 4; Is. xxxvii. 19; vi. 1.

* This connexion is customary when a specification of time is to be made, e. g. Gen. xxii. 1, וַיְהִי אַחַר הַדְּבָרִים; וַיְהִי כִּי אָרְכוּ לוֹ שָׁם הַיָּמִים וַיַּשְׁקֵף *and it happened after these things, that God tried*; xxvi. 8, הָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם; xxxix. 13, 15, 18, 19; Judges xvi. 16, 25. See the numerous passages in Gesenius's *Thes. Ling. Hebr.* p. 372. In a similar way, we found וְהָיָה used of the Future in § 126, Rem. 2.

† On the sentences which begin with the *Infinitive* or *Participle*, and then proceed with this *Future of consecution*, see § 132, Rem. 2, and § 134, Rem. 2.

Is. v. 3), wish (Ps. viii. 2, and with לוּ, Gen. xxiii. 13), permission (2 Sam. xviii. 23; Is. xlv. 11). It is employed especially in *strong assurances* (comp. *thou shalt have it*, which expresses both a command and a promise); and hence, in prophetic declarations, as Is. vi. 10, *thou shalt make the heart of this people hard*, for *thou wilt make*. These may be either, *a*) *promises*, Ps. cxxviii. 5, *thou shalt see* (רְאֵה) *the prosperity of Jerusalem;* Is. xxxvii. 30; lxv. 18; Ps. xxii. 24; Gen. xx. 7; or, *b*) *threatenings** Is. xxiii. 1, *howl, ye ships of Tarshish*, for *ye shall* (*will*) *howl;* vs. 2, 4, x. 30, xiii. 6. In all these cases the use of the Imp. approximates much to that of the Fut., which may therefore precede (Gen. xx. 7; xlv. 18) or follow it (Is. xxxiii. 20) in the same signification.

In nearly all its significations, the Imperative is enlivened or strengthened by the addition of the particle נָא *age!* (§ 105), thus, in the sense of *command*, both the milder (*do now this or that*), e. g. Gen. xxiv. 2, and the sterner or menacing, e. g. Num. xvi. 26; xx. 10; and in the sense of *entreaty*, e. g. אֲבִירִי־נָא Gen. xii. 13. In the sense of ironical permission we have עִבְרִי־נָא *only persist!* Is. xlvii. 12.

2. We may, from the above, explain the peculiar use of two Imperatives joined by *and;* *a*) where they are employed in a good sense, the first containing an admonition or exhortation, and the second a promise made on the condition implied in the first (like *divide et impera*), e. g. Gen. xlii. 18, זֹאת עֲשׂוּ וִחְיוּ *this do, and* (ye shall) *live;* Prov. xx. 13, *keep thine eyes open* (be wakeful, active), *and thou shalt have plenty of bread;* Ps. xxxvii. 27 (comp. vs. 3); Prov. vii. 2; ix. 6; Job xxii. 21; Is. xxxvi. 16; xlv. 22; Hos. x. 12; Amos v. 4, 6; *b*) where a threat is expressed, and the first Imp. tauntingly permits an act, while the second denounces the consequences; Is. viii. 9, רֹעוּ עַמִּים וְחֹתּוּ *rage on, ye people, and ye shall surely be dismayed;* Is. xxix. 9. Instead of the second Imp. the Fut. also may be used; Is. vi. 9; viii. 10; 1 Sam. xvii. 44.

Rem. 1. How far the Pret. and Fut. may be employed to express command has been shown in § 126, 6, *c*, § 127, 3, *c*, and § 128, 2.

2. It is incorrect to suppose that the form of the Imp. is used, as some grammarians maintain, for the *third* person (*let him kill*). Among the examples adduced of this usage is Gen. xvii. 10, הִמּוֹל לָכֶם כָּל־זָכָר *every male among you shall be circumcised.* (In verse 12, יִמּוֹל is used. But הִמּוֹל is the Infinitive which gives the same sense, § 131, 4, *b*.) Equally mistaken are the other examples, viz., Ps. xxii. 9 (גַּל Inf.); Gen. xxxi. 50; Judges ix. 28; Is. xlv. 21 (in the last three passages we have actual Imperatives of the 2nd person).

* Analogous is the form of menace in the comic writers, *vapula*, Terent. Phorm. V. 6, 10, *vapulare te jubeo*, Plaut. Curculio, IV. 4, 12.

Sect. 131.

USE OF THE INFINITIVE ABSOLUTE.

The Infinitive absolute is employed, as has been remarked in § 45, 1, when there is occasion to express the action of the verb by itself, neither connected with something following nor dependent on a preceding noun or particle.* The most important cases of its use are—

1. When it is governed by a *transitive verb*, and consequently stands as an accusative. Is. xlii. 24, לֹא אָבוּ הָלוֹךְ *they would not go*; vii. 15, לְדַעְתּוֹ מָאֹס בָּרָע וּבָחוֹר בַּטּוֹב *until he learn to refuse the evil, and choose the good*; Jer. ix. 4. Here, however, the *Inf. constr.* is oftener used, with or without a preposition, always according to the construction of the preceding verb, § 142, 1, 2.

In the same construction is Is. xxii. 13, *behold! joy and gladness*, הָרוֹג בָּקָר וְשָׁחוֹט צֹאן וגו׳ *the slaying* (prop. *to slay*) *oxen, the slaughtering sheep, the eating flesh, the drinking wine* (where the Infinitives are mere accusatives governed by *behold!*) Is. v. 5, *I will tell you what I will do to my vineyard* הָסֵר מְשׂוּכָתוֹ . . . פָּרוֹץ גְּדֵרוֹ *the taking away* (*to take away*) *its hedge and the tearing down its wall*,—q. d. that will I do.

2. When it is in the accusative and used *adverbially*† (in Latin as *gerund* in *do*); e. g. הֵיטֵב *bene faciendo* for *bene*, הַרְבֵּה *multum faciendo* for *multum*. Hence—

3. When it is used for emphasis in connexion with a *finite verb*:

a) It then stands most commonly *before* the finite verb, to which it gives, in general, *strength* or *intensity*. 1 Sam. xx. 6, נִשְׁאֹל נִשְׁאַל מִמֶּנִּי *he urgently besought of me*; Gen. xliii. 3, *he strictly charged us* (הָעֵד הֵעִיד). A very clear example is in Amos ix. 8, *I will destroy it from the face of the earth, except that I will not utterly destroy* (לֹא הַשְׁמֵיד אַשְׁמִיד) *the house of Jacob*. Judges i. 28. Its effect is often merely to give a certain prominence to the thought contained in the finite verb,—which in other languages is done chiefly by the tone of the voice or by particles,—as in assurances, questions (such especially as express excitement in view of something strange and improbable), and contrasts; Gen. xliii. 7, *could we* (then) *know?* xxxvii. 8, הֲמָלוֹךְ תִּמְלֹךְ עָלֵינוּ *wilt thou* (indeed)

* Here the *Inf. constr.* is always used. But when several successive infinitives are to have a preposition, it is often written only before the first; and the second, before which it is to be supplied by the mind, stands in the absolute form, as לֶאֱכֹל וְשָׁתוֹ *to eat and* (to) *drink*, Ex. xxxii. 6; comp. 1 Sam. xxii. 13; xxv. 26; Jer. vii. 18; xliv. 17. This case is analogous with that explained in § 121, 3. Comp. also No. 4. *a*, of this section.

† On the accusative as a *casus adverbialis*, see § 118. In Arabic it takes, in this case, the sign of the accusative. In general, the *Inf. absol.* answers in most cases (see Nos. 1, 2, 3, of this section) to the accusative of the Infinitive, to which No. 4 also is to be referred.

rule over us? xxxi. 30, *hadst thou even gone** (הָלוֹךְ הָלַכְתָּ), *since thou didst so earnestly long* (נִכְסֹף נִכְסַפְתָּ); Judges xv. 13, *we will bind thee, but we will not kill thee;* 1 Sam. ix. 6; 2 Sam. xxiv. 24; Hab. ii. 3.

b) When the Inf. stands *after* the finite verb, this connexion generally indicates *continued* or *lasting* action. Is. vi. 9, שִׁמְעוּ שָׁמוּעַ *hear on continually;* Jer. xxiii. 17; Gen. xix. 9, וַיִּשְׁפֹּט שָׁפוֹט *and he will always be playing the judge!* Two Infinitives absolute may be thus used; 1 Sam. vi. 12, הָלְכוּ הָלוֹךְ וְגָעוֹ *they went going on and lowing,* for *they steadily went on lowing;* 1 Kings xx. 37. Instead of the second Inf., a finite verb is sometimes used (Josh. vi. 13), or a participle (2 Sam. xvi. 5).

Rem. 1. This usage in regard to the position of the Inf. is certainly the *common* one, though not without exceptions. It sometimes follows the finite verb which it strengthens, when the idea of *repetition* or *continuance* is excluded by the connexion. Is. xxii. 17; Jer. xxii. 10; Gen. xxxi. 15; xlvi. 4; Dan. x. 11, 13. In Syriac, the Inf. when it expresses intensity stands always *before*, and in Arab. always *after*, the finite verb.—When a negative is used it is commonly placed between the two (Ex. v. 23), seldom before them both (Gen. iii. 4).

2. With a finite verb of one of the derived conjugations may be connected not only the *Inf. absol.* of the same conjugation (Gen. xvii. 13; xl. 15), but also that of Kal (e. g. טָרֹף טָרַף Gen. xxxvii. 33; Job vi. 2), or of another of the same signification (Lev. xix. 20; 2 Kings iii. 23).

3. In expressing the idea of *continuance* (letter *b*), the verb הָלַךְ is frequently employed, with the signification *to go on, to continue on*, and thus denotes also *constant increase;* e. g. Gen. xxvi. 13, וַיֵּלֶךְ הָלוֹךְ וְגָדֵל *he became continually greater and greater.* 2 Sam. v. 10; Gen. viii. 3, וַיָּשֻׁבוּ הַמַּיִם . . . הָלוֹךְ וָשׁוֹב *and the waters flowed off continually.* (The participial construction is also frequent here; e. g. 1 Sam. ii. 26, הַנַּעַר שְׁמוּאֵל הֹלֵךְ וְגָדֵל וָטוֹב *the child Samuel went on increasing in stature and in goodness;* 2 Sam. iii. 1.) A similar mode of expression is found in the French: *le mal va toujours croissant, la maladie va toujours en augmentant et en empirant, grows worse continually.*

4. When it stands in place of the *finite verb.* We must here distinguish the two following cases, viz.—

a) When it is preceded by a finite verb. This is frequent, especially among the later writers, in the expression of several successive acts or states, where only the first of the verbs employed takes the required form in respect to *tense* and *person*, the others being simply put in the Infinitive with the same tense and person implied. (Comp. § 121, 3.) So with the *Pret.* Dan. ix. 5, מָרַדְנוּ וְסוֹר *we have rebelled and* (we have) *turned away;* Gen. xli. 43, *he caused him to ride in the second chariot,* וְנָתוֹן אֹתוֹ *and placed him;* 1 Sam. ii. 28; Jer. xiv. 5. With the *Fut.*, Jer. xxxii. 44, *they will buy fields for money* (*Fut.*), *and write and seal bills of sale, and take witnesses* (three Infinitives), Num. xv. 35.

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* As much as to say, I understand well wherefore thou art *gone*, viz., from earnest longing. The Vulgate renders it, *esto, ad tuos ire cupiebas.*

b) It may stand at the beginning of the sentence, without a preceding finite verb. The Infinitive (being the pure abstract idea of the verb) may serve as a short and emphatic expression for any tense and person, which the connexion requires; e. g. it stands *α*) for the *Pret.* in lively narration and description, like the Latin *Infinitivus historicus*. Is. xxi. 5, עָרוֹךְ הַשֻּׁלְחָן צָפֹה הַצְּפִית אָכוֹל שָׁתוֹה *to prepare the table, to set the watch, to eat, to drink* (sc. this they do), for *they prepare*, etc.; lix. 4; Hos. iv. 2; Eze. i. 14; Job xv. 35. Also, *β*) for the *Fut.* in its proper sense. 2 Kings iv. 43, אָכוֹל וְהוֹתֵר *to eat and to leave thereof* (sc. ye shall do); *γ*) most frequently for the emphatic *Imp.*, as Deut. v. 12. שָׁמוֹר *to observe* (sc. thou art to, ye are to); so Ex. xx. 8, זָכוֹר *to remember* (oughtest thou); hence, with the full form, שָׁמוֹר תִּשְׁמְרוּן, Deut. vi. 17; זָכֹר תִּזְכֹּר, vii. 18. For the *Cohortative* Is. xxii. 13, אָכוֹל וְשָׁתוֹ *to eat and to drink!* (sc. let us eat and drink); 1 Kings xxii. 30 *to disguise myself and go* (will I do).

Rem. 1. The *Inf.* for the *finite verb* is seldom found in connexion with the subject, as in Job xl. 2; Eze. i. 14.

2. The examples are also few of the *Inf. constr.* employed in these cases. Such are Is. lx. 14, where it is used adverbially like the *gerund* in *do;* it is connected with a finite verb in Neh. i. 7 (חָבֹל), Ps. l. 21 (הֱיוֹת), Ruth ii. 16 (שֹׁל), Num. xxiii. 25 (קֹב).

Sect. 132.

INFINITIVE CONSTRUCT.

1. The *Inf. constr.* as a verbal substantive is subject to the same relations of case with the noun, and the modes of indicating them (§ 117) are also the same. Thus, it is found, *α*) in the nominative as the subject of the sentence, Gen. ii. 18, לֹא טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ *not good* (lit. *the being of man in his separation*) *that man should be alone; b*) in the genitive, Gen. xxix. 7, עֵת הֵאָסֵף *tempus colligendi*, here is to be referred the case where the *Infinitive* is dependent on a preposition (as being originally a noun), see No. 2; *c*) in the accusative, 1 Kings iii. 7, לֹא אֵדַע צֵאת וָבוֹא *I know not* (how) *to go out and to come in*, prop. *I know not the going out and coming in.* (In this case the *Inf. absol.* may also be used, § 131, 1.)

2. For the construction of the *Inf.* with prepositions, as in the Greek ἐν τῷ εἶναι, the German [and English] languages generally employ a finite verb with a conjunction which expresses the import of the preposition; e. g. Num. xxxv. 19, בְּפִגְעוֹ־בוֹ *when he meets him*, prop. *in his meeting with him.* Jer. ii. 35, עַל אָמְרֵךְ *because thou sayest*, prop. *on account of thy saying.* Gen. xxvii. 1, *his eyes were dim* מֵרְאוֹת *so that he could not see* (comp. the use of כִּן before a noun to express *distance*

from, and the *absence* or *want* of a thing). The lexicon must be consulted for particular information on the use of the different prepositions.

3. With respect to relations of time, the Infinitive refers also to the past (comp. on the Participle, § 134, 2), e. g. Gen. ii. 4, בְּהִבָּרְאָם *when they were created* (prop. *in their being created*).

Rem. 1. הָיָה לַעֲשׂוֹת (or לַעֲשׂוֹת with the omission of הָיָה) signifies, 1) *he is about to do, intends* or *purposes to do*, and *he is intent upon, is eager to do* (comp. *I am to play*), as Gen. xv. 12, וַיְהִי הַשֶּׁמֶשׁ לָבוֹא *and the sun was about to go down*. Hence, it serves for a periphrasis of the *Fut.*, 2 Chr. xxvi. 5, וַיְהִי לְדָרֵשׁ אֱלֹהִים *and he served God;* without הָיָה in Is. xxxviii. 20, יְהוָה לְהוֹשִׁיעֵנִי *Jehovah saveth me;* xxi. 1, Eccles. iii. 15, Prov. xix. 8, comp. xvi. 20. 2) *It is to do* for *it must be done* (comp. *I am to give*). Jos. ii. 5, וַיְהִי הַשַּׁעַר לְסָגוֹר *and the gate was to shut* for *was to be shut*. More commonly without הָיָה; 2 Kings iv. 13, מֶה לַעֲשׂוֹת *what (is) to be done;* 2 Chr. xix. 2. Also, 3) *He was able to do* (comp. the Latin *non est solvendo*). Judges i. 19, לֹא לְהוֹרִישׁ *he could not drive out.**

2. The Hebrew writers frequently pass from the Infinitive construction (described in No. 2) to the use of the finite verb, before which the mind must then supply a conjunction answering to the preposition before the Infinitive. Thus, a Pret. follows, in Amos i. 11, עַל רָדְפוֹ—וְשִׁחֵת רַחֲמָיו *because he pursued—and stifled his compassion;* Gen. xxvii. 45; a Fut. with *Vav conv.* in Gen. xxxix. 18, כַּהֲרִימִי קוֹלִי וָאֶקְרָא *when I raised my voice and cried.* Is. xxx. 12, xxxviii. 9; most commonly a Fut. with only וְ prefixed, as in Is. v. 24, x. 2, xiii. 9, xiv. 25, xxx. 26. (Comp. the participial construction, § 134, Rem. 2.)

Sect. 133.

CONNEXION OF THE INF. CONSTRUCT WITH SUBJECT AND OBJECT.

1. The Infinitive may be construed with the case of its verb, and hence, in transitive verbs, it takes the accusative of the object; e. g. Num. ix. 15, הָקִים אֶת־ הַמִּשְׁכָּן *to set up the Tabernacle;* 1 Sam. xix. 1, לְהָמִית אֶת־דָּוִד *to kill David;* Gen. xviii. 25, לְהָמִית צַדִּיק *to kill the righteous;* 1 Kings xii. 15; xv. 4; 2 Kings xxi. 8; Eze. xliv. 30; Lev. xxvi. 15, עֲשׂוֹת אֶת־כָּל־מִצְוֹתַי *to do all my commands;* Gen. xix. 29, בְּהַפֵּךְ־אֶת־הֶעָרִים *when he overthrew the cities;* Prov. xxi. 15, עֲשׂוֹת מִשְׁפָּט *to do judgment.*† In like manner it takes the accusative of the pronouns, e. g. לְמַעַן הָקִים אֹתְךָ *in order to establish thee*, Deut. xxix. 12; הֲשִׁיבֵנִי *to bring me back*, Jer. xxxviii. 26; לְהָרְגֵנִי *to slay me*, Ex. ii. 14; לְבַקְּשֵׁנִי *to seek me*, 1 Sam. xxvii. 1;

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* This sense is necessary from the context, and in the parallel passage Jos. xvii. 12 it is expressed by לֹא יָכְלוּ לְהוֹרִישׁ. Comp. also the Hebrew אֵין לִי *non licet mihi*, and the Syr. לִית לִי *non possum* (Agrell. Suppl. Synt. Syr. pp. 9, 10).

† In cases like the last, מִשְׁפָּט might be easily regarded as genitive of the object (§ 114, 2), which construction is common in Arabic; but since in other instances אֵת is used, and since a form like הָקִים never occurs in such connexion, which form would decidedly mark the *constr. state* and also the genitive relation, we must suppose that the Hebrews considered, at least as a general rule, *the object of the Inf. to be in the accusative.* Compare Nos. 2. and 3.

v. 10; xxviii. 9; 1 Chron. xii. 17; Gen. xxv. 26, בְּלֶדֶת אֹתָם *quum (mater) eos pareret.* If the finite verb governs two accusatives, then they will be employed also with the Infinitive, as אַחֲרֵי הוֹדִיעַ אֱלֹהִים אוֹתְךָ אֶת־כָּל־זֹאת *since God has shown thee all this* Gen. xli. 39.

The same construction takes place with a *verbal noun* analogous to the Infinitive, as דֵּעָה אֶת־יְהוָה *knowledge of Jehovah* (prop. *the knowing Jehovah*), Is. xi. 9, לְיִרְאָה אֹתִי *to fear me* Deut. v. 26, Is. xxx. 28, lvi. 6.*

2. The subject of the action is commonly put immediately after the Infinitive, sometimes (where the Inf. is regarded rather as a substantive) in the genitive, but generally in the nominative; e. g. 2 Chron. vii. 3, יֶרֶד הָאֵשׁ *the descending of the fire;* Ps. cxxxiii. 1, שֶׁבֶת אַחִים גַּם יָחַד *that brethren dwell together;* Ex. xvii. 1, *there was no water* לִשְׁתּוֹת הָעָם *for the people to drink* (prop. *for the drinking of the people*). The genitive relation of the subject is quite plain after Infinitives of feminine-ending, as in Is. xlvii. 9, בְּעָצְמַת חֲבָרֶיךָ מְאֹד *although thy enchantments are very numerous;* Gen. xix. 16, בְּחֶמְלַת יְהוָה עָלָיו *by Jehovah's pity on him;* and also when it is expressed by a suffix, like בְּקָרְאִי *when I call*, Ps. iv. 2. 4 (yet also incorrectly בְּשׁוּבֵנִי *when I return*, Eze. xlvii. 7, for בְּשׁוּבִי). On the contrary, the genitive is excluded, and the subject to be considered rather in the nominative in such cases as these: Ps. xlvi. 3, בְּהָמִיר אֶרֶץ (not בַּהֲמִיר) *when the earth moves;* Deut. xxv. 19, בְּהָנִיחַ יְהוָה לְךָ *when Jehovah gives to thee rest;* 2 Sam. xix. 20, לָשׂוּם הַמֶּלֶךְ אֶל־לִבּוֹ *that the king should lay it to heart;* also when the Inf. and the subject are separated, as in Judges ix. 2, הַמֹּשֵׁל בָּכֶם שִׁבְעִים אִישׁ אִם מֹשֵׁל בָּכֶם אִישׁ אֶחָד *whether seventy men rule over you, or one man rules over you?* Job xxxiv. 22, לְהִסָּתֵר שָׁם פֹּעֲלֵי אָוֶן *that the evil-doers hide themselves there;* Ps. lxxvi. 10. See further in No. 3.

3. When both subject and object are connected with the Infinitive, the rule is, that the subject should come immediately after the Inf., and then the object. When the latter is plainly in the accusative, the subject is then put, as in No. 2, sometimes in the genitive, but chiefly in the nominative. The genitive (which prevails in Arabic) appears, e. g. in Deut. i. 27, בְּשִׂנְאַת יְהוָה אֹתָנוּ *because Jehovah hates us;* Is. xiii. 19, כִּמַהֲפֵכַת אֱלֹהִים אֶת־סְדֹם *as God overthrew Sodom;* Is. xxix. 13, יִרְאָתָם אֹתִי *their fearing me;* Gen. xxxix. 18, כַּהֲרִימִי קוֹלִי *as I lifted up my voice:* but the nominative is found, e. g. in Is. x. 15, כְּהָנִיף שֵׁבֶט אֶת־מְרִימָיו *as if the rod could shake them that lift it up* (where we should have had כַּהֲנִיף, if שֵׁבֶט were in the

* Examples of an accusative of the object with the Inf. passive, see § 143, 1, *a*.

genitive). Accordingly the subject is usually to be considered in the nominative, as 1 Kings xiii. 4, כִּשְׁמֹעַ הַמֶּלֶךְ אֶת־דְּבַר אִישׁ הָאֱלֹהִים *as the king heard the word of the man of God.* Gen. xiii. 10, Jos. xiv. 17, 2 Sam. iii. 11, Jer. xxi. 1, Eze. xxxvii. 13.

Now and then the order of the words is different, the object being put immediately after the Inf., and the nominative of the subject coming next (as a supplement) e. g. Is. xx. 1, בְּשָׁלְחַ אֹתוֹ סַרְגֹן *when Sargon sent him;* Ezra ix. 8, לְהָאִיר עֵינֵינוּ אֱלֹהֵינוּ *that our God enlighten our eyes;* 2 Chron. xii. 1, כְּהָכִין כִּלְכוּת רְחַבְעָם *when Rehoboam had established the kingdom.* Jos. xiv. 11, Is. v. 24, xxix. 23, Ps. lvi. 1.

Sect. 134.

USE OF THE PARTICIPLE.

1. The only existing form of the Participle is used to express all the tenses, as מֵת *dying* (Zech. xi. 9); *he who has died, dead* (very frequently so); *he who is to die* (Gen. xx. 3); נֹפֵל *he who falls, has fallen, will fall;* עֹשֶׂה *facturus* (Gen. xli. 25; Is. v. 5); though it most frequently has the signification of the Present. The passive Participles, therefore, stand also for the Latin Participle in *-ndus*, e. g. נוֹרָא *metuendus, terrible*, Ps. lxxvi. 8; מְהֻלָּל *laudandus, worthy to be praised*, Ps. xviii. 4.

2. The Participle, standing in place of the finite verb as predicate of the sentence, denotes—

a) Most frequently the *Present*:* Eccles. i. 4, דּוֹר הֹלֵךְ וְדוֹר בָּא *one generation goes, another comes;* vs. 7, כָּל־הַנְּחָלִים הֹלְכִים *all the rivers flow;* Gen. iv. 10. If the subject is a *personal pronoun*, it is either written, in its separate form, in immediate connexion with the Participle, as יָרֵא אָנֹכִי *I fear* Gen. xxxii. 12, אֲנַחְנוּ יְרֵאִים *we are afraid* 1 Sam. xxiii. 3; or it is appended as a suffix to the word יֵשׁ (*is*), as Judges vi. 36, אִם יֶשְׁךָ מוֹשִׁיעַ *if thou savest.* In the same manner it is appended, in negative sentences, to אֵין; e. g. אִם אֵינְךָ מְשַׁלְּחָהּ *if thou send not away*, Gen. xliii. 5.

Hence, *b*) the *Future* (conceived of as present, comp. § 126, 4). Is. v. 5, *I will tell you* אֵת אֲשֶׁר אֲנִי עֹשֶׂה *what I do*, for *what I will do.* Gen. xix. 13; xli. 25.

Also, *c*) the *Past*, especially when it stands connected with the statement of other past contemporaneous circumstances. Job i. 16, עוֹד זֶה מְדַבֵּר וְזֶה בָּא *the one* (was) *still speaking, and another came;* vs. 17. Gen. xlii. 35; Ex. ii. 6; Judges xiii. 9; 1 Sam. xvii. 23; 1 Ki. i. 5, 22. But it is also used with reference to past time, and even for the *perfect Preterite*, without any such connexion; e. g. Deut. iv. 3, עֵינֵיכֶם הָרֹאוֹת *your eyes which have seen.*†

With the verb הָיָה it serves to express the Imperfect.‡ Job i. 14, הַבָּקָר הָיוּ חֹרְשׁוֹת *the oxen were ploughing*, Gen. xv. 17; Judges i. 7; xvi. 21.

Rem. 1. In all the three cases alluded to above, *a*, *b*, *c*, הִנֵּה is employed before the Participle for awakening special attention; e. g. (*a*) For the *Present*, הִנְּךָ הָרָה *behold! thou* (art) *with child*,

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* In Syriac and Chaldee, it is more frequently used for the *Present* than in its proper signification as a Participle.

† For the use of the article here before the predicate, see § 110, 3, Rem.

‡ In Syriac, the Present is expressed by *interficiens ego* (comp. letter *a*), and the Imperfect by *interficiens fui* = *interficiebam.*

Gen. xvi. 11; xxvii. 42; Ex. xxxiv. 11. (*b*) For the *Future*, Gen. vi. 17; Is. iii. 1; vii. 14; xvii. 1. (*c*) For the *Past*, Gen. xxxvii. 7; xli. 17.

2. By a change of construction, the Participle is often immediately followed by a finite verb: the pronouns *that, who*, etc. (אֲשֶׁר) implied in the Participle, must then be mentally supplied before the verb. So *Part.* and *Pret.* in Is. xiv. 17, *that made* שָׂם *the world as a wilderness, and* (who) *destroyed* (הָרַס) *the cities thereof.* Also *Part.* and *Fut. Present*, so that the second clause begins with וְ or without it, e. g. Is. v. 8, הוֹי מַגִּיעֵי בַיִת בְּבַיִת שָׂדֶה בְשָׂדֶה יַקְרִיבוּ *woe to those who connect house with house, and* (who) *join field to field;* vs. 11, 23; xxxi. 1; 1 Sam. ii. 8; Prov. xix. 26; also with *Vav conversive*, e. g. Gen. xxvii. 33, הַצָּד צַיִד וַיָּבֵא *that hath hunted game and brought it;* xxxv. 3; Ps. xviii. 33. (Compare the strictly analogous deviation from the Infinitive-construction, § 132, Rem. 2.)

Sect. 135.

CONSTRUCTION OF THE PARTICIPLE.

When Participles are followed by the object of the action which they express they are construed in two ways; 1) as verbal-adjectives having the same government as the verbs to which they belong; e. g. 1 Sam. xviii. 29, אֹיֵב אֶת־דָּוִד *David's enemy* (prop. *one hating David*); 1 Ki. ix. 23, הָרֹדִים בָּעָם *they who rule the people;* Ps. xxxiv. 13, הֶחָפֵץ חַיִּים *he who desires life;* Eze. ix. 2, לָבוּשׁ בַּדִּים *clothed with linen garments;* 2) as nouns followed by a genitive (§ 112, 2); e. g. Gen. xxii. 12, יְרֵא אֱלֹהִים *one that fears* (*a fearer of*) *God;* Ps. lxxxiv. 5, יֹשְׁבֵי בֵיתֶךָ *inmates of thy house;* Eze. ix. 11, לָבוּשׁ הַבַּדִּים *the one clothed with linen garments;* 2 Sam. xiii. 31, קְרֻעֵי בְגָדִים *having* (their) *clothes rent;* Ps. xxxii. 1, נְשׂוּי עָוֹן *whose transgression is forgiven.*

This latter construction with the genitive is properly confined to active verbs (§ 138). The Participle of the verb בּוֹא *to enter in*, is also construed thus, as this verb is followed by the accusative (comp. *ingredi portam*); e. g. Gen. xxiii. 10, בָּאֵי שַׁעַר *those who enter in at the gate.* But there are also examples of the Participle, regarded as a noun, being followed by a genitive in cases where the verb to which it belongs is construed only with a preposition; e. g. קָמַי, קָמָי *those who rise up against me,—against him*, for עָלַי, עָלָיו, קָמִים, Ps. xviii. 40, 49; Deut. xxxiii. 11; Is. lix. 20, שָׁבֵי פֶּשַׁע *those who turn from evil.*

2. The difference explained in No. 1, holds also in regard to the *suffixes*. After the first method, we have עֹשֵׂנִי *he who made me*, after the second עֹשִׂי *my maker.*

Sect. 136.

EXPRESSION OF THE OPTATIVE.

We have already seen (§ 127, 3, *b*) that the Future, especially as cohortative with the ending ־ָה and with the particle נָא, is employed to express the Optative. Here must be added two other forms of circumlocution by which it is expressed, viz.—

1. By questions expressive of desire, e. g. 2 Sam. xv. 4, מִי יְשִׂמֵנִי שֹׁפֵט *who will make me judge?* i. e. *would that I were made judge!* Judges ix. 29, מִי יִתֵּן אֶת־הָעָם *would that this people were placed in my hand!* Ps. lv. 7; Job xxix. 2. In the phrase מִי יִתֵּן the proper force of the verb (*to give*) is often excluded, and nothing more is expressed than *would that!* (*utinam!*) *God grant!* It is followed, *a*) by an accusative, as Deut. xxviii. 67, מִי־יִתֵּן עֶרֶב *would it were evening!* prop. *who will give evening? b*) by an Infinitive, as Ex. xvi. 3, מִי־יִתֵּן מוּתֵנוּ *O that we had died! c*) by a finite verb (with or without וְ), Deut. v. 26, מִי־יִתֵּן וְהָיָה לְבָבָם זֶה לָהֶם *O that they had this heart!* Job xxiii. 3.

2. By the particles אִם *si, O si!* לוּ *O si!* especially by the latter, Ps. cxxxix. 19. The particle is followed by the *Fut.*, Gen. xvii. 18, by the *Part.*, Ps. lxxxi. 14, seldom by the *Imp.*, Gen. xxiii. 13. When it is followed by the *Pret.*, the desire expressed has reference to past time; as Num. xx. 3, לוּ גָוַעְנוּ *would we had died!*

Sect. 137.

PERSONS OF THE VERB.

1. In the use of the persons of the verb there is sometimes a neglect in respect to the distinctions of gender: especially are the masculine forms (as being the most readily occurring) employed with reference to objects which are feminine; e. g. יְדַעְתֶּם Eze. xxiii. 49, עֲשִׂיתֶם Ruth i. 8, וַתִּכְרֹת *thou* (fem.) *hast made a league* Is. lvii. 8; Joel ii. 22; Am. iv. 1; Cant. ii. 7. (Compare the analogous use of the pronoun, § 121, Rem. 1.)

2. The third person (most commonly in the *masc.*) is very often employed impersonally, e. g. וַיְהִי *and it happened;* צַר לוֹ and וַיֵּצֶר לוֹ (lit. *it was strait to him*) *he was in trouble;* חַם לוֹ and וַיִּחַם לוֹ *he became warm.* It is also employed thus in the *fem.*, e. g. 1 Sam. xxx. 6, וַתֵּצֶר לְדָוִד *and David was in trouble;* Ps. l. 3; Jer. x. 7.

The Arabic and Æthiopic commonly employ here the *masc.* and the Syriac the *fem.* form.

3. The indeterminate third person (where the Germans use *man*, the French *on*, and we *they, one,*) is expressed, *a*) by the 3rd pers. singular, e. g. קָרָא *they* (prop. *he*) *called* Gen. xi. 9; xvi. 14; 1 Sam. xix. 22; xxiv. 11; *b*) by the 3rd pers. plural, as Gen. xli. 14, וַיָּרִיצֻהוּ *and they brought him in haste,* for *he was brought; c*) by the 2nd person singular, e. g. Is. vii. 25, לֹא־תָבוֹא שָׁמָּה *there shall*

no one go thither; so in the common phrase עַד בֹּאֲךָ or בֹּאֲךָ *until one comes;* *d*) by the passive voice, as Gen. iv. 26, אָז הוּחַל לִקְרֹא *then they began to call upon* —.*

Rem. 1. In the first case (letter *a*), the force of אִישׁ (impersonal, as we use *one, men, they*) is implied: the full construction occurs in one instance, 1 Sam. ix. 9, לְפָנִים בְּיִשְׂרָאֵל כֹּה אָמַר הָאִישׁ *formerly they said thus in Israel.* Sometimes another construction is employed, viz., the repetition of the verb in the form of the Participle as a nominative; e. g. Is. xvi. 10, לֹא־יִדְרֹךְ הַדֹּרֵךְ *the treader shall not tread,* for *they shall not tread = there shall be no treading;* xxviii. 4; Jer. ix. 23; Eze. xxxiii. 4. The last not unfrequent in Arabic.

2. When the pronoun is to be expressed with emphasis, it is written separately *before* the corresponding verbal form; e. g. אַתָּה נָתַתָּ *thou hast given,* Judges xv. 18; 1 Kings xxi. 7; Ps. ii. 6; cxxxix. 2; also *after* the verbal form, Judges xv. 12, and this occurs in the later writers without any special emphasis, as דִּבַּרְתִּי אֲנִי Eccles. i. 16, beginning; ii. 11, 12, 13, 15, 20; viii. 15.

3. In the poets and prophets, especially, there is often, in the same construction, a *sudden transition from one person to another.* Is. i. 29, כִּי יֵבֹשׁוּ מֵאֵילִים אֲשֶׁר חֲמַדְתֶּם *for they shall be ashamed of the groves in which ye delight,* where both the third and second persons are employed with reference to the same subject. Isa. lxi. 7; Deut. xxxii. 15, 17; Mic. ii. 3.—In Job xiii. 28, the *third* person is probably employed δεικτικῶς for the first, compare also vi. 21 (according to the reading לוֹ).

Sect. 138.

VERBS WITH THE ACCUSATIVE.

All *transitive* verbs govern in general the accusative (§ 118). On this rule we remark—

1. There are many verbs which are construed both *without* an object (absolutely), and *with* one (in this latter case the verb in German and English often takes the prefix *be*); e. g. בָּכָה *to weep,* and *to be-weep;* יָשַׁב *to dwell,* and *to dwell in, inhabit;* יָצָא *to go forth,* and also like *egredi* in the form *egredi urbem* (Gen. xliv. 4).

Here notice further:

Rem. 1. Several verbs of this kind take after them their own substantive, i. e. one from the same root and with a corresponding signification, as פָּחַד פַּחַד Ps. xiv. 5, יָעַץ עֵצָה 1 Kings i. 12, like βουλεύειν βουλάς Il. x. 147; most frequently as a specification, or as a limitation of the general idea of the verb (as also in Greek); e. g. Gen. xxvii. 34, וַיִּצְעַק צְעָקָה גְדֹלָה וּמָרָה *he cried a loud and bitter cry;* vs. 33; 2 Kings xiii. 14; Zech. i. 14; 1 Chr. xxix. 9. Comp. νοσεῖν νόσον κακήν, etc.

2. Verbs which signify *to flow, to stream,* take in the poets an accusative of that which is represented as *poured forth in a stream.* Lam. iii. 48, פַּלְגֵי־מַיִם תֵּרֵד עֵינִי *my eye flows down streams of water.* Joel iv. 18, *the hills flow milk.* So נָזַל *to run, to flow,* Jer. ix. 17, נָטַף *to distil,* Joel iv. 18, and שָׁטַף *to gush forth, to flow abundantly* (hence, *to bear along, as does a torrent*), Is. x. 22: similar,

* Sometimes, on the contrary, the impersonal *dicunt* must be understood as strictly the passive *dicitur,* Job vii. 3, *nights of pain have they appointed me,* for *are appointed me* (sc. by God); iv. 19; xvii. 12; xxxii. 15; xxxiv. 20. So in Chaldee very frequently (Dan. ii. 30; iii. 4; v. 3), and in Syriac.

but more bold, is Prov. xxiv. 31, וְהִנֵּה עָלָה כֻלּוֹ קִמְּשֹׂנִים *and behold it* (the field) *has all gone up to thorns*. Is. v. 6. Compare in Greek, *προρρέειν ὕδωρ*, Hymn. in Apoll. 2, 202; *δάκρυα στάζειν*.

3. It is also to be regarded as a mere poetic usage, when verbs which signify *to do*, *to speak*, *to cry*, and the like, take an accusative of the instrument or member with which the act is performed. This is best illustrated by the example זָעַק קוֹל גָּדוֹל *to cry a loud voice* (comp. Rem. 1), for *to cry with a loud voice*, Eze. xi. 13; *to speak a lying tongue* (Ps. cix. 2), hence, Ps. iii. 5, קוֹלִי אֶקְרָא *with my* (whole) *voice I cry*; פִּי קָרָאתִי lxvi. 17, *with my* (full) *mouth I cry*: so, to *speak* with the mouth, Ps. xvii. 10, with the lips, xii. 3; to *labour* with the hand, Prov. x. 4; to *help* with the right hand, with the hand, with the sword, Ps. xvii. 13, 14; xliv. 3; lx. 7; הוֹשִׁיעָה יְמִינְךָ *; in which cases the *accusativus instrumenti* is employed. In the same cases בְּ *instrumenti* is also used, e. g. to *praise* with the mouth, Ps. lxxxix. 2; cix. 30; to *supplicate* with the mouth, Job xix. 16. But the same use of the accusative is found in Greek; e. g. *προβαίνειν πόδα*, *παίειν ξίφος* (see Porson and Schäfer ad *Eurip. Orest.* 1127, 1477, Bernhardy *Synt. Gr. Sprach.* S. 110); and that the accusative is actually dependent on the verb, in these cases, is clear from a comparison with those given under Rems. 1 and 2. In like manner,† in German, the instrument is sometimes construed as the object of the verb, as in the following examples, which are strictly analogous to those given above: *Schlittschuhe laufen; eine herrliche Stimme singen; eine tüchtige Klinge schlagen* [so in English, *to ring the bell*, *to sound the timbrel*, etc.].

2. Many verbs govern the accusative in consequence of a peculiar turn given to their signification, when the corresponding verbs in Greek, Latin, and German are construed with other cases; e. g. עָנָה *to reply to* (like *ἀμείβομαί τινα*, prop. *to acquaint one*); רִיב *causam alicujus agere* (prop. *to defend him before the judge*); בִּשֵּׂר *to bring good news to one, to cheer him*; נָאַף *to commit adultery with one* (prop. *to embrace one adulterously*); עָרַב *to become surety for one* (*to bail him*).

Rem. 1. In the same manner are construed even the passive and reflexive conjugations *Niph.*, *Hoph.*, *Hithpa.*, the verb sometimes assuming under these forms a signification which requires the accusative, as נִבָּא *to prophesy*, Jer. xxv. 13; נָסַב *to surround* (prop. *to place themselves around*), Judges xix. 22; הָנְחַלְתִּי *I am made* (involuntarily) *to possess*, Job vii. 3; הִתְנַכֵּל *to plot against*, Gen. xxxvii. 18; הִתְבּוֹנֵן *to consider*, Job xxxvii. 14.

2. In very common forms of expression the accusative after such verbs may be omitted without injury to the sense (an elliptical expression), as כָּרַת, for כָּרַת בְּרִית *to make a covenant*, 1 Sam. xx. 16; שָׁלַח *to stretch forth*, sc. יָד *the hand*, Ps. xviii. 17.

3. Whole classes of verbs which govern the accusative are, *a*) those which signify *to clothe* and *unclothe*, as לָבַשׁ *to put on* a garment, פָּשַׁט *to put off* a garment,

* In 1 Sam. xxv. 26, 33, we have יָדֶךָ and יָדִי as subjects to the Inf. הוֹשֵׁעַ, see § 133, 2.

† The Hebrews used also, on the other hand, the בְּ *instrumenti* where we have the accusative. They used indifferently, as we also may, the constructions *to shake the head* (Ps. xxii. 8), and *to shake with the head* (Job xvi. 4); *to gnash the teeth* (Ps. xxxv. 16), and *to gnash with the teeth* (Job xvi. 9), where *head* and *teeth* may be regarded as the object of the verb and as the instrument. But there is a deviation from our mode of expression in these phrases, viz., פָּעַר בְּפָה *to open the mouth* (Job xvi. 10, prop. *to make an opening with the mouth*), פֵּרַשׂ בְּיָדַיִם *to spread out the hands* (Lam. i. 17, prop. *to make a spreading with the hands*), comp. נָתַן בְּקוֹל and נָתַן קוֹל.

עָדָה *to put on as an ornament*; e. g. לָבְשׁוּ כָרִים הַצֹּאן *the pastures are clothed with flocks*, Ps. lxv. 14; cix. 29; civ. 2; *b*) those which signify *fulness* or *want*, as מָלֵא *to be full*, שָׂרַץ *to swarm with* (Gen. i. 20, 21), שָׂבַע *to be satiated*, פָּרַץ *to overflow* (Prov. iii. 10), חָסֵר *to want*, שָׁכַל *to lose* (*children*); e. g. וַתִּמָּלֵא הָאָרֶץ אֹתָם *and the land was filled with them* Ex. i. 7; אוּלַי יֶחְסְרוּן חֲמִשִּׁים הַצַּדִּיקִם חֲמִשָּׁה lit. *perhaps the fifty righteous will want five*, i. e. *perhaps there will be lacking five of the fifty* Gen. xviii. 28; אֶשְׁכַּל גַּם שְׁנֵיכֶם (*why*) *should I lose you both together* Gen. xxvii. 45; *c*) most verbs of *dwelling*, e. g. שָׁכַן, גּוּר, יָשַׁב, not merely *in* a place (Judges v. 17; Is. xxxiii. 16; Gen. iv. 20), but also *among* a people, *with* any one (Ps. v. 5; cxx. 5); *d*) those which express *going* or *coming* to a place (*petere locum*); hence בּוֹא, with the accus. *to befall one*. With this is connected the *accus. loci*, § 118, 1.

Sect. 139.

VERBS WITH TWO ACCUSATIVES.

Two accusatives are governed by—

1. The causative conjugations (*Piël* and *Hiphil*) of all verbs which in Kal govern one accusative; e. g. מִלֵּאתִיו רוּחַ חָכְמָה *I have filled him with the spirit of wisdom*, Ex. xxviii. 3; וַיַּלְבֵּשׁ אֹתוֹ בִּגְדֵי שֵׁשׁ *he clothed him in* (*caused him to put on*) *garments of fine cotton*, Gen. xli. 42. And, further, אָזַר *to gird one with* Ps. xviii. 33, בָּרַךְ *to bless one with* Deut. xv. 14, חִסֵּר *to cause one to lack something* Ps. viii. 6.

2. A numerous class of verbs which have even in Kal a doubly-causative signification; such e. g. as, *to cover* or *clothe one with anything* (Ps. v. 13; Eze. xiii. 10; hence also *to sow*, *to plant* Is. v. 2; xvii. 10; xxx. 23; Judges ix. 45; *to anoint* Ps. xlv. 8); *to fill*, *to bestow*, *to deprive* (Eze. viii. 17; Gen. xxvii. 37; Pr. xxii. 23); *to do one a favour* or *an injury* (1 Sam. xxiv. 18); *to make one something* (Gen. xvii. 5); e. g. וְעָשִׂיתָ אֹתוֹ שֶׁמֶן מִשְׁחַת קֹדֶשׁ *and make it a holy anointing oil** Ex. xxx. 25.

In such combinations as the one last mentioned, we often adopt another construction, viz., *and make of it a holy anointing oil*, i. e. we treat the first noun as an accusative of material, 1 Kings xviii. 32, וַיִּבֶן אֶת־הָאֲבָנִים מִזְבֵּחַ *and he built of the stones an altar*, prop. *built the stones into an altar*; Lev. xxiv. 5. More notable examples of this construction are those in which the material is placed last, as

* On the passives of these verbs see § 143, 1.

Ex. xxxviii. 3, כָּל־כֵּלָיו עָשָׂה נְחֹשֶׁת *all its vessels he made of brass;* Gen. ii. 7; Ex. xxv. 39; xxxvi. 14.

There is another use of two accusatives after the same active verb, viz., when the second serves to limit the first, by expressing more definitely the object of the action. This nearly resembles the adverbial use of the accusative (§ 118); e. g. הִכָּה פ׳ לֶחִי *to smite one on the cheek*, for *to smite his cheek*, Ps. iii. 8 (comp. Deut. xxxiii. 11; 2 Sam. iii. 27); הִכָּה פ׳ נֶפֶשׁ *to smite one as to his life*, i. e. *to smite him dead*, Gen. xxxvii. 21; and in the same manner with שׁוּף Gen. iii. 15.

Sect. 140.

VERBS WITH PREPOSITIONS.

The Hebrew language has no verbs compounded with prepositions. Those modifications of the verbal idea, which other languages indicate by composition with prepositions, are expressed in the Hebrew either, *a*) by appropriate verbal stems, as בּוֹא *to go-in*, יָצָא *to go-out*, שׁוּב *to re-turn*, קִדֵּם *to pre-cede*, קָרָה *to oc-cur;* or, *b*) by prepositions written after the verb [as in English], e. g. קָרָא *to call*, with לְ *to call to*, with בְּ *to call upon*, with אַחֲרֵי *to call after;* נָפַל *to fall*, with עַל *to fall upon* and also *to fall off*, with לִפְנֵי *to fall down before;* הָלַךְ with אַחֲרֵי *to go after, to follow.*

It is the task of the Lexicon to show the use of the several prepositions with each particular verb. The subject of whole classes of words construed with this or that particle will be best referred to § 154, 3, which treats of the construction and use of the prepositions. [See on the subject of this section, Nordheimer's *Heb. Grammar*, § 1037.]

Sect. 141.

CONSTRUCTIO PRÆGNANS.

The so-called *constructio prægnans* occurs in Hebrew particularly when a verb, in itself not a verb of *motion*, is connected with a particle which implies motion; so that, for the completion and correctness of the sense, another verb of motion is to be mentally *supplied*, so that the principal verb properly obtains the accessory idea of motion through the particle; e. g. תָּמַהּ אֶל *to turn or look in astonishment to one*, Gen. xliii. 33; מִלֵּא אַחֲרֵי יְהוָה for מִלֵּא לֵלֶכֶת אַחֲרֵי יְהוָה *to fill up to follow Jehovah*, i. e. *to follow him fully*, Num. xiv. 24; Ps. xxii. 22, מִקַּרְנֵי רֵמִים עֲנִיתָנִי *hear* (and save) *me from the horns of the buffaloes;* Is. xiv. 17, אֲסִירָיו לֹא פָתַח בֵּיתָה *his prisoners he did not release* (and let go) *to their homes;* Ps. lxxxix. 40; Gen. xlii. 28; Is. xli. 1.

Sect. 142.

CONSTRUCTION OF TWO VERBS TO EXPRESS ONE IDEA.

When one verb serves to complete the meaning of another, the second (according to the sense, the principal verb) is construed as follows, viz.—

1. It stands in the *Inf.*, both *absol.* (§ 131, 1) and (more commonly) *constr.*, after the other verb, e. g. Deut. ii. 25, 31, אָחֵל תֵּת *I begin to give*; Gen. xxxvii. 5, וַיּוֹסִפוּ שְׂנֹא *and they went on to hate*; Ex. xviii. 23, יָכָלְתָּ עֲמֹד *thou canst endure*; Is. i. 14, נִלְאֵיתִי נְשֹׂא *I am weary to bear*. But still more frequently—

2. It stands in the *Inf.* preceded by לְ, as Deut. iii. 24, הַחִלּוֹתָ לְהַרְאוֹת *thou hast begun to show*; Gen. xi. 8, וַיַּחְדְּלוּ לִבְנוֹת *and they ceased to build*; xxvii. 20, מִהַרְתָּ לִמְצֹא *thou hast hastened to find*, i. e. *hast quickly found*, etc.

These two are the usual constructions in prose after verbs signifying *to begin* (הֵחֵל, הוֹאִיל), *to continue* (הוֹסִיף), *to hasten* (מִהַר), *to cease* (חָדַל, בָּלָה), *to be finished* (תָּמַם); so also, *to make good* (הֵיטִיב), *to make much* or *many* (הִרְבָּה), and the like modes of action expressed, for the most part, by Hiphil, *to be willing* (אָבָה, חָפֵץ), *to refuse* (מָאֵן), *to seek, to strive for* בִּקֵּשׁ, *to be able* (יָכֹל, יָדַע), the latter signifying *to know* [how] *to do*), *to learn* (לָמַד), *to permit*.* It is to be remarked, however, that in poetry the לְ is often omitted where it is used in prose, as אָבָה *to be willing*, with the לְ, Ex. x. 27, with the mere *Inf.* Job xxxix. 9; Isa. xxx. 9; xlii. 24.†

3. It has, like the first, the form of the finite verb: they are then construed—

a) With וְ before the second verb, which then agrees with the first in tense, gender, and number, both making up but one idea, as in Nos. 1 and 2. (Comp. our expression, *he was pleased and went*, for *he was pleased to go.*)—Judges xix. 6, הוֹאֶל־נָא וְלִין *be pleased now and lodge*; Jos. vii. 7.—Gen. xxvi. 18, וַיָּשָׁב וַיַּחְפֹּר *and he returned* (repeated) *and digged*, for *he digged again*; xxxvii. 7; 2 Kings i. 11, 13; Gen. xxv. 1, *he added and took a wife*, for he *took again a wife*.—Esth. viii. 6, אֵיכָכָה אוּכַל וְרָאִיתִי *how should I endure and witness?* for *how should I endure to witness?*—Cant. ii. 3; Eccles. iv. 1, 7.

The construction can also begin with the *Fut.* and proceed in the *Pret.* with וְ (according to § 126, 6), as in Esther viii. 6; Deut. xxxi. 12, *that they may learn* (Fut.) *and fear* (Pret.), for *to fear*, Hos. ii. 11; Dan. ix. 25. And on the contrary, it may begin in the *Pret.* and proceed in the *Fut.* with וְ, Job xxiii. 3.

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* *To permit one to do a thing*, is expressed by נָתַן בְּ לַעֲשׂוֹת, and עֲשׂוֹת נָתַן בְּ, prop. *to give or grant one to do a thing*; Gen. xx. 6, לֹא נְתַתִּיךָ לִנְגֹּעַ *I have not permitted thee to touch.*

† So after words which include an analogous verbal idea, e. g. אֵין לָבוֹא *it is not permitted to enter in*; אֵין עֵרֶךְ (poet.) *there is not to be compared*, Ps. xl. 6; עָתִיד *ready, prepared*, commonly with לְ, without it in Job iii. 8.

b) Ἀσυνδέτως, i. e. without the וְ *and*, both verbs being of the same tense, gender, and number (as under letter *a*), but with a closer connexion of the second with the first. Deut. ii. 24, הָחֵל רָשׁ *begin* and *take possession*; Hos. i. 6, לֹא אוֹסִיף אֲרַחֵם *I will not go on* and *have pity*, i. e. *I will no longer pity*; 1 Sam. ii. 3, אַל תַּרְבּוּ תְדַבְּרוּ *do not multiply* and *speak* = *speak not much*; Lam. iv. 14, בְּלֹא יוּכְלוּ יִגְּעוּ *so that they could not touch*; Job xix. 3; Hos. v. 10.

This construction is more poetical than that under letter *a*. Comp. e. g. הוֹסִיף with וְ following in Gen. xxv. 1; xxxviii. 5; but without וְ in Hos. i. 6; Is. lii. 1; though it occurs also in common prose, as in Neh. iii. 20; Deut. i. 5; Jos. iii. 16; 1 Chron. xiii. 2.

c) Likewise ἀσυνδέτως, but with the second verb in a close subordinate connexion in the *Future*, depending on the conjunction *that* implied. Job xxxii. 22, לֹא יָדַעְתִּי אֲכַנֶּה *I know not to flatter* (prop. I know not to begin, *that* I should flatter = I cannot flatter). 1 Sam. xx. 19, וְשִׁלַּשְׁתָּ תֵּרֵד *and cause on the third day* (that) *thou come down*, for *on the third day come down*. Is. xlii. 21, חָפֵץ יַגְדִּיל *he desires to make great*.

In Arabic and Syriac, this construction is very common;* in Hebrew rare; but it was necessarily used in those cases where the second verb was to be distinguished from the first in person or number. Is. xlvii. 1, לֹא תוֹסִיפִי יִקְרְאוּ־לָךְ *thou shalt not add* (that) *they shall call thee*, for *thou shalt not continue to be called*; Num. xxii. 6, אוּלַי אוּכַל נַכֶּה־בּוֹ וַאֲגָרְשֶׁנּוּ *perhaps I may be able* (that) *we shall smite him, and I shall drive him out*.

All *three* constructions (letters *a*, *b*, *c*) and also another akin to that under letter *c*, are found alike in some verbs in Syriac. *He could go*, may, for example, be expressed by *potuit et ivit* (letter *a*), *potuit ivit* (letter *b*), *potuit et iret* (not in Hebrew), *potuit iret* (letter *c*). See Agrell. *Suppl. Synt. Syr.*, p. 33.

4. It takes the form of the *Participle*, Is. xxxiii. 1, כַּהֲתִימְךָ† שׁוֹדֵד *when thou shalt cease as a destroyer*, i. e. *to be a destroyer* = *to destroy*;‡ 1 Sam. xvi. 16.

In the same manner is construed also the *verbal adjective*, 1 Sam. iii. 2, *his eyes* הֵחֵלּוּ כֵהוֹת *began* (to grow) *dim*. Of this construction is Gen. ix. 20, וַיָּחֶל נֹחַ אִישׁ הָאֲדָמָה *and Noah began* (to be) *a husbandman*.

Rem. 1. In very many of the above examples, the first verb only serves, in effect, to qualify in some manner the second, and hence we translate it by an adverb, as already shown above. Comp. further Gen. xxxi. 27, לָמָּה נַחְבֵּאתָ לִבְרֹחַ *wherefore hast thou secretly fled?* xxxvii. 7, *your sheaves*

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* The Arabian says *volebat dilaceraret* for *he would rend*; and so the Syrian, ܨܒܐ ܢܪܝܡ *volebat tolleret* (Luke xviii. 13), *he would lift up*, but oftener with the conjunction *that*, ܨܒܐ ܕܢܐܬܐ *he would come*. The Latin also may omit the conjunction in this case; *Quid vis faciam?* Ter. *Volo hoc oratori contingat*, Cic. Brut. 84. So in German [and in English] *Ich wollte, es wäre; Ich dachte, es ginge* [*I would it were, I thought it went.*]

† For כַּהֲתִמְךָ (§ 20, Rem.) *Inf. Hiph.* of תָּמַם.

‡ This construction is also common in Syriac (see Hoffmann's *Gram. Syr.*, p. 343, *b*), where it is by no means to be taken (as is done by J. D. Michaëlis) for a Græcism.

stood around and bowed, for *bowed around;* 2 Kings ii. 10, הִקְשִׁיתָ לִשְׁאֹל *thou hast made hard in asking*, i. e. *hast made a hard demand* (comp. Ex. xiii. 15). The verb which qualifies the other may also occupy the second place, but never without special cause: e. g. Is. liii. 11, יִרְאֶה יִשְׂבַּע *he shall see and be satisfied* (with the sight), and lxvi. 11, *that ye may suck and be satisfied* (by that act); xxvi. 11. Jer. iv. 5, קִרְאוּ מִלְאוּ means, *call ye* (and that) *with full voice = call aloud.*

2. Of another construction are those verbs which take after them (in place of an accusative) a sentence or clause depending on כִּי or אֲשֶׁר *that* (§ 155, 1); such, e. g., as *to see* (Gen. i. 4, 10), *to know* (Gen. xxii. 12), *to believe*, *to remember*, *to forget*, *to say*, *to think*, *to happen*. On the omission of the conjunction before such clauses, see § 155, 4, *c*.

Sect. 143.

CONSTRUCTION OF PASSIVE VERBS.

1. When a causative conjugation (*Pi'el*, *Hiphil*) has two accusatives (§ 139), its passive retains only one of them (the second, more remote object), taking the other as a nominative, or including it in itself. Ps. lxxx. 11, כָּסוּ הָרִים צִלָּהּ *the mountains are covered with its* (the vine's) *shade;* 1 Kings xxii. 10, מְרֻכָּשִׁים בְּגָדִים *clothed with garments* (prop. *made to put on garments*); Ex. xxv. 40, אֲשֶׁר־אַתָּה מָרְאֶה *which was shown thee* (prop. *which thou wast made to see*).

Several striking phenomena in the construction of the passive are readily explained, if we regard it as an impersonal active (*dicitur = one says, they say*), just as, on the contrary, the impersonal active often supplies the place of the passive (see § 137 Note). We may thus explain those cases, in which—

a) It takes the object of the action in the accusative. Gen. xxvii. 42, וַיֻּגַּד לְרִבְקָה אֶת־דִּבְרֵי עֵשָׂו *and they made known to Rebecca the words of Esau;* iv. 18, וַיִּוָּלֶד לַחֲנוֹךְ אֶת־עִירָד *one bore* (for *his wife bore*) *to Enoch, Irad;* xxi. 5, בְּהִוָּלֶד לוֹ אֶת־יִצְחָק *at* the time of *bearing* ἐν τῷ τεκεῖν *to him, Isaac;* xl. 20, יוֹם הֻלֶּדֶת אֶת־פַּרְעֹה *the day when Pharaoh was born;* xvii. 5, לֹא יִקָּרֵא עוֹד אֶת־שִׁמְךָ אַבְרָם *they shall no longer call thy name Abram.* Ex. x. 8, וַיּוּשַׁב אֶת־מֹשֶׁה אֶל פַּרְעֹה *and Moses was brought back to Pharaoh.* Lev. xvi. 27; Jos. vii. 15.

b) It does not agree (as often happens) in *gender* and *number* with the noun, even when preceded by it (comp. § 147), because the noun is, in this case, regarded not as the subject but as the object of the verb passive. Is. xxi. 2, חָזוּת קָשָׁה הֻגַּד־לִי *visionem diram nunciarunt mihi* (the noun in the accusative); Dan. ix. 21, *septuaginta septimanas destinatum* (נֶחְתָּךְ); 1 Kings ii. 21; Is. xiv. 3; Gen. xxxv. 26; Hos. x. 6.*

2. The efficient cause, after a passive verb, most frequently takes לְ, and is therefore in the dative (as in Greek), as בָּרוּךְ לְאֵל *blessed of God* (τῷ Θεῷ), Gen. xiv. 19, Prov. xiv. 20. More rare, but equally certain, is the same use of מִן (prop. *from*, by which *origin*, *source*, in general, is often denoted), Ps. xxxvii. 23, Gen. ix. 11, Job xxiv. 1, xxviii. 4; מִפְּנֵי *a parte*, Gen. vi. 13; בְּ *by*, Num. xxxvi. 2. Sometimes this relation is expressed without a preposition with *accusat. instrumenti*

* Comp. Olshausen *Emendationen zum A. T.*, S. 24, 25.

(comp. § 138, 1, Rem. 3), as Is. i. 20, חֶרֶב תְּאֻכְלוּ *by the sword shall ye be devoured*, comp. Ps. xvii. 13.

Rem. Many *neuter* verbs are sometimes used as passive, in consequence of a peculiar application of their meaning; e. g. יָרַד *to go down*,—spoken of a forest, *to be felled*; עָלָה for *to be brought up* (on the altar), Lev. ii. 12; *to be entered* (in an account), 1 Chron. xxvii. 24; יָצָא *to be brought out of*, Deut. xiv. 22.

CHAPTER IV.

CONNEXION OF THE SUBJECT WITH THE PREDICATE.

SECT. 144.

MANNER OF EXPRESSING THE COPULA.

THE union of the substantive or pronoun, which forms the subject of the sentence, with another substantive or adjective as its predicate, is most commonly expressed by simply writing them together without any *copula*. 1 Kings xviii. 21. יְהוָה הָאֱלֹהִים *Jehovah* (is) *the true God*; Gen. ii. 4, אֵלֶּה תוֹלְדוֹת *this* (is) *the history*; ii. 12, וְזָהַב הָאָרֶץ הַהִוא טוֹב *the gold of that land* (is) *good*; Is. xxxi. 2, גַּם הוּא חָכָם *also he* (is) *wise!*—In this construction, a personal pronoun of the third person, which refers to the predicate, frequently serves to make prominent the union of the subject and predicate (see § 121, 2).

Less frequently the copula is expressed by the substantive verb הָיָה. Gen. i. 2, *and the earth was* (הָיְתָה) *waste and empty*; iii. 1, *the serpent was* (הָיָה) *crafty*; vs. 20. Also by יֵשׁ and אַיִן (which include the idea of the substantive verb) when the subject is a pronoun and the predicate is a participle (see § 134, 2, *a*).

On the *gender* and *number* of the copula, see § 147.

Rem. Instead of the adjective, the Hebrew often employs the abstract substantive as a predicate (§ 106, 1, Rem. 2); especially when there is no adjective of the signification required (§ 106, 1), e. g. קִירוֹתָיו עֵץ *his walls* (are) *wood* = *of wood, wooden*. Here the sense is the same as if the substantive, which stands as subject of the sentence, were repeated, in the *constr. st.*, before the predicate (קִירוֹתָיו קִירוֹת עֵץ). This full construction occurs Job vi. 12, אִם כֹּחַ אֲבָנִים כֹּחִי *is my strength the strength of stones?* Similar examples are, Cant. i. 15. עֵינַיִךְ יוֹנִים *thy eyes* (are) *doves'* eyes; Ezra x. 13, וְהָעֵת גְּשָׁמִים *the time* (is the time) *of showers*; Ps. xlv. 7, כִּסְאֲךָ אֱלֹהִים *thy throne* (is) a throne *of God* = *solium divinum*;* second member (with the full construction) שֵׁבֶט מֵישָׁר

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* But see Hengstenberg's *Psalmen*, II., p. 415. Philology requires no other than the simple and natural construction, "Thy throne, O God!" &c., which is given in all the ancient versions as well as in our own.—TR.

שֵׁבֶט מַלְכוּתֶךָ *a righteous sceptre is the sceptre of thy dominion.* So also especially with כְּ of comparison, as Ps. xviii. 34, רַגְלַי כָּאַיָּלוֹת *my feet like hinds'* feet; Is. lxiii. 2, בִּגְדֶיךָ כְּדֹרֵךְ בְּגַת *thy garments* (are) *like* the garments *of one treading the wine-press;* xxix. 1; Jer. l. 9, חִצָּיו כְּגִבּוֹר *his arrows as* those *of a hero.*

Sect. 145.

ARRANGEMENT OF WORDS IN A SENTENCE; CASE ABSOLUTE.

1. The most natural arrangement of words in the simple sentence, in calm discourse, is properly this, viz., *subject*, *copula*, *predicate;* or, when the predicate consists of the verb with its object, *subject*, *verb*, *object*. Adverbial designations (for example, of time or place) may stand either before or after the verb; a negative always immediately before it.*

But the Hebrew can, at pleasure, render either of these members prominent by giving it the first place in the sentence; thus—

a) The verb: Prov. xxviii. 1, *they flee, when there is no pursuer, the wicked;* Gen. xlii. 30. This is its common position when there is implied in it an indeterminate subject (the impersonal construction, § 134, 3), as Gen. i. 14, יְהִי מְאֹרֹת *let there be lights*, עָנָה אִיִּים *they howl* (to wit) *the jackals* Is. xiii. 22 (comp. *il vient des hommes*); and also wherever the sentence or clause is connected with a preceding one by וְ (of course wherever the *Future* with וְ is employed), אֲשֶׁר or כִּי; as Gen. iii. 1, *all beasts* אֲשֶׁר עָשָׂה יְ *which Jehovah had made;* ii. 5, כִּי לֹא הִמְטִיר יְ *for Jehovah had not caused it to rain.*

b) The adjective; and this, when it is the predicate, is more commonly placed before than after the subject, as the most important member of the sentence. Jer. xx. 6, גָּדוֹל אַתָּה וְגָדוֹל שְׁמֶךָ *great thou art, and great is thy name.*

c) The object of the verb, which is then immediately followed by the verb, as Prov. xiii. 5, *lying speech hates the righteous man;* Is. xviii. 5, *a ripening grape becomes the blossom;* viii. 13; Gen. xlvii. 21. Very rare is the arrangement as in 2 Kings v. 13; *some great thing had the prophet commanded thee.* Ex. xviii. 23.

d) The adverbial expression, which is then immediately followed by the verb. Gen. i. 1; Jos. x. 12, אָז יְדַבֵּר יְהוֹשֻׁעַ; Judges v. 22.

* Rarely the object is inserted between the negative and the verb (Job xxii. 7, xxxiv. 23, Eccles. x. 10), also the subject (2 Kings v. 26), or an adverbial expression (Ps. vi. 2).

Another arrangement, viz. *subject, object, verb*, which is common in Aramæan (Dan. ii. 6, 7, 8, 10), is also found in Hebrew, though seldom and only in poetry. Ps. vi. 10, יְהוָה תְּפִלָּתִי יִקָּח; xi. 5; Is. xiii. 18; xlix. 6. See Gesenius's *Comment. on Is.* xlii. 24.

On the absence of inflexion in the predicate when put first, see § 147.

2. But the greatest prominence is given to any substantive in the sentence (whether it is the genitive, or accusative of the object, or employed by way of qualification of any kind) by permitting it to stand, absolutely, at the beginning of the sentence, and then representing it, in its proper place, by a pronoun (compare *c'est moi, qu'on a accusé*); e. g. the genitive, Ps. xviii. 31, הָאֵל תָּמִים דַּרְכּוֹ *God—perfect is his way*, for *God's way is perfect;* xi. 4, civ. 17;—the accusative, Ps. lxxiv. 17, *winter and summer—thou hast made them*, for *thou hast made winter and summer;* Gen. xlvii. 21, אֶת־הָעָם הֶעֱבִיר אֹתוֹ *the people—he removed them;* xxi. 13, comp. Jer. vi. 19.* The suffix may also be omitted, Ps. ix. 7, and the connexion indicated by וְ (as sign of the apodosis). Ps. xviii. 41 (comp. 2 Sam. xxii. 41). Job xxxvi. 26, מִסְפַּר שָׁנָיו וְלֹא חֵקֶר, sc. לָהֶם *the number of his years—there is no searching* (to them). Gen. iii. 5; Job iv. 6, xxiii. 12, xxv. 5; 1 Sam. xxv. 27; 2 Sam. xv. 34.

The use of the participle in this manner is peculiar, and resembles the Latin *ablative absolute*, Prov. xxiii. 24, יוֹלֵד חָכָם וְיִשְׂמַח *he who begets a wise son* (i. e. *when one begets, etc.*), *then he may rejoice.* 1 Sam. ii. 13, כָּל־אִישׁ זֹבֵחַ זָבַח וּבָא נַעַר הַכֹּהֵן *when any one brought an offering, then came the priest's servant;* ix. 11; Gen. iv. 15.

Sect. 146.

RELATION OF THE SUBJECT AND PREDICATE IN RESPECT TO GENDER AND NUMBER.

The predicate (verb, adjective, substantive with copula) conforms, regularly, to the subject in gender and number. From this rule, common to all languages, there are many deviations, partly occasioned by regard to the sense rather than the grammatical form of words (*constructio ad sensum*), partly by the position of the predicate before the other members of the sentence.

In respect to the first cause, we remark—

1. Collective nouns, e. g. עָם, גּוֹי *people*, בַּיִת *family*, and nouns used as collective, as אִישׁ *men* (see 108, 1), are usually construed with the plural, Judges ix. 55, וַיִּרְאוּ אִישׁ־יִשְׂרָאֵל *and the men of Israel saw;* xv. 10. 1 Kings xx. 20, וַיַּכּוּ אִישׁ אִישׁוֹ *and they slew every one his man;* Prov. xi. 26. So when the collective

* Such a case absolute may also have לְ (*in respect to*) before it, e. g. Ps. xvi. 3; Is. xxxii. 1.

is itself *fem.* but represents individuals which are of the *masc.* gender; e. g. 2 Sam. xv. 23, כָּל־הָאָרֶץ בֹּוכִים *the whole land* (i. e. its inhabitants) *wept*;* 1 Kings x. 24; Gen. xlviii. 6; 1 Sam. ii. 33, xvii. 47; and *vice versâ*, Job i. 14, הַבָּקָר הָיוּ חֹרְשׁוֹת *the cattle* (cows) *were ploughing*. For examples of the predicate with the singular form in such cases, see Gen. xxxv. 11; Is. ii. 4 (comp. Micah iv. 3).

Often the construction begins with the singular (especially when the verb is placed first, § 147, *a*), and then, when the collective is introduced, proceeds with the plural. Ex. xxxiii 4, וַיִּשְׁמַע הָעָם . . . . וַיִּתְאַבָּלוּ *and the people heard* . . . . *and mourned*; i. 20.

2. On the other hand plural nouns with a singular signification (§ 108. 2) are construed with the singular, especially the *pluralis excellentiæ*. Gen. i. 1, 3.† Ex. xxi. 29, בְּעָלָיו יוּמָת *his owner shall be put to death*. So feminine forms with a masculine signification are construed with the masculine, as in Eccles. xii. 9, הָיָה קֹהֶלֶת חָכָם *the preacher was wise*.

3. Plurals which designate beasts or things (but not persons), whether they are *masc.* or *fem.* readily take the construction with the *fem. sing.*‡ (comp. the feminine form with collective meaning, in § 107, 3, *d*). Joel i. 20, בְּהֵמוֹת שָׂדֶה תַּעֲרוֹג *the beasts of the field pine for*—. Job xiv. 19, תִּשְׁטֹף כְּפִיחֶיהָ *its floods wash away*. Jer. xlix. 24, חֶבָלִים אֲחָזַתָּה *pains have seized upon her*. Ps. xxxvii. 31; Job xii. 7. The same principle applies to pronouns in connexion with their antecedents, Job xxxix. 15; Is. xxxv. 7; 2 Kings iii. 3.

4. Moreover, those plurals also which designate persons are construed with the singular, when, instead of the whole sum of individuals spoken of, the attention is directed to each one of them (comp. כֹּל for *omnes* and *omnis*). Num. xxiv. 9, מְבָרֶכֶיךָ בָּרוּךְ וְאֹרְרֶיךָ אָרוּר *blessed* (be every one of) *those who bless thee, and cursed* (each of) *those who curse thee*; Prov. iii. 18, תֹּמְכֶיהָ מְאֻשָּׁר *happy* (is every one of) *those who retain her*; xxvii. 16, צֹפְנֶיהָ צָפַן־רוּחַ; xxviii. 1.

5. Dual substantives have their predicates in the plural, since verbs, adjectives, and pronouns have no dual form (§ 88, 1). Gen. xxix. 17, וְעֵינֵי לֵאָה רַכּוֹת *and the*

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* Sallust. Jugurth. 14, *pars in crucem acti, pars bestiis objecti.*

† אֱלֹהִים is here and there construed with the *plur.* only in the older biblical books, and in certain forms of expression which perhaps had their origin in polytheism. Gen. xx. 13; xxxv. 7; Ex. xxii. 8; Ps. lviii. 12. The later writers studiously avoid this construction, as polytheistic; comp. Ex. xxxii. 4, 8, and Neh. ix. 18; 2 Sam. vii. 23, and 1 Chron. xvii. 21. See the Lexicon [translated by S. P. Tregelles. Samuel Bagster and Sons].

‡ Perfectly analogous is the Greek construction τὰ πρόβατα βαίνει, where the Attics admit the plural only when persons are designated: τὰ ἀνδράποδα ἔλαβον. In Arabic, such a plural is called *pluralis inhumanus* (i. e. not used of men), and is construed chiefly with the *fem. sing.*, like all its so-called *plurales fracti* (collective forms).

eyes of Leah were tender; Ps. xviii. 28; Is. xxx. 20; 2 Sam. xxiv. 3; 1 Sam. i. 13, שְׂפָתֶיהָ נָעוֹת *her lips moved;* 2 Chron. vii. 15, עֵינַי יִהְיוּ פְתֻחוֹת וְאָזְנַי קַשֻּׁבוֹת; vi. 40; Micah vii. 10, עֵינַי תִּרְאֶינָה *my eyes shall see.* Jer. xiv. 6; Is. i. 15; Job x. 8; xx. 10; xxvii. 4; Ps. xxxviii. 11. Rarely the principle stated in No. 3 of this section is extended also to the dual; e. g. Mic. iv. 11.

Sect. 147.

SUBJECT AND PREDICATE, IN RESPECT TO GENDER AND NUMBER.

The other cause of deviation from the general rule, is the position of the predicate at the beginning of the sentence. The subject, to which it would regularly conform, not being yet expressed, it often takes its simplest and readiest form, viz., the *masc. sing.*, even when the subject, which comes after, is *feminine* or *plural:* the predicate in this case is not subject to inflexion; e. g.—

a) The verb: Is. xlvii. 11, בָּא עָלַיִךְ רָעָה *there comes upon thee evil;* Mic. ii. 6, לֹא יִסַּג כְּלִמּוֹת *reproaches do not depart.* Ps. lvii. 2; Deut. xxxii. 35; Esther ix. 23, וְקִבֵּל הַיְּהוּדִים *and the Jews undertook.* 2 Kings iii. 26, חָזַק הַמִּלְחָמָה *hard was the battle.* 1 Sam. xxv. 27. Often the verb may here be regarded as impersonal, as in *il vient des hommes, il a paru deux volumes* (§ 145, 1, *a*). More seldom before the *plur. fem.* we find (at least) the *masc. plur.* Judges xxi. 21, אִם־יֵצְאוּ בְּנוֹת שִׁילֹה *when the daughters of Shilo come forth.*

b) The adjective: Ps. cxix. 137, יָשָׁר מִשְׁפָּטֶיךָ *righteous are thy judgments;* vs. 155, רָחוֹק . . . יְשׁוּעָה *far* (is) *salvation.* (The German also neglects, in this case, the inflexion of the adjective: *gerecht* (sind) *deine Gerichte.*)

c) The participle as substantive: Gen. xlvii. 3, רֹעֵה צֹאן עֲבָדֶיךָ *shepherds* (are) *thy servants.* Also—

d) The copula, when it precedes the subject.* Is. xviii. 5, בֹּסֶר גֹּמֵל יִהְיֶה נָצָה *the blossom becomes a ripening grape;* Gen. xxvii. 39; xxxi. 8.

But if the construction is continued after the introduction of the subject, the verb must conform to it in its gender and number. Eze. xiv. 1, וַיָּבוֹא אֵלַי אֲנָשִׁים וַיֵּשְׁבוּ לְפָנַי; Gen. i. 14; Num. ix. 6.

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* Independently of this arrangement, the הוּא, standing for the *copula*, is retained between *plur.* and *fem* unchanged. Josh. xiii. 14, אִשֵּׁי יְ . . . . . הוּא נַחֲלָתוֹ *the offerings of Jehovah . . . . . that is his inheritance.* Comp. Jer. x. 3

Rem. 1. In general, the language is at times sparing in the use especially of the feminine forms (comp. § 112, 1, Rem. 2), and when a feminine substantive has more than one predicate, contents itself with giving to the nearest one the appropriate feminine form. The following are instructive examples; Is. xxxiii. 9, אָכַל אֻמְלְלָה אָרֶץ *the land mourneth and languisheth;* xiv. 9, שְׁאֹל מִתַּחַת רָגְזָה . . . . . עוֹרֵר לְךָ רְפָאִים *Sheol beneath is moved . . . . it stirreth up the shades to thee.* Examples of the *masc.* form in remote predicates, Gen. xxxii. 9; xlix. 15; Lev. ii. 1; v. 1; xx. 6; in such as stand in dependent sentences, Job vi. 10, בְּחִילָה (אֲשֶׁר) לֹא יַחְמֹל; xx. 26; after כִּי, vi. 20.

On the same principle, pronouns which refer to plural nouns take the form of the singular when they stand remote from their antecedents: Job xxxviii. 32; Deut. xxi. 10.

2. The cases in which the predicate *follows* the subject, without conforming to it in gender and number, are mostly those in which a verb passive is to be regarded as impersonal and in construction with the accusative (§ 143, 1, Rem.); or the predicate is a participle used as a substantive; e. g. Gen. iv. 7, לַפֶּתַח חַטָּאת רֹבֵץ *at the door* (is) *sin a lurker* (i. e. a lurking lion).—Eccles. ii. 7, בְּנֵי־בַיִת הָיָה לִי *vernæ mihi sunt* (where הָיָה לִי is to be understood as *I have*). Gen. xv. 17, וַעֲלָטָה הָיָה *and darkness, there became* (with a special emphasis on the noun,—the verb standing impersonally).

Sect. 148.

CONSTRUCTION OF COMPOUND SUBJECTS.

1. When the subject is composed of a nominative and genitive, the verb sometimes conforms in gender and number to the genitive instead of the governing noun,—viz., when the word in the genitive expresses the principal idea; e. g. Job xxxii. 7, רֹב שָׁנִים יֹדִיעוּ חָכְמָה *the multitude of years* (i. e. *many years*) *should teach wisdom;* Gen. iv. 10. 2 Sam. x. 9, הָיְתָה אֵלָיו פְּנֵי הַמִּלְחָמָה *there was the battle-front against him,* i. e. *the battle was turned against him.* Is. vi. 4; Job xxxviii. 21.

With the substantive כֹּל *the whole,* and the numerals, this construction is almost universal; e. g. Gen. v. 5, וַיִּהְיוּ כָּל־יְמֵי אָדָם *and all the days of Adam were;* Ex. xv. 20; Gen. viii. 19.

2. When *several* subjects are connected by *and,* their common predicate usually takes the plural form, especially when it follows them; Gen. viii. 22, זֶרַע וְקָצִיר וָקֹר וָחֹם . . . . לֹא יִשְׁבֹּתוּ *seed-time and harvest, and cold and heat . . . . shall not cease;* and in the *masc.* even with subjects of different genders, as, Gen. xviii. 11, אַבְרָהָם וְשָׂרָה זְקֵנִים *Abraham and Sarah* (were) *old;* Deut. xxviii. 32. When it precedes, it often conforms in gender and number to the first (as being the nearest) subject. Gen. vii. 7, וַיָּבוֹא נֹחַ וּבָנָיו *there went in Noah and his sons;* Ex. xv. 1; Num. xii. 1, וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן *there spoke Miriam and Aaron;* Gen. xxxiii. 7; xliv. 14. Rarely the preference for the singular and also the *masc.* appears, when the predicate follows the subject; Prov. xxvii. 9, שֶׁמֶן וְקִטֹּרֶת יְשַׂמַּח־לֵב *ointment and perfume rejoice the heart.* If the construction is continued, it is always with the plural form, e. g. Gen. xxi. 32; xxiv. 61; xxxi. 14; xxxiii. 7.

CHAPTER V.

USE OF THE PARTICLES.

Sect. 149.

Of the particles, as connected with the system of forms and inflexions (§§ 99—105), we have already treated in their relation to the other parts of speech. We are now to consider the signification and use of these words, which are so necessary to the nice perception of the sense, and hold so important a place in the philosophical treatment of the language. We shall present, in a general view, their most important peculiarities, leaving the more complete representation, as well as the necessary proofs, to the Lexicon.

Sect. 150.

THE ADVERBS.

The most important adverbs, classed according to their signification, are—

1. Adverbs *of place:* שָׁם *there;* פֹּה, כֹּה, זֶה and בָּזֶה, *hic, here,* הֵלֹם and הֵנָּה *hither,* the latter also *here* (from the Chald. הֵן *this*), הָלְאָה *thither, farther on* (prop. *to a distance*), hence מִכֹּה וָהֵנָּה (*from thee hither*) *on this side of thee,* and מִכֹּה וָהָלְאָה (*from thee farther on*) *beyond thee,* 1 Sam. xx. 22, 37. Is. xviii. 2; עַל, more commonly מִמַּעַל *above,* מִתַּחַת *below,* מַעְלָה *upwards,* מַטָּה *downwards,* חוּץ *outside,* מִחוּץ *on the outside,* מִבַּיִת and פְּנִימָה *within,* קֶדֶם, מִקֶּדֶם *before, on the east,* אָחוֹר *behind,* אֲחֹרַנִּית *backwards,* נֶגֶד *over against,* יָמִין *to the right,* מִימִין *on the right,* יָם *on the west* (prop. *on the sea side,* סָבִיב and מִסָּבִיב *around,* קוֹמִמִיוּת *upright.*

To many of these adverbs כֵּן is prefixed, or the accusative-ending ־ָה appended, indicating respectively the relations *from* and *towards;* e. g. שָׁם *there,* מִשָּׁם *thence,* שָׁמָּה *thither;* חוּץ *outside,* חוּצָה *outwards.* There are several which occur only with ־ָה appended, as כַּמָּה, הָלְאָה.

Both these additions, however, express also the relation of *rest in a place,* as שָׁמָּה sometimes *there* (not merely *thither*), מִימִין *on the right* (not *from the right*). The ־ָה is in both cases accusative-ending (§ 90, 2), and כֵּן properly denotes *hanging off from* an object, and hence *being upon the side* of it, like *a dextra et sinistra, a latere, a tergo,* and in French *dessous, dessus, dedans, dehors.**

2. Adverbs *of time;* these are in part the same with those which have been mentioned as adverbs of place, and which, by an easy transition, are made to express relations of time; as שָׁם *then,* like ἐκεῖ; כֹּה *now;* הָלְאָה *onward;* עַד הֵנָּה and *contr.* עַדֶּנָּה *hitherto.*

Exclusively such are; עַתָּה *at the time,* hence *now, at this time,* (also without the pure designation

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* Cant. iv. 1, גִּלְּשׁוּ כְיהַר גִּלְעָד *they lie along the declivity of Mount Gilead, e monte quasi pendentes.* Comp. *Soph. Antig.,* 411, καθήμεθ' ἄκρων ἐκ πάγων; *Odyss.* xxi. 420, ἐκ δίφροιο καθήμενος.

of time, like νῦν, νύν), and *presently, soon;* הַיּוֹם (*this day*) *to-day;* כַּיּוֹם, כְּהַיּוֹם *at this day now;* תְּמוֹל, אֶתְמוֹל *yesterday*, and then *of old;* אֶמֶשׁ *yester-evening, last night;* שִׁלְשׁוֹם (from שָׁלֹשׁ *three*, and יוֹם) *three days ago;* מָחַר *to-morrow;* מִמָּחֳרָת *on the morrow;* יוֹמָם *by day;* לַיְלָה *by night;* בֹּקֶר and הַשְׁכֵּם *in the morning early;* כָּל־הַיּוֹם *the whole day*, then *all the time, always;* תָּמִיד *perpetually, always*, עוֹלָם, לְעוֹלָם *for ever*, לָנֶצַח נֶצַח *continually;* אָז *then*, with reference to both past and future time, מִאָז *long since, formerly*, לְפָנִים, do., כְּבָר (*length*) *long since;* עוֹד (*to repeat*), *again, repeatedly*, commonly *yet*, with a negative *no more;* כְּאֶחָד (*as one*), *at once, together;* יַחְדָּיו, do., רִאשׁוֹנָה *at first*, אַחֲרֵי כֵן (*after* it was *so*) *afterwards*, מְהֵרָה *speedily*, פִּתְאֹם *instantly*.

3. Adverbs for other *modal ideas*, as *a*) *of quality;* כֹּה (see above) and כֵּן *so;* מְאֹד *very*, יֶתֶר *exceedingly, very* יוֹתֵר *more, too much*, כָּלָה, נֶצַח *wholly*, כְּאַיִן, כִּמְעַט (*about* or *near nothing, about*, i. e. *within a little = wanting little*) *almost*, אֵפוֹא *so, so then* (Job ix. 24), hence often used intensively in questions (see § 153, 2, Rem.), טוֹב and הֵיטֵיב *well*, כֹּל (in connexion with other adverbs), *wholly, just*, as כָּל־עוֹד *wholly* or *just so long*, Job xxvii. 3.

b) *Of quantity:* הַרְבֵּה *much*, לָרֹב *abundantly*, הוֹן (*riches*) *richly*, דֵּי followed by the genitive (prop. *sufficiency*), *enough*, as דַּיֶּךָ *what is enough for thee*, רַבַּת *much, enough;* לְבַד, לְבָדָד (*in separation*), *alone*, the former also with suffixes, as לְבַדִּי *I alone;* יַחַד *together*.

c) *Of asseveration:* אָמֵן, אָמְנָם *truly*, אָכֵן *certainly, indeed*, and by apocope אַךְ; אֲבָל *truly*, also (corrective) *nay rather, immo*, Gen. xvii. 19; 1 Kings i. 43; אוּלַי *perhaps*.*

The expression of asseveration may easily pass over into that of *opposition* (comp. *verum, vero*) and of *limitation;* and hence some of the above-mentioned affirmative particles are partly *adversative* and *restrictive*, as אַךְ *only*, אָכֵן, אֲבָל (especially in later usage) *but*. Most strongly adversative is אוּלָם *on the contrary* (the LXX. οὐ μὴν ἀλλὰ), thus used almost exclusively in the Pentateuch and Job. Restrictive also is רַק (used before adjectives like אַךְ) *merely*, i. e. *only*.

d) *Of cause:* עַל־כֵּן, לָכֵן, לָהֵן, *therefore*. *e*) *Of accession:* גַּם *also*, and (more poetical, and expressive of accession) אַף *adeo, yea more, even*,—both which, however, often take the character of conjunctions.

4. Adverbs *of negation:* on these, see § 152.

5. *Interrogative* adverbs include all the former classes: thus, the question may relate to *place*, as אֵי, אַיֵּה, *where?* the first with *suff.* אַיּוֹ *where* (is) *he?* so אֵי זֶה, אֵיזֶה, אֵיפֹה, אֵיכָה *where?*—אֵי מִזֶּה, מֵאַיִן, *whence?* אָנָה (from אַיְנָה) *whither?* to *time*, as מָתַי *when?* עַד מָתַי *until when? how long?* עַד אָנָה, the same; to *quality*, as אֵיכָה, אֵיךְ, אֵיכָכָה *how?* to *quantity*, as כַּמָּה *how much? how often?* to *cause*, as לָמָּה and מַדּוּעַ (§ 99, 3) *wherefore?*—Respecting the pure interrogative particles הֲ, אִם, see § 153.

Most of these interrogative particles are formed by prefixing אַי, אֵי, which in itself signifies *where* (comp. Germ. *wo*von? *wo*hin?), but by usage becomes also a mere sign of interrogation before particles of place, time, etc.

In this manner, and by the application of the ending ־ָה, of the prep. מִן, and of the relative אֲשֶׁר, are formed whole classes of correlative adverbs, as זֶה *here*, מִזֶּה *hence*, אֵי זֶה *where?* אֵי מִזֶּה *whence?* אֲשֶׁר מִזֶּה *whence* (relative); שָׁם *there*, שָׁמָּה *thither*, מִשָּׁם *thence*, אֲשֶׁר שָׁם *where*, אֲשֶׁר שָׁמָּה *whither*, אֲשֶׁר מִשָּׁם *whence*.

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* Compounded of אוֹ and לַי = לֹא, comp. Aram. דִּילְמָא *whether not, perhaps*, μήποτε. It is once employed in the sense of לוּלֵי *if not*, in Num. xxii. 33, then *whether not* (*who knows whether not*), consequently *perhaps*, expressing doubt, solicitude, and also hope.

Sect. 151.

CONSTRUCTION OF ADVERBS.

1. Adverbs not only serve, in general, to qualify a clause or sentence by expressing circumstances of time, place, etc., but also to qualify single words, as adjectives, e. g. טוֹב מְאֹד *very good*, and even substantives (like ἡ χθὲς ἡμέρα). With the latter they stand either, *a*) in apposition after them, אֲנָשִׁים מְעַט *a few men* Neh. ii. 12, תְּבוּנָה הַרְבֵּה מְאֹד *very much wisdom* 1 Kings v. 9; or, *b*) in the genitive, קִלְלַת חִנָּם *a curse uttered without a cause* Pro. xvi. 2, עֵד חִנָּם *a witness without a cause* xxiv. 28, where the adverb is treated *substantively*, as in *sponte suâ*.

The adverbs also appear in the nature of the substantive, when, as in the later writers, they take a preposition; e. g. בֵּן בְּכֵן *in the so* = כֵּן, Esth. iv. 16; אֶל־חִנָּם, prop. *for in vain*, Eze. vi. 10.

2. The repetition of an adverb sometimes denotes intensity, and sometimes continual accession; e. g. מְאֹד מְאֹד *exceedingly* Num. xiv. 7, also *more and more* Gen. vii. 19, מַטָּה מַטָּה *lower and lower* Deut. xxviii. 43, מְעַט מְעַט *by little and little* (*peu à peu*) Ex. xxiii. 30.

On the use of verbs with the force of adverbs, see § 142, Rem. 1.

Sect. 152.

WORDS WHICH EXPRESS NEGATION.

1. The most important adverbs of negation are: לֹא = οὐκ *not*, אַל = μὴ *that not*, אֵין (the opposite of יֵשׁ) *there is not*, טֶרֶם *not yet*, אֶפֶס *no more*. Almost exclusively poetic are בַּל, בְּלִי *not;* negative conjunctions, אַל, פֶּן, לְבִלְתִּי *that not*.

We subjoin a more particular view of the use of these words:

לֹא, like οὐ, οὐκ, is used principally for the *objective*, *unconditional* negation, and hence it is commonly connected with the Preterite or Future (as Indicative), and with the Future also to express *prohibition* (§ 127, 3, *c*). In connexion with כֹּל, when the latter is not followed by the article and therefore means *any one*, *any thing*, it expresses the Lat. *nullus*, *none* (comp. Fr. *ne—personne*). Ex. xii. 16, כָּל־מְלָאכָה לֹא־תֵעָשֶׂה *no labour shall be done*. Ex. x. 15; xx. 4; 2 Chron. xxxii. 15. Prov. xii. 21; xxx. 30. (The negative is here closely connected with the verb, and *there does not happen anything* is = *there happens nothing*. So also אֵין with כֹּל; Eccles. i. 9, אֵין כָּל־חָדָשׁ *there is nothing new*. But the case is different when כֹּל is made definite, where it means *all*, *the whole;* Num. xxiii. 13, כֻּלּוֹ לֹא תִרְאֶה *all of him* (*his whole*) *thou shalt not see* (but only a part). On the use of לֹא in interrogative sentences, see § 153, 1.

On the position of לֹא in the clause, see § 145, 1, and Note.

אַל, like *μή*, Lat. *ne*, for the *subjective* and *dependent* negation is connected with the *future* (as *Jussive*); hence the phrase אַל יָבֹא *ne veniat*, may stand either for *he shall not come*, or for *may he not come*. See above, § 127, 3, *c*, and § 128, 2.

Sometimes it stands absolutely, without the verb, (like *μὴ* for *μὴ τοῦτο γένηται*, *nay I pray, not so*, i. e. *let it not be*; e. g. Ruth i. 13, אַל בְּנֹתַי *not so, my daughters*; Gen. xix. 18. On the interrogative use of it, see § 153, 1.

אֵין (prop. *const. st.* of אַיִן *nothingness*) is the negative of יֵשׁ (*he, she, it*) *is*, and includes the verb *to be* in all its tenses; e. g. Gen. xxxvii. 29, אֵינֶנּוּ בַּבּוֹר *Joseph was not in the pit*; Num. xiv. 42, אֵין יְהוָה בְּקִרְבְּכֶם *Jehovah is not among you*. The same formulas are expressed positively with יֵשׁ, and negatively with אֵין, as Gen. xxxi. 29, יֶשׁ־לְאֵל יָדִי *it is in my power* (prop. it is in the power of my hand), Neh. v. 5, אֵין לְאֵל יָדֵנוּ *it is not in our power*. It follows, moreover, *α* that the personal pronouns, when they are the subject of the sentence, are appended to אֵין as suffixes; as אֵינֶנִּי *I am not, I was not, I shall not be*, אֵינָם אֵינֶנּוּ, etc. *β* When the predicate is a verb, it almost universally takes the form of a participle, the verb of existence being implied in אֵין; Ex. v. 16, תֶּבֶן אֵין נִתָּן *straw is not given*; vs. 10, אֵינֶנִּי נֹתֵן *I will not give*; viii. 17; Deut. i. 32. *γ* As יֵשׁ sometimes signifies *to be present, to be near* or *at hand*, so אֵין is used in the contrary sense, *to be not present* or *at hand*; אֵינֶנּוּ *he was not present* = *was no more*, Gen. v. 24.

From אַיִן is formed by abbreviation the negative syllable אִי, employed in compounds as a prefix: it is found in Job xxii. 30, אִי־נָקִי *not-guiltless*. In Æthiopic it is the most common form of negation, and is there used even as a prefix to the verbs. On the formation of the interrogative אַי from אַיִן, see § 153, 1.

לְבִלְתִּי (prop. *constr. st.* with the ending תִּי־ (§ 90, 3, *a*) from בֶּלֶת *want, non-existence*, stem-word בָּלָה) is most frequently employed before the *Inf.* when it is to be expressed negatively with a preposition; as לֶאֱכֹל *to eat*, לְבִלְתִּי אֲכֹל *not to eat*, Gen. iii. 11. Rarely with a finite verb it means *that not*, Jer. xxiii. 14.

פֶּן (*removing, a clearing away*) is the same as *ne, that not, lest*, especially after the mention of an action by which an apprehended evil is to be prevented or shunned (Gen. xi. 4, xix. 15; or after verbs signifying *to fear, to beware* (like *δείδω μὴ, vereor ne*) xxxi. 24, 31;—also at the beginning of the sentence, especially in the expression of apprehension or fear, as Gen. iii. 22, וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ *and now, lest he stretch forth his hand*.

2. Two negatives in the same sentence, instead of destroying each other, as in Latin [and English], make the negation stronger, like *οὐκ οὐδείς, οὐκ οὐδαμῶς*. 1 Kings x. 21, אֵין כֶּסֶף לֹא נֶחְשָׁב לִמְאוּמָה *silver was not at all regarded for any thing*, (in the parallel passage, 2 Chron. ix. 20, לֹא is omitted). Ex. xiv. 11.—Zeph. ii. 2, בְּטֶרֶם לֹא־יָבוֹא lit. *before there shall not come* (so in Germ. *ehe er nicht kommt*, and in Lat. *priusquam . . . non*). Is. v. 9, מֵאֵין יוֹשֵׁב, prop. *without no inhabitant*.

3. When one negative sentence follows another, especially in the poetic parallelism, the negation is often expressed only in the first, while its influence extends also to the second. 1 Sam. ii. 3, *multiply not words of pride,—let* (not) *that which is arrogant come forth from your mouth*. Ps. ix. 19; Job iii. 10; xxviii. 17; xxx. 20. (Compare the same usage in respect to prepositions, § 154, 4.)

Sect. 153.

INTERROGATIVE WORDS AND SENTENCES.

1. Interrogative sentences are sometimes, though rarely, distinguished as such merely by the *tone* of voice in which they are uttered; e. g. 2 Sam. xviii. 29, שָׁלוֹם לַנַּעַר *is it well with the young man?* Gen. xxvii. 24, אַתָּה זֶה בְּנִי עֵשָׂו *art thou my son Esau?* 1 Ki. i. 24. This is somewhat more frequent when the sentence is connected with the previous one by וְ; Jon. iv. 11, וַאֲנִי לֹא אָחוּס *and should I not spare?* Job ii. 10; x. 8, 9, 13; Judges xi. 23; xiv. 16; and also after the particles גַּם (Zech. viii. 6) and אַף (Job xiv. 3). But negative sentences still more readily take, in utterance, the interrogative character; e. g. with לֹא, when an affirmative answer is expected (*nonne?*) Job xiv. 16, לֹא תִשְׁמֹר עַל־חַטָּאתִי *dost thou not watch for my sin?* Jon. iv. 11; Lam. iii. 36, 38; with אַל in expectation of a negative answer, 1 Sam. xxvii. 10, אַל־פְּשַׁטְתֶּם הַיּוֹם *ye have not then made an excursion in these days?**

Even the few interrogative particles originally expressed either affirmation or negation, and only acquired by degrees their interrogative power.†

Respecting הֲ and its original demonstrative signification (being related to the article), see § 100, 4.

Probably אַי *where?* sprung from a negation;—full form אַיִן (hence מֵאַיִן *whence?*), prop. *not there, is not there*,—uttered interrogatively, *is not there?* = *where is?* אַיֵּהוּ *is he not there?* for *where is he?* Job xiv. 10 *man dies* וַאַיֵּנּוּ *and where is he?* = וְאֵינֶנּוּ *and he is no more.* In Arabic, אַי has become an interrogative pronoun = מִי *who?* (comp. the Germ. *wo* (*where*), and Eng. *who*); but this is not its original use. On the abbreviation of אַיִן into אַי, see § 152, 1.

2. Most commonly the simple question begins with *He interrogative* הֲ *num*,—the disjunctive question with הֲ *utrum* followed in the second clause by אִם *an* (אִם—הֲ=*utrum—an?*), as in 1 Kings xxii. 15, אִם־נֶחְדַּל . . . . . הֲנֵלֵךְ *shall we go . . . . . or shall we forbear?* The indirect form of inquiry differs only in having אִם more frequently in the simple question. and in the first member of the disjunctive question.

More particularly—

The הֲ is strictly a sign of the simple and pure question, when the inquirer is uncertain what answer may or should be given. Job ii. 3, *hast thou considered* (הֲתָשַׂמְתָּ לִבְּךָ) *my servant Job?*

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* In the same manner are used οὐκ (*nonne?*) and μή; the former (Hom. *Il.* x. 165, iv. 242) in expectation of an affirmative, the latter (*Odyss.* vi. 200) of a negative answer.

† So in Greek and Latin, originally affirmative and then interrogative are ἦ, *num* (=*nunc*), *an* (probably, perhaps); originally negative and then interrogative,—οὐκ, μή,—*ne;* in German, *nicht wahr?* (not true?) *nicht?* (not?)

Often the inquirer expects a negative answer (*num?*), which may be expressed in the tone itself: Gen. iv. 9, הֲשֹׁמֵר אָחִי אָנֹכִי *am I the keeper of my brother?* Job xiv. 14, *if a man die,* הֲיִחְיֶה *will he live again?* Such a question may have precisely the force of a negative assertion; 2 Sam. vii. 5, הַאַתָּה תִּבְנֶה־לִּי בַיִת *shalt thou build a house for me?* (in the parallel passage, 1 Chron. xvii. 4, לֹא אַתָּה וגו׳ *thou shalt not build a house for me:*) and, *vice versâ*, the negative form of the question has the effect of an affirmation; הֲלֹא *nonne? is it not so?* for הִנֵּה *behold!* 2 Kings xv. 21; xx. 20, comp. 2 Chron. xxvii. 7; xxxii. 32.* On the other hand, the question may be so uttered as to show that the speaker expects affirmation and assent, when it corresponds, in effect, with the negative form of the question in English; compare the use of ἦ γὰρ and ἦ γὰρ οὐ for *is not?* and of the Latin, *ne* for *nonne?*† Job xx. 4, הֲיָדַעְתָּ זֹאת *dost thou (not) know this?*—The simple question is *very* seldom introduced by אִם, and then always in connexion with something already implied which gives a disjunctive sense, like our *or perhaps* (German *oder etwa*), Lat. *an*, as in Is. xxix. 16; 1 Kings i. 27; Job vi. 12.

The *disjunctive* question (*utrum—an?*) is usually expressed under the form אִם—הַ, also וְאִם—הַ, Job xxi. 4, with emphasis on the first question וְאִם—הֲאֵלַי, xxxiv. 17; xl. 8, 9. Yet also as in German [and English], with אוֹ *or* before the second clause, Job xvi. 3, Eccles. ii. 19. The use of this combination אִם—הַ does not, however, always require opposition between the clauses, but often stands in poetic parallelisms and in other passages (Gen. xxxvii. 8; Hab. iii. 8, where the same question is merely repeated in different words in the second clause, as in Job iv. 17, *is man just rather than God; and* (אִם) *is a man pure rather than his Maker?* vi. 5, 6; viii. 3; x. 4, 5; xi. 2, 7; xxii. 23; hence וְ also stands before the second clause in such cases, Job x. 3; xiii. 7; xv. 7, 8, or there is no particle at all to connect the clauses, as in Job xxii. 4.

The form of the *indirect* question is, in general, the same. After verbs of inquiring, doubting, examining, the simple question takes הַ (*whether*), Gen. viii. 8; Ex. xvi. 4, and אִם, Cant. vii. 13; 2 Kings i. 2; the disjunctive question (*whether—or*) אִם—הַ, Gen. xxvii. 21, and also הַ—הַ, Num. xiii. 18.—The formula מִי יוֹדֵעַ אִם (*who knoweth whether—not*) is also used affirmatively like the Latin *nescio an*, Esther iv. 14.

For interrogative adverbs of place, time, etc., see § 150, 5.

The words זֶה (§ 122, 2) and אֲפוֹא *quite, then*, serve to give animation or intensity to a question (like ποτέ, *tandem*, Eng. *then, now*); as מַה־לְּךָ אֲפוֹא *what aileth thee now? quid tibi tandem est?* Is. xxii. 1; אַיֵּה אֲפוֹא *where now?* Job xvii. 15.

3. The affirmative answer is given, as in Latin, by repeating the predicate of the interrogative sentence; Gen. xxvii. 24; xxix. 6; Judges xiii. 11; the negative answer is לֹא *no*, Gen. xix. 2.

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* In a similar manner, מָה *what?* [*why?*], spoken with indignation, expresses prohibition under the form of reproach or expostulation. Cant. viii. 4, מַה־תָּעִירוּ *why do ye rouse?* Job xvi. 6; xxxi. 1. This negative force of מָה is very frequent in the Arabic.

† See Heindorf *ad Plat. Phædr.* 266; Heusinger *ad Cic. de Off.* iii. 17.

Sect. 154.

THE PREPOSITIONS.

1. The *simple** prepositions, like the adverbs, originally denote for the most part physical relations, viz. those of space, and are then used tropically of intellectual relations, as those of time, cause, etc. The prepositions of place originally denote either *rest* in a place, or *motion* from or to a place; but in each class there are some (several in the first, few in the second) which take also the signification of the other.

a) The most important prepositions of *place* are:

α) Of *rest* in a place, בְּ *in, by, at*, עַל *upon* and *over*, תַּחַת *under*, אַחַר, אַחֲרֵי *after*, לִפְנֵי *before*, נֹכַח, נֶגֶד, כְּמוּל, *before, opposite to*, אֵצֶל, אֵת *with* (*apud*), *by, near*, בְּעַד, בַּעַד (prop. *in separation from*), *about* (ἀμφὶ), *behind*, בֵּין *between*, עֵבֶר *on the other side of, beyond.*

β) Of *motion*, מִן *from*, אֶל and לְ *to, towards*, עַד *unto, as far as*,—and also (from the former class) בְּ *to* (*usque ad*), עַל *upon, towards.*

b) Very many of the above-mentioned prepositions express also relations of *time*, as בְּ *in, within*, מִן, אֶל, עַד.

c) Of those which denote other relations we may mention, בְּ *as* (כְּדִי, בְּפִי *according to*), עִם *together with, with*, זוּלַת, בִּלְעֲדֵי *besides*, בִּלְתִּי *without, besides*, יַעַן, לְמַעַן *on account of*, עֵקֶב (prop. *as a reward*), *for, because.*

2. The Hebrew language developes a great degree of dexterity and accuracy of discrimination in the composition of prepositions. Thus, those of motion are set before others denoting rest, so as to express not only a *change* of relation, but also the *local* one which was existing previously to the change, or which follows as the result of it, as in French *de chez, d'auprès.*† So—

a) With מִן: מֵאַחַר *away from behind*, מִבֵּין *out from between*, מֵעַל *away from upon* or *above*, מֵעִם, מֵאֵת *de chez quelqu'un*, מִתַּחַת *away from under.*

b) With אֶל (more seldom): אֶל אַחֲרֵי *to behind or after;* מִחוּץ לְ *without*, i. e. *on the outside of*, אֶל מִחוּץ לְ *forth without*, Num. v. 3.

Thus also compound prepositions, which have adopted an adverbial signification, take after them לְ (more seldom מִן), and again become prepositions; e. g. מֵעַל

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* Among these we reckon such forms as לִפְנֵי, לְמַעַן, which in themselves considered are indeed compound words, but as prepositions they express only one idea, and are thus distinguished from the compounds under No. 2, e. g. מִלִּפְנֵי *from above.*

† When the Hebrew says, *he took the offering*, הֵרִים אֶת הַתְּרוּמָה מֵעַל *from upon the altar* (*away from the top of the altar*), he presents the idea fully;—while it is but half expressed in the Fr. *il prend le chapeau sur la table*, the Germ. *er nimmt den Hut vom Tische weg* [and the Eng. *he takes his hat from the table*], the Fr. omitting one relation, the Germ. [and Eng.] another.

(adv.) *above*, מֵעַל לְ (prep.) *above, over*, מִתַּחַת (adv.) *below*, מִתַּחַת לְ (prep.) *below, under*, מִחוּץ לְ (prep.) *without*, לְבַד *separately, aside*, לְבַד מִן *aside from, besides*.

This accessory preposition may also precede the adverbial form; e. g., לְבַד מִן=מִלְּבַד *besides*, מִבַּלְעֲדֵי *without*, Syr. ܠܒܰܪ ܡܶܢ*; rarely it is wholly wanting, as מִתַּחַת for מִתַּחַת לְ, Job xxvi. 5.

3. We now present a few prepositions,—such as occur most frequently and have the greatest variety of meaning,—with their principal significations, in order to explain their construction with verbs (§ 140), and the most important idioms connected with them.†

a) בְּ, which, of all the prepositions, has the greatest variety of significations, denotes, 1) prop. rest *in* a place (*ἐν*), hence *in* with reference to time, and to state or condition, as בְּרֵאשִׁית, בְּאֶרֶץ, בְּשָׁלוֹם,—with reference to a company, or number of individuals, *among*, e. g. בַּגּוֹיִם,—with reference to bounds or limits, *within*, as בִּשְׁעָרִים *within the gates*,—of high objects, *upon*, as בַּסּוּסִים *upon horses*, Is. lxvi. 20; but it has rarely all these significations after verbs of motion=*εἰς* (like *ponere in loco*). The Hebrew says, α) to drink *in* a cup (for, to drink what is in it), Gen. xliv. 5 (so in Arabic and Chald., Dan. v. 2, *ἐν ποτηρίῳ ἐν χρυσῷ πάνεαν* Xen. Anab. vi. 1, 4, 3, Ezra iii. 6, *in ossibus bibere* in Florus, French *boire dans une tasse*); β) *in* the manner, *in* the model or rule, for *after* the manner or model (comp. *ἐν τῷ νόμῳ, hunc in modum*), as בְּדָבָר פִּי *according to the command*, בַּעֲצַת פִּי *according to the counsel of any one*, בְּצַלְמֵנוּ כִּדְמוּתֵנוּ *in (after) our image, after our likeness*, Gen. i. 26; vs. 27, and v. 1, 3, *Adam begat a son* בְּדָמוּתוֹ כְּצַלְמוֹ. Somewhat different is the signification in Gen. xxi. 12, *in Isaac* (בְּיִצְחָק)=after Isaac *thy seed shall call themselves*. Especial attention is due to the passages, where we have, γ) the בְּ *essentiæ* or *pleonasticum* of the grammarians, which everywhere means, *as*, *tanquam* (Fr. *en*). Ex. vi. 3, *I appeared to Abraham*, etc., בְּאֵל שַׁדָּי *as God Almighty*. Is. xl. 10, *the Lord will come* בְּחָזָק *as a strong one*. The most striking use of it is before the predicate-adjective after the verb *to be* (=*conduct* or *behave as*), Eccles. vii. 14, *in the day of joy* בְּיוֹם טוֹב הֱיֵה *be thou joyful!* Ex. xxxii. 22, *thou knowest the people* כִּי בְרָע הוּא *that they are evil!* Job xxiii. 13, הוּא בְאֶחָד *he is one* [without a rival]. (In Arabic this idiom is frequent; see *Thes. Ling. Heb.* p. 174.)

2) *Nearness, vicinity* (Lat. *ad, apud*), *at, by, on*; בַּנָּהָר=*ἐν ποταμῷ, by the river*, Eze. x. 15; בְּעֵינַי *in the eyes of=before the eyes of one* (*ἐν ὀφθαλμοῖς*, Il. l. 587). In this sense it frequently indicates motion (Lat. *ad*), *to, unto*: it differs, however, both from אֶל *to, towards*, and עַד *unto, usque ad*, since it denotes that the object towards which the motion tends is actually arrived at (which is not determined by the use of אֶל), and yet does not fix attention specially upon this point, as is done by עַד. Gen. xi. 4, *a tower* רֹאשׁוֹ בַּשָּׁמַיִם *whose top may reach to heaven*. Hence, it expresses the relation of verbs of motion (and others analogous to them) to their objects; e. g. אָחַז בְּ *to lay hold on*, נָגַע בְּ *to touch*, שָׁאַל בְּ *to ask at, to consult*, קָרָא בְּ *to call upon*, רָאָה בְּ *to look upon*, שָׁמַע בְּ *to hearken to*. Verbs having the signification of the last two, often include the idea of the pleasure or pain with which one sees or hears anything. Gen. xxi. 16, *I could not witness the death of the child!* Hence, in a tropical sense, *in respect to, on account of*, as שָׂמַח בְּ *to rejoice on account of*, i. e. to have joy *in* something.

* In the Syr. ܠܒܰܪ ܡܶܢ means *over*, as preposition, but ܡܶܢ ܠܒܰܪ *above* as adverb (see Hoffmanni *Gram. Syr.* p. 280). The Hebrew in like manner says לְמִן *from* (a starting point) *onward*, for מִן לְ, precisely the Lat. *usque a, usque ex*, *comp.* also *inde*.

† For fuller information, Gesenius's *Lexicon* must be consulted.—Tr.

With the idea of vicinity, nearness, that of *accompaniment*, and of *help, instrumentality* (*with*) readily connects itself. Gen. xxxii. 11, *with my staff* (בְּמַקְלִי) *I passed over this Jordan.* Ps. xviii. 30, *by thee* (בְּךָ) *have I rushed upon troops.* Verbs of *coming* and *going*, with בְּ (to come, or go, *with*) express the idea of *bringing*; e. g. Judges xv. 1, *Samson visited his wife with a kid*, brought her a kid. Deut. xxiii. 5.

b) עַל signifies *upon* (ἐπὶ) and *over* (ὑπὲρ); very frequently of motion (down) *upon* or *over*—(up) *upon* or *over* a thing. In the sense of (resting) *upon*, (coming) *upon*, it is used after verbs signifying *to be heavy*, i. e. *burdensome, afflictive* (prop. *to lie heavily upon*), Is. i. 14; Job vii. 20,—*to set* or *appoint over* (*commission*), as פָּקַד עַל,—*to pity, to spare*, as חוּס עַל (prop. *to look tenderly upon*). With the primary idea is connected that of *accession* (conceived as a *laying upon*) and of *conformity, after, according to* (with reference to the rule or pattern, *upon* which a thing is laid to be measured or modelled), and of *cause* (*ob quam*), *on account of* [prop. *upon* something as ground or motive], *although*. In the signification *over*, it is often used with verbs of *covering, protecting* כָּסָה עַל, גָּנַן עַל, (prop. *to place a covering, a shield, over*); and so also with those of kindred meaning, as נִלְחַם עַל *to contend for one* (prop. *in order to protect him*), Judges ix. 17. It is used for *at, by*, chiefly in cases where there is an actual elevation of one of the related objects above the other, conceived as an impending *over*; e. g. עַל הַיָּם *by the sea* [or, as we may literally render it, *on the sea*]; but also where this is not the case, as עַל יַד, like our *on the side*. Hence, it expresses the relation of motion to the object *at* which it terminates,—*to, towards*, so that in the later Hebrew style and in poetry it is often used for אֶל and לְ; e. g. Job vi. 27; xix. 5; xxii. 2; xxxiii. 23.

c) מִן (§ 102) indicates *motion, removal, away from* anything. Its fundamental signification is *separation from a whole, derivation, descent.* As *constr. st.* of the noun מִן *part*, it properly means *part of*, hence *off, from*, used at first with reference to the part which is taken from the whole, as to give, to take *part of* = *from*. This fundamental signification appears plainest, when it expresses *some* (more rarely *one*) *of*; e. g. מִזִּקְנֵי יִשְׂרָאֵל *some of the elders of Israel*, מִדָּם *some of the blood* (Fr. *du sang*). It has the same signification when (apparently pleonastic) it is connected with the words *one, none*, in the so often misapprehended idiom of the Hebrew and Arabic *non ab uno*, i. e. *not any one, not the least*, prop. not even a part, a piece, the least portion, of one. Lev. iv. 2; Deut. xv. 7; Eze. xviii. 10.

In its most ordinary use, with reference to motion *away from*, it forms the opposite of אֶל, עַד, and is employed not merely after verbs which express actual motion, as to depart (*from*), to flee (*from*), but also those of kindred signification, as *to be afraid, to hide, to beware*: comp. in Gr. and Lat. καλύπτω ἀπὸ, *custodire ab.* In its tropical use with reference to time, it may mean either *from* (a time) *on*, in which case the reckoning is to be made from the beginning, not from the end of the period specified (like ἀπὸ νυκτὸς, *de nocte, from the coming on of night*), as מִנְּעוּרֶיךָ, Job xxxviii. 12, *from the beginning of thy days onward*; or it may mean *next from*, i. e. *immediately after* (ἐξ ἀρίστου, *ab itinere*), as מִיָּקִיץ, Ps. lxxiii. 20, *immediately after awaking.* Gen. xxxviii. 24, מִשְּׁלֹשׁ חֳדָשִׁים *after three months.* Hos. vi. 2.

For the use of it to denote *rest on the side* of an object, where the idea is that of near distance, of being just *off from* (the *prope abesse ab, pendere ex aliqua re*), see § 150, 1. For its use in the expression of comparison, see § 119, 1.

d) אֶל, אֵלַי (prop. *regions, directions*, hence *towards*), denotes *motion*, and also merely *direction towards* (with reference both to material objects and the operations of the mind), whether one reaches the place towards which the motion is directed or not. In the former case it is equivalent to עַד, e. g. אֶל־פִּיהוּ *even unto his mouth*, Job xl. 23; sometimes it means even penetration into a thing, equivalent to אֶל־תּוֹךְ, e. g. בּוֹא אֶל־הַתֵּבָה *to go into the ark.*

It is certainly an unfrequent and improper use of this particle (though sustained by unquestionable examples) when it is employed to denote rest in a place at which one has arrived. Jer. xli. 12, *they found him* אֶל־מַיִם רַבִּים *by the great waters in Gibeon*. It is so used especially in the formula אֶל־הַמָּקוֹם *at the place*, Deut. xvi. 6; 1 Kings viii. 30; אֶל הָהָר *on the mountain*, 1 Sam. xvii. 3. Compare the Gr. εἰς, ἐς, for ἐν, e. g. ἐς δόμους μένειν, Soph. Ajax. 80. The German use of *zu* in *zu Hause*, *zu Leipzig*, is quite analogous.

e) לְ (an abbreviation of אֶל, but more commonly used in the tropical significations), *to, towards*, denoting motion or merely direction, either of physical objects or of the mind: hence, employed as a sign of the dative, and also of the genitive of possession (§ 115, 2), and then with the signification *with respect to, on account of, in behalf of*. Such a *dativus commodi* is used pleonastically especially in the language of common intercourse and in the later style) after verbs of motion, as *to go, to flee*, especially in the *Imperative*, e. g. לֶךְ־לְךָ *go, get thee away*, בְּרַח־לְךָ *flee* for thy safety; but also after other verbs, as דְּמֵה־לְךָ *be thou like*, Cant. ii. 17. It is a solecism of the later style (common in Syriac) when active verbs are construed with לְ instead of the accusative, as אָכַל לְ, Lam. iv. 5. [Compare Ex. xxvii. 3, Num. xxxii. 15.]

Very often also, especially in poetry, it denotes rest in a place,—hence *at*, or *in*, with reference to place and time; as לִימִינְךָ *on thy right*, לָעֶרֶב *at evening*. On the use of it after passive and other verbs to denote the efficient cause or author, see § 143, 2.

f) כְּ (as an adverb, *about, nearly*), as a prep. *as, like to;* for denoting similarity it is doubled כְּ—כְּ *as-so*, and also *so-as* in Gen. xliv. 18, in later authors וְכְּ—כְּ: *according to, after*, from the idea of conformity to a model or rule; as a designation of time, *about* (*circa*). A pleonastic כְּ or *Kaph veritatis*, as the grammarians called it, is nowhere found with certainty. In all cases the comparative force applies. כִּמְעַט is indeed=כִּמְעַט *little*, but prop. *as a scrap;* Neh. vii. 2, *for he was* כְּאִישׁ אֱמֶת *as a true man* must be.

4. In the poetic parallelism, a preposition which stands in the first member may (like the negatives, § 152, 3) be omitted in the corresponding place in the second member; e. g. בְּ, Is. xlviii. 14, *he will do his pleasure on Babylon* (בְּבָבֶל), *and his power on the Chaldeans* (כַּשְׂדִּים for בְּכַשְׂדִּים). Hab. iii. 15, Job xii. 12. So also לְ Job xxxiv. 10, Is. xxviii. 6; מִן, Is. xxx. 1; Gen. xlix. 25; תַּחַת, Is. lxi. 7

Sect. 155.

THE CONJUNCTIONS.

1. The Hebrew language, considered with reference to the number of its conjunctions, frequently consisting of several words combined, and its ability to form still others from most of the prepositions by the addition of אֲשֶׁר and כִּי (§ 104, 1, *e*), exhibits no small degree of cultivation and copiousness, compared with its usual simplicity. But writers often neglect the means which it furnishes for accurately expressing the relations of sentences and members of a sentence, contenting themselves with less perfect modes of connexion:* hence the various significations

* Comp. § 107, 1, Rem., § 147, Rem. 1.

which certain conjunctions in frequent use (particularly וְ, כִּי, אֲשֶׁר) either actually have, or at least whereby they must be expressed when translated into our Western languages, where we are not permitted (see No. 3) to retain the loose and indefinite connexions sometimes made by these particles.

Of the most extensive application is וְ, ו (§ 104, 2):*

a) Properly and usually *copulative* (*and*), connecting single words as well as whole sentences. When three or more words stand in connexion, it is used either before every one after the first (2 Kings xxiii. 5), or before the last only (Gen. xiii. 2); rarely after the first only (Ps. xlv. 9). In certain phrases it is commonly omitted, as *yesterday* (and) *the day before=heretofore*, Ex. v. 8. The tone of animated description or narration may also occasion the omission of it (*constructio asyndeta*); as Judges v. 27, *at her feet he bowed, he fell, he lay.* Job xx. 19; Cant. ii. 11, v. 6; Is. xxvi. 17.

As connecting *words*, it is often *explicative* (like *isque, et quidem*). 1 Sam. xxviii. 3, בְּרָמָה וּבְעִירוֹ *in Ramah and* (=*even*) *in his own city*, 2 Sam. xiii. 20, Amos iii. 11, iv. 10; even when the second idea is subordinate to the first, and would properly be expressed as the genitive after it (the ἓν διὰ δυοῖν of the grammarians), as Gen. iii. 16, *I will multiply* עִצְּבוֹנֵךְ וְהֵרֹנֵךְ *thy pain and thy conception*, i. e. *the pains of thy pregnancy.*

As connecting *clauses* or *sentences*, *it denotes either continuation* (for *then*), hence before the apodosis (like German *so* in *da—so*) and after absolute designations of time—(see Gen. iii. 5; Ex. xvi. 6; Prov. xxiv. 27, אַחַר וּבָנִיתָ בֵיתֶךָ *afterwards, then build thy house*); or *enhancement*, as in Job v. 19, *in six troubles he will deliver thee, yea, in seven no evil shall befall thee*); or *comparison*, as in Job v. 7, man is born to trouble, *and* so *the sons of lightning fly on high*, for *just as these* (birds of prey) *fly high:* xii. 11; xxxiv. 3; Prov. xi. 16; xvii. 3; xxv. 3, 25. But the *Vav* is also—

b) *Adversative* (*and yet, while yet*); Judges xvi. 15, *how canst thou say I love thee* וְלִבְּךָ אֵין אִתִּי *and* (*yet*) *thy heart is not with me* (i. e. *while yet*)? Gen. xv. 2; xviii. 13; Ps. xxviii. 3.

c) *Causal* (*for, because*); Ps. v. 12, *let them ever shout for joy, because* (*when, since*) *thou dost defend them.* Is. xliii. 12, *ye are my witnesses* וַאֲנִי־אֵל *and I* (am) *God*, that I am God.

d) *Inferential*, (*then, so then, therefore*); Eze. xviii. 32, *I delight not in the death of him that dieth—*וְהָשִׁיבוּ *therefore turn ye.* In this sense it may stand even *at the beginning of a sentence*, when it implies an inference of some kind from circumstances already mentioned; 2 Kings iv. 41, *and he said* וּקְחוּ־קֶמַח *then take meal;* Ps. iv. 4, וּדְעוּ *then know ye;* ii. 10; 2 Sam. xxiv. 3.

e) *Final* (*in order that, so that*); in this sense chiefly with the cohortative or jussive (§ 128).

Of scarcely less extensive application are the two relative conjunctions (prop. relative pronouns) אֲשֶׁר and כִּי=ὅτι, *quod, quum, that, because*,—running almost parallel with each other in their significations, except that כִּי occurs as a conjunction far more frequently and in a great variety of senses, while אֲשֶׁר is generally a relative pronoun, and takes prefixes.

Both are prefixed, like *quod*, to a whole clause, standing in place of an accusative, and governed by the preceding active verb as its object. אֲשֶׁר is even preceded by the accusative particle אֵת; Josh. ii. 10, שָׁמַעְנוּ אֵת אֲשֶׁר־הוֹבִישׁ יְהוָה *we have heard* (id *quod exsiccavit*) *that Jehovah hath dried up*,—more commonly שָׁמַעְנוּ אֲשֶׁר, and still oftener שָׁמַעְנוּ כִּי. 1 Sam. xxiv. 11, 19. Hence the following uses of כִּי: *a*) it is employed before words directly quoted, like the Gr. ὅτι (very seldom

* See fuller particulars on the use of *Vav copulative*, in Gesenius's *Thesaurus* I. p. 393 *et seqq.*

אֲשֶׁר, 1 Sam. xv. 20); *b*) it is *temporal*=ὅτε, prop. (at the time) *that*, (at the time) *when*, sometimes passing over to the conditional power of אִם [Eng. *when*=*if*, differing only in the form of representation], Job xxxviii. 5, comp. vs. 4 and 18 (seldom אֲשֶׁר, Lev. iv. 22; Deut. xi. 6,—but often with an accurate discrimination between the two, well illustrated in Ex. xxi.: *c*) *causal*, *eo quod*, *because*, fully יַעַן כִּי, יַעַן אֲשֶׁר, *propterea quod*, also *for*=γάρ; repeated כִּי—כִּי, Is. i. 29, 30, וְכִי—כִי *because—and because*, Job xxxviii. 20), when more than one cause for the same thing is assigned; *d*) *adversative* (in which sense כִּי only is used) either, *α*) after a negative, *but*,—prop. but it is *because*, e. g. thou shalt *not* take a wife for my son from the daughters of the Canaanites—*but* a Hebrewess, =*for* thou shalt take a Hebrewess, the former being prohibited *because* the latter is to be done; or, *β*) where negation is only implied, e. g. after a question which involves denial (§ 153, 1, 2), when it may be rendered *no*, *but*,—*but no*,—*for surely* (ἀλλὰ γάρ) Mic. vi. 3, what injury have I done to thee? . . . *for surely* I brought thee up, etc. Job xxxi. 18. See on אִם כִּי below, in No. 2, *i*.

2. We now arrange the remaining conjunctions according to their significations, and in the case of those (very many in number) that have a variety of senses, exhibit together the different uses of each as it first occurs. We must, however, confine ourselves here to a brief general notice, leaving the more complete view, with the references and proofs, to the Lexicon.*

a) *Copulative:* besides וְ, ו, the properly adverbial forms גַּם *also*, and אַף intensive, *there is added*, *wholly*, *even*, once combined וְאַף־גַּם *and even also*, Lev. xxvi. 44. The first is often used with plural forms emphatically, to include *all*, e. g. גַּם שְׁנֵיהֶם *both the two*, גַּם כֻּלָּם *all together*. It also merely gives emphasis to the following word; Gen. xxix. 30, *and he loved* גַּם־אֶת־רָחֵל *Rachel* (not, also Rachel) *more than Leah*; 1 Sam. xxiv. 12.—כִּי אַף is prop. *add that*, hence *not to mention*,—according to the connexion, *much more*, *much less*.

b) *Disjunctive:* אוֹ *or* (etym. *free will*, *choice*, hence prop. *vel*, but also *aut* exclusive, 2 Kings ii. 16). Sometimes it stands elliptically for אוֹ כִּי *or* (be it) *that*, *or* (it must be *that*, when it may be rendered *unless that*, e. g. Is. xxvii. 5;—hence the transition to the conditional sense, *if*, *but if*, Ex. xxi. 36 (the LXX. ἐὰν δέ, Vulg. *sin autem*), *if haply*, 1 Sam. xx. 10, which has been contested without reason (comp. on אוּלַי, § 150, 3, Note). Repeated, אוֹ—אוֹ, *sive—sive*, it is the same as אִם—אִם.

c) *Temporal:* כִּי, אֲשֶׁר=ὅτε, *quum* (see above), for which more rarely is used the conditional particle אִם (Is. iv. 4; xxiv. 13); עַד כִּי, עַד אֲשֶׁר, עַד *until that*, also עַד אִם, עַד אֲשֶׁר אִם *until that when*, עַד also *during*, *so long as*, בְּעוֹד, the same, אַחֲרֵי אֲשֶׁר *after that*, מֵאָז for מֵאָז אֲשֶׁר *since that*, בְּטֶרֶם and טֶרֶם *before*, קֹדֶם for קֹדֶם אֲשֶׁר *before* (Ps. cxxix. 6).

d) *Causal:* (besides כִּי and אֲשֶׁר, No. 1, *c*, *c*) עַל בֵּן אֲשֶׁר *because*, or merely עַל כֵּן, with the omission of אֲשֶׁר (§ 104, 1, *c*), Ps. xlii. 7; xlv. 3. כִּי־עַל־כֵּן Gen. xviii. 5; xix. 8; 2 Sam. xviii. 20, and אֲשֶׁר עַל־כֵּן (Job xxxiv. 27), for עַל־כֵּן כִּי, עַל־כֵּן אֲשֶׁר; † עַל אֹדוֹת אֲשֶׁר, עַל דְּבַר אֲשֶׁר, prop. *for the circumstances that*=*for this cause that*, and emphatically עַל־כָּל־אֹדוֹת אֲשֶׁר *for the very cause that*, יַעַן אֲשֶׁר, בַּעֲבוּר אֲשֶׁר (prop. *on the account*, *that*), and תַּחַת כִּי (*therefore*, *that*, *eo quod*, *because*) עֵקֶב כִּי (prop. *as a reward that*), *that*.

e) *Final:* לְמַעַן אֲשֶׁר *to the end that*, בַּעֲבוּר אֲשֶׁר *in order that* (also causal), ל *that*=*in order that* (see above), perhaps לְ, 1 Kings vi. 19. With a negative force: אַל, פֶּן *that not*, *lest* (§ 152).

* See especially Gesenius's *Heb. Lexicon*, translated by Dr. Tregelles.

† See, on these groups of particles, Gesenius's *Thesaurus* II. p. 682.

f) *Conditional:* principally אִם and לוּ (for which rarely אִלּוּ), *if*. The first (which is also a particle of interrogation, § 153, 2) is purely conditional, leaving it uncertain whether what is expressed by the verb is actually so, is actually done, or not (rather the former),—as, if I do—have done—shall do: on the contrary, לוּ* expressly implies that it is not so, is not done (if I should do—had done), at least that it is very uncertain and even improbable. Hence אִם may properly stand where לוּ would express the thought more accurately (Ps. l. 12; cxxxix. 8; Hos. ix. 12); but לוּ cannot be used for אִם. Especially in solemn asseveration, expressed under the form of conditional imprecation, אִם is used; Ps. vii. 4—6, אִם־עָשִׂיתִי זֹאת—יִרְדֹּף וגו׳ *if I have done this—then let the enemy persecute me*, etc.; Ps. xliv. 21; lxxiii. 15; cxxxvii. 5.

What has been said of אִם and לוּ holds good, also, when they are connected with the negative, as in לֹא אִם, לוּלֵא, and לוּלֵי. It must be observed further, that אִם, after forms of swearing, e. g. חַי יְהוָה *as Jehovah lives*, has the force of a negative (hence לֹא אִם is affirmative), 2 Sam. xi. 11; xx. 20. There is here an ellipsis, which is sometimes filled up, as in 2 Sam. iii. 35, כֹּה יַעֲשֶׂה־לִּי אֱלֹהִים וְכֹה יוֹסִיף כִּי אִם *so may God do to me and more also, if—*. Hence generally after verbs of swearing and adjuring, אִם stands for *not*, Cant. ii. 7, iii. 5, also elsewhere in poetry, as Judges v. 8, Is. xxii. 14. On אוֹ, כִּי, אֲשֶׁר, as passing over into conditional particles, see above, in No. 2, *b*, and No. 1, *e*.

g) *Concessive:* אִם, with the *Pret.*, even *if* (= though) I *am*, Job ix. 15, with the *Fut.* (*though* one *were*), Is. i. 18; x. 22; עַל (for עַל אֲשֶׁר), *although*, Job xvi. 17; גַּם כִּי *even when, although*.

h) *Comparative;* בַּאֲשֶׁר *as, quemadmodum*, with כֵּן in the second member, *as—so*, Is. xxxi. 4; lii. 14, 15.—בַּאֲשֶׁר may be omitted in the protasis, Is. lv. 9; Ps. xlviii. 6, and כֵּן in the apodosis, Obad. 15. Exact conformity is expressed by כְּלֹ־עִנְיַן שֶׁ *in all points as*, Eccles. v. 15.

i) *Adversative:* (see on the adverbs, § 147, 3). Decidedly belong *here*, אֶפֶס כִּי *only that—but, nevertheless*, and the difficult combination כִּי אִם, prop. *that if, for if*, most frequently *but if*, in the sense of כִּי explained under letter *d*, but united with אִם to form a connexion with the verb. Ps. i. 1, *happy the man who walks not* (if he walks not) *in the counsel of the ungodly* . . . . vs. 2, *but if* (כִּי אִם) *his delight is in* . . . . . Then simply *but*, Ps. i. 4; Gen. xxxii. 29, *but if, but when*, Gen. xxxii. 27, and merely *but=except* (after a negative), xxxix. 9; xxviii. 17.

k) On the *interrogative* particles, see § 153, and—

l) The *optative* particles above, under letter *f*.

3. A certain brevity and incompleteness† of expression (see No. 1) appears, among other things, in this, that instead of the compound conjunction, by which the relation is fully expressed, may be used one or the other of those composing it. Thus, instead of the full form יַעַן אֲשֶׁר *on the account, that=because*, we have the shorter יַעַן or אֲשֶׁר; instead of כַּאֲשֶׁר *as* (conj.), כְּ, Is. lxi. 11, and אֲשֶׁר, Ex. xiv. 13; 1 Kings viii. 24.

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* לוּ, in full לוּא, is radically not different from לֹא, לֹא, *not*, hence it becomes, when uttered interrogatively, first an optative particle (§ 136, 2), as לוּ יְחָיֶה *nonne vivat?* for *would that he were alive*, then a conditional particle, *if he were alive* (which is, however, not the case).

† More rare is pleonasm, or an unnecessary fulness of expression; e. g. כִּי אִם, for *if*, Ex. xxii. 22, comp. old Germ. *wean dass* (prop. *if* it is *that*) and old Eng. "if so be that." On the contrary, a degree of pleonasm in the particles is quite at home in the Chaldee; e. g. כָּל־קֳבֵל־דִּי (Germ. *all* dieweil) *wholly—for—that=because*, כָּל־קָבֵל דְּנָה *just for this=therefore*. Emphatic, not pleonastic, is the repetition of the conjunction in יַעַן וּבְיַעַן *because, even because*, Lev. xxvi. 43. Like the German *sintemal und all dieweil*.

4. This brevity of expression is sometimes carried so far, that the conjunction, which is required to show the relation of one sentence or part of a sentence to another, is omitted altogether. This occurs—

a) In conditional clauses: Gen. xxxiii. 13, *drive they them hard, they will die*, —for, if they drive them hard they will die. Job vii. 20, (if) *I have sinned, what do I unto thee?* Gen. xlii. 38.

b) Where comparison is expressed: Ps. xiv. 4, אֹכְלֵי עַמִּי אָכְלוּ לֶחֶם *who devour my people* (as) *they would eat bread*, prop. (as) *those who eat bread*. Job xxiv. 19, *drought and heat bear off the snow-water*, שְׁאוֹל חָטָאוּ (so) *Sheol* (those who) *sin*. Jer. xvii. 11.

c) In members which are usually dependent on the relative conjunctions. Gen. xii. 13, *say* אֲחֹתִי אַתְּ *thou art my sister*, commonly כִּי אֲחֹתִי אַתְּ. Ps. ix. 21, *that they may learn, they are men*. Is. xlviii. 8, *for I knew, thou art utterly faithless*. Ps. xvii. 3, *I have purposed, my mouth shall not sin*. In all these cases, the second member stands properly in the accusative; comp. § 142, 4, Rem. 2.

Sect. 156.

THE INTERJECTIONS.

The interjections which correspond to our *ah! oh! alas! woe!* expressing denunciation as well as lamentation (אֲהָהּ, אוֹי, הוֹי), are connected with the object of the threatening or lamentation either by the prepositions עַל, אֶל, לְ, or without any of these particles, as אוֹי לָנוּ *woe to us!* הוֹי גּוֹי *woe to the people!* Is. i. 4; הוֹי אָחִי *alas, my brother!* 1 Kings xiii. 30.

On the construction of הַגֵּה with the suffixes, see § 100, 5.

INDEX I.

(THE NUMBERS REFER TO THE PAGES.)

א, as Consonant and Guttural, 17; prefers ֶ, 43; as Feeble Letter, 19, 43, *seq.*; as Dilated Letter, 14; Interchanged with ה, ו, and י, 44; Omitted, 44.

אוֹ, 245.

אוּלַי, 235, Note *.

אַי, Interrogative Particle, 238.

אַיִן, אֵין, 236, *seq.*

אֶל, 237.

אֵל, 242.

אִם, its Difference from לוּ, 220, 246.

אֲשֶׁר, as Relative Pronoun, 69, 200; as Relative Conjunction, 244; אֲשֶׁר לְ, 190.

אֵת, Sign of Accusative, 173, 192, Note*; as Preposition *with*, 173.

בְּ, Preposition, 172, 174; its Use, 241.

בַּאֲשֶׁר, 201, Note *.

ה, with Mappiq, 32, 45, 128; as Feeble Letter, 45.

הַ, see under Article.

הֲ, Interrogative, 171, 238.

ה־, ending of Cohortative and Imperative, 81, *seq.*; of Nouns, 135, 148.

הוּא, and הִיא, 64; how distinguished from זֶה, 199.

הָיָה, its Anomaly, 129; with the Participle, 218; with לְ before Infinitive, 216.

ו, as Vowel-Letter, 19, 22, 43.

וְ, see Vav Copulative and Conversive of Preterite.

וַ, see Vav Conversive of Future.

וְהָיָה, Prophetic Formula, 206.

וַיְהִי, Historic Formula, 211.

ז, as Vowel-Letter, 19, 22, 44.

יְהוָה, with prefixes, 173.

יִקְטֹלְנָה, 80.

כְּ, with Suffixes, 174; its Force, 243.

כִּי, 244, *seq.*

כִּי אִם, 246, and Note †.

כִּי עַל כֵּן, 245.

כֹּל, with Negative, 236; with Substantive, with and without the Article, 109, *seq.*

לְ, its Pointing, 172; with Suffixes, 174; its Meanings, 243; as Sign of the Dative, 192; for the Genitive, 190; with the Passive, 227.

לֹא, 236; in Prohibition, 208.

לוּ, its Etymology and Use, 246, Note *; 220.

לָמוֹ, with Plural Force, 174, Note *.

מ, Sign of Participles, 87; Formative of Nouns, 137.

מַ· for מָה, 69.

מִ· for מִן, which see.

מָה and מִי, 69.

מוֹ, Poetical Addition to Prefixes, 175.

מִי יִתֵּן, 220.

מִן, Preposition, its Pointing, 172; with Suffixes, 174; its Senses, 242; with Comparative, 194.

נ, see Nun.

ע, its Pronunciation, 16; as Guttural, 42, *seq.*

עַל, Preposition, 242.

עָשִׂתִי, 167, Note *.

ר, as Guttural, 43; Doubled, 43.

שֶׁ·, Prefix, 69.

ת, Feminine-ending, 136, 147.

INDEX II.

A-sound, 24.
Abbreviations, 15.
Absolute Case, 299.
Abstract for Concrete, 138; expressed by the Feminine, 180; takes the Article, 185.
Accents, 32—34.
Accusative, indicated by אֵת, 192; by the ending ה־, 150, 192; governed by the Verb, 221; double, 223; as adverbial Case, 171, 193.
Adjective, Circumlocution for, 179; with the Article, 187; with a Substantive, 187; classed with Nouns, 134.
Adverb, 170; expressed by a Verb, 226, *seq.*
Alphabet, 13.
Aphæresis, 37.
Apocopated Future, 82.
Apocopè, 37; of Verbs ל״ה, 129.
Apposition, 188, 191.
Arabisms, 44, 68, 80, *seq.*
Aramæan Tongue, 1.
Aramaisms. See Chaldaisms.
Archaisms, 8.
Arrangement of Words, 229.
Article, 67, *seq.*; its Syntax, 184—187.
Aspirates, 17, 31, 40.
Assimilation, 37, 91, 106.

Case Absolute, 230.
Case-endings, Traces of, 148—150.
Cases, 146, 191, *seq.*
Celtic Tongues, 3, Note ‡.
Chaldaisms, 10; in the Form of the Infinitive, 78; in the 3rd pers. fem. Fut., 80; in Piël, 88; in Verbs ל״ה, 131; in Verbs ע״ע, 111, *seq.*; in Verbs ע״י, 122; in the Plural, 143; in the Feminine, 135, *seq.*
Chateph-Pathach, 29; shorter than Chateph-Seghol, 54.
Chateph-Qamets, 29.
Chateph-Seghol, 29.
Chireq, different Sorts of, 21, *seq.*
Cholem, 26.
Cohortative, 81, *seq.*, 209.
Collective Nouns, 181—183; their Syntax, 230, *seq.*
Common Nouns, 179—181.
Commutation of Consonants, 36.
Comparative Degree, 194.
Composition of Words rare, 61, 136, *seq.*
Compound Notions, how put in Plural, 183; with Art., 186; with Suff., 183.
Conditional Clauses, 247.
Conjugations or Derivative Verbs, 70—72; Number and Arrangement of, 72; unusual Forms of, 93.
Conjunctions, 175, *seq.*, 243—247.
Consonants, Pronunciation and Division of, 15; softened into Vowels, 18, 38, 43—45.
Construct State, 146; *seq.*; its Use, 188, *seq.*, 190, *seq.*; with Art. 186.
Construction, *διάνδετος*, 225, *seq.*; pregnant, 221.
Contraction, 37.
Copula (logical), how expressed, 228.

Daghesh, 31.
Daghesh forte, 30, *seq.*; various Sorts of, 38; where used, 38, *seq.*; excluded from Gutturals, 41; and from ר, 43; Omission of in Verbs ע״ע, 110.
Daghesh lene, 31, 40.
Dative, 192; comp. 190.
Declension, 135, and Note *, 153, 162.
Degrees of Comparison, 194.
Diphthongs, 18, 23; how avoided, 45, *seq.*
Doubling of Consonants, 38; its Effect, 87.
Dual, 145; of Numerals, 168; Syntax of, 188, 231, *seq.*

Ellipsis of the Relative, 201; of other Pronouns, 200; other cases (real or assumed), 191, *seq.*, 201; of the Conjunction, 246, *seq.*
Epicœne Nouns, 179, *seq.*
Epithets, poetic, 179.

Feeble Letters, Vav and Yodh, 45, *seq.*
Feminine Gender, Endings of, 136; Vowel-Changes of, 160, *seq.*; in Construct State, 147; in Plural, 144; other Indications of, 179; Use of in abstract and collective Nouns, 180; Form of in the Infinitive, 78, 106, 116.
Formæ mixtæ, 133; dagessandæ, 48; auctæ et nudæ, 137.
Future, Name, 79, Note *; Formation and Inflexion, 79; shortened and lengthened, 81; with Vav Conversive, 83, 210; with Suffixes, 99; Syntax of, 207, *seq.*

Ga'ya, 35.
Gender, 135; Agreement in, 187, 230—233.
Genitive, how expressed, 146, *seq.*, 190; Use of, 188, *seq.*
Gentile Nouns, 143, 186.
Geographical Names, 181, 185; with Genitive, 191.
Gerund, 78, 213, 215.
Gutturals, 17, 41—43; in Verbs, 100—106.

Hebrew Language, 6; Monuments of, 6; Dialects of, 10; Copiousness of, 10; its Grammatical Exhibition, 10—12.
Helping Vowels, 75.
Hiphil, 89—91.
Hithpaël, 91, *seq.*
Homogeneous Vowels, 22, Note †; 46, *seq.*
Hophal, 90.

I-sound, 24.
Imperative, 78; shortened and lengthened, 82; with Suffixes, 100; its Syntax, 211, *seq.*; other Tenses and Moods stand for it, 206, 208, 215.
Imperfect, by Circumlocution, 218.
Impersonal Construction, 221.
Indo-Germanic Tongues compared, 3, and Notes.
Infinitive, 77, *seq.*; with Suffixes, 100; Use of the Inf. Absolute, 213—215; Use of Inf. Construct, 215; with ל, 225; Infinitivus Historicus, 215.
Instrument, expressed by ב, and by Accusative, 176.
Interjections, 247.
Interrogative Particles, 238.
Jussive, 82, 210.

Kal, its Form and Meaning, 75.
Kaph veritatis, 244.
K'thubh, 35.

Lamedh auctoris, 190.
Letters: liquids, 17, quiescents, 22, Note †, incompatible, 60, Note, dilatable, 11.

Mappiq, 32.
Maqqeph, 34, *seq.*
Matres lectionis, 22, Note †.
Methegh, 27, 35, 36.
Milel and Milra, 33.
Moods, how expressed, 72, 207, *seq.*, 213, *seq.*

Negatives, 236, *seq.*
Neuter Gender, wanting in Hebrew, 135, 180.
Niphal, 85, *seq.*
Nomina unitatis, 181.
Nouns, their Derivation and Sorts, 136—143; with Suffixes, 150—153; their Declension, 153—163; Irregular, 161, *seq.*; Syntax, 178.
Number, 143-146; Agreement in, between Subject and Predicate, 232, *seq.*
Numerals, 165—168; Signs of, 15; Syntax, 195.
Nun, assimilated, 37, 106; epenthetic (demonstrative), 97.

O-sound, 26.
Onomatopoetica, 3, 59, *seq.*
Optative, 208, 209, *seq.*

Paradigms of Nouns, 155, *seq.*, 162.
Paragogic Letters, 118—130.
Participial Nouns, 138, *seq.*
Participle, 84, *seq.*; with Suffixes, 100; its Syntax, 218—220; changed for Verb, 219.
Passives, their Construction, 227.
Patronymics, 143.
Pathach, 21, 24; preferred with Gutturals, 41—43; Furtive, 22, 42; in Pause for Tsere or Seghol, 57, 86; in Piel for Tsere, 87, *seq.*
Pause, 56, *seq.*
Perfect. See Preterite.
Phœnician and Punic Languages, 2, 7; 19, Note ‡; 29, Note *; 38, Note; 69, Note; Writing, 4.
Piel, 87, *seq.*
Pleonasms, of the Pronoun, 198, *seq.*; of the Particles, 246, Note; of the Negatives, 237.
Pluperfect, 204; Subjunctive, 205, *seq.*
Plural, its Endings, 143—145; in Prepositions, 175; its Use, 181—183.
Pluralis excellentiæ or majestaticus, 182; its Construction, 188, 231.
Poetical Expression, 8, *seq.*
Pointing of the Hebrew Text, 19.
Potential, 208.
Predicate, usually without the Article, 186; its Connexion with the Subject, 230—233.
Prefixes, 172; with Suffixes, 174.
Prepositions, 171—175, 240—243.
Present, how expressed, 204, 207, 211, 218; Present Subjunctive, 206.
Preterite, 75—77; with Vav Conversive, 83; with Suffixes, 97, *seq.*; its Syntax, 204—206.
Pronouns, 63; Personal, 63, *seq.*; Suffix, 65; Demonstrative, 67; Relative, 69; Interrogative and Indefinite, 69; Suffixes to Verbs, 97—99; to Nouns, 150—153; to Adverbs, 171; to Prepositions, 173—175; Reflexive Pronoun, how expressed, 202, *seq.*; Syntax of Pronoun, 197—203.
Proper Names, with Article, 185; with Genitive following, 189.
Prosthesis, 38.
Pual, 88.
Punic Tongue. See Phœnician.

Qamets, 21, 24.
Qamets-Chatuph, 21, 26; distinguished from Qamets, 27.
Qeri, 35.
Qibbuts, 21, 26.
Quadriliterals and Quinqueliterals, 61.
Quiescents. See Letters.

Radical Letters, 58.
Raphe, 32.
Relation of Verbs to each other, 132, *seq.*
Relative Pronoun, 69, 200; Relative Conjunctions, 244, *seq.*
Repetition of Words, 183.
Roots, 58—61.

Scriptio plena et defectiva, 23.
Seghol, 21, 24, *seq.*; with Gutturals, 42; before Gutturals with Qamets, 53, *seq.*
Segholate Nouns, 139, 158.
Servile Letters, 58, 137.
Shemitish Languages, 1—6; Relation to each other, 2.
Shᵉva, Name, 28, Note *; simple and composite, 29; movable or vocal, 28; simple under Gutturals, 42; the movable, a half-vowel, 48.
Shureq, 21, 26.
Sibilants, 17; transposed, 38.
Silluq, 33.
Square Character, 14.
State, Absolute, how far from Construct, 190, *seq.*; Construct, its Endings, 147; its Vowel-changes, 147; its Use, 188, *seq.*; when it takes the Article, 186.
Stem-consonants, 59, *seq.*
Stems, different from Roots, 58, *seq.*
Subjunctive, 207, *seq.*
Suffixes, see Pronouns; their Syntax, 198; Grave and Light; Note on p. 155, *seq.*
Superlative Degree, 194.
Syllables, Theory of, 48—50.
Syriasms, in the Pointing, 45.

Tenses, their Use, 203, *seq.*; Relative, 205.
Tone, 55—57; Signs of, 33.
Transposition, 36, 91.
Tsere, 21, 25.

Vav Conversive, 83; Origin of, 83; with Preterite, 84; with Future, 84; Copulative, 84; its Form, 176; its Force, 244.
Verb, its Form and Inflexion, 70—73; Irregular Verbs, 73, 100—106; Verbs Middle E. and O., 75; with Suffixes, 94—100; Contracted, 106—112; Feeble, 113—132; Doubly Anomalous, 132, *seq.*; Defective, 132, *et seqq.*; Syntax of, 203; with Prepositions, 224; in Combination, to express one Idea, 225—227.
Vocative, with the Article, 185.
Vowel-Letters, 18. See Feeble Letters.
Vowel-Signs or Points, 20, *seq.*
Vowels, 18—21.

INDEX III.

TEXTS ILLUSTRATED OR PARTICULARLY NOTICED.

GENESIS.

1. 1 .... 40, 192, 204, 229
1, 3, 4 83
1, 3 .. 184, 231
2 176, 178, 228
3 .... 184, 208
4 .... 90, 184
4, 10..... 227
5 56
6 173
7, 9 35
7 40
8 187
9 208
14 .... 229, 232
16 194
18, 19 83
20, 21..... 223
21 143, 152, 187
22 105
24 .... 150, 210
26 182 bis, 241
27 241
29 .... 35, 235
31 187
2. 2 .... 200, 204
4 92, 216, 228
5 204, 208, 229
7 .... 118, 224
11 186
12 29, 176, 228
16 208
18 215
19 198
21 173
23 .... 29, 87
3. 1 .... 228, 229
3, 4 122
4 214
5 100, 230, 244
7 197
10, 11..... 204
11 .... 43, 237
12 77
13 204
14, 17, 22.. 234
16 244
19 56
20 228
22 .. 132, 206, 208, 237
21 189
4. 1 .... 204, 210
7 233
9 .... 204, 239
10 .... 218, 233
12 210
14 198
15 .... 166, 230
15, 21..... 168
17 56
18 227
4. 20 223
23 79
25 27
26 .... 197, 221
5. 1, 3 241
5, 8 122
5 233
20 195
24 237
6. 2 192
9 35
9, 10..... 210
10 192
13 227
16 181
17 219
19 68
21 226
7. 7 233
9, 15..... 196
9 204
11 ..35, 196 bis
13 166, 176, 202
19 236
20 193
8. 3 214
5 196
7, 8 185
8 239
9 202
12 117
13 122, 196 bis
14 190
19 233
22 176
9. 10 187
11 .... 207, 227
14 .... 29, 87
20 .... 186, 226
21 .... 130, 151
22 .... 198, 233
24 118
25 174
27 130
10. 1 210
6, 15, &c... 1
9, 10, 15, 19 210
12 187
21, &c. . 1 bis, 6
21 197
22 1
26 68
11. 1 211
4 .... 237, 241
5, 8 122
6 112
7 112, 182, 208
8 225
9 221
10 210
12—15, 27, 28 210
28, 32..... 122
28 189
12. 1 211
4 196
8 151
13 .... 212, 247
13. 2 .... 185, 244
3 .... 151, 210
7 184
9 94
10 217
11 203
14. 1 211
4 193
5, &c. 210
10 183
13 .....6, 185
18 196
19 227
23 152
15. 1, 2 210
2 .... 198, 244
12 216
13 .... 198, 201
17 .... 218, 233
18 .... 199, 255
19, 20..... 184
16. 1, 2 210
4, 5 111
8 227
11 .... 161, 219
14 22
17. 1 211
5 .... 223, 227
8 178
10 212
12 212
13 214
17 .... 171, 195
18 22
19 .... 161, 225
20 ..... 2 5
26, 27..... 122
18. 1 193
3 .... 177, 198
5 245
11 233
12 ..... 2 2
13 244
20 189
21 .... 171, 184
25 210
28—32 81
28 223
19. 2 ..... 2 7
7, 8, 19 ... 177
8 245
9 .... 1 8, 214
11 185
13 245
14 38
19 ..... 2 4
19. 29 210
33 1
34 ..... 1 6
20. 3 208
6 .... 131, 225
7 .. 77, 212 bis
9 ..... 2 8
11 ..... 2 6
13 ..... 2 1
16 176
18 ..... 2 4
21. 1, &c. 21
3 ..... 2 2
5 227
8 86
12 241
13 28
16 .... 131, 241
21 87
32 233
22. 1 .... 211 bis
3 ..... 2 2
4 21
12 .... 217, 227
15 196
17 13
23. 1 176
4 88
4, 6 15
6 178
10 219
11 ..... 2 5
13 2 5, 212, 227
24. 1, 2 28
2 212
3 189
8 21
12 178
23 199
40 ..... 2 7
61 233
63 179
65 77
67 189
25. 1 .... 225, 229
5 35
7, 17..... 195
19, 20, &c... 21
21 85
26 217
27 189
31, 33 68
26. 1 211
8 211
13 214
18 225
28 147
29 131
32 144
33 144
27. 1 ... 211, 216
4 ..... 2 4
22 226
24 ..... 2 4
26, 38 ..... 2 4
30 ..... 2 4
33 .... 196, 221
34 .... 196, 221
36 149
37 .....223, 228
39 232
42 ..... 214, 225
43, 44 ..... 2 6
45 .....149, 223
28. 17 226
19 185
29 ..... 2 6
29. 1 179
6 ..... 2 7
7 ... 180, 218
9 14
10 112
15 ..... 2 6
17 ..... 4, 231
21 ..... 2 6
30 246
32 99
15 ..... 1 6
30. 15 ..... 1 6
29 17
38 8
31. 6 74
8 232
13 180
14 233
15 214
18 17
20 ..... 2 4
24, 51 237
27 ..... 178, 226
29 ..... 2 6
30 ..... 80, 214
32 ..... 99, 231
35 ..... 2 4
38 149
40 2
47 2
50 212
32. 6 231
9 231
11 ..... 2 4, 245
12 ..... 2 5, 248
16 ..... 2 6, 179
17 180
18 179
21 ..... 4, 2 6, 2
21 188
27 246
29 246
33. 5 179
7 ..... 23 bis
8 179
10 ..... 2 6, 231
11 179
13 ..... 180, 247
19 180
21 ..... 2 6
34. 7 28
16 94

[Genesis 34. 22.

34. 22 122
27 208
30 178
35. 3 219
7 231
8 90
11 231
21 151
26 227
36. 2—4 210
37. 2 ..... 187, 210
3 194
7 219, 225, 226
8 ..... 213, 239
15 207
17 146
18 ..... 208, 222
19 ..... 67, 179
21 224
29 237
32 171
33 214
38. 5 ..... 225, 226
11 193
17 198
24 242
39. 4 ..... 105, 201
5 201
6 188
9 246
11 68
13, 15, 18, 19 211
14, 17 6
14 105
18 ..... 216, 217
40. 3 191
5 190
10 181
14 205
15 .. 6, 89, 214
18 186
20 227
41. 1 193
12 ..... 6, 190
14 220
17 219
21 ..... 151, 160
23 198
25 ..... 218 bis
26 .. 186, 187, 197 bis
34 208
39 218
40 193
42 ..... 185, 223
43 214
49 ..... 130, 183
51 88
42. 1 92
6 186
11 ..... 64, 197
13 195
18 212
19 187
25 183
28 224
30 ..... 182, 229
34 209
35 218
42. 38 206, 224, 247
43. 3 213
5 218
7 ..... 208, 213
14 205
15 193
32 ..... 6, 207
33 224
44. 4 221
5 241
9, 10 201
14 233
18 ..... 208, 243
22 206
33 117
45. 4 200
12 186
12, 13 206
18 212
46. 3 208
4 214
27 184
47. 3 232
4 190
9 189
21 ..... 229, 230
48. 6 231
11 129
49. 10 39
11 149, 151, 165
12 158
15 ..... 211, 233
21 184
23 111
25 243
50. 17 177
20 129

EXODUS.

1. 1 84
7 223
10 80
11 192
18, 19 80
20 231
21 198
2. 1 192
3 39
4 117
6 ..... 198, 218
10 99
14 216
17 99
20 79
3. 3 209
18 143
4. 2 69
10 ..... 158, 179
13 201
5. 5 206
8 244
10 237
16 237
23 214
6. 3 241
6 206
8. 8 210
11 90
8. 17 237
9. 18 45
27 186
10. 1 187
8 ..... 199, 227
11 105
15 236
17 ..... 122, 210
27 225
11. 8 28
12. 5 179
6 195
16 236
48 208
13. 2 88
15 227
18 112
14. 7 157
11 237
13 ..... 201, 247
15. 1, 21 39
1 233
4 178
5 ..... 97, 130
14 81
16 136
20 ..... 80, 233
16. 3 220
4 239
6, 7 206
6 244
14 93
29 202
17. 1 217
3 160
4 206
13 80
18. 20 ..... 201 bis
21, 25 168
23 76, 225, 229
26 80
19. 8 199
13 117
18 157
25 198
20. 4 236
8 215
9 193
15 208
20 198
25 ..... 121, 122
21. 1—36 245
28 192
29 231
36 245
37 ..... 179, 182
22. 8 231
22 246
23. 20 201
21 87
30 236
31 97
25. 39 224
40 227
26. 3 203
33 ..... 84, 91
27. 3 243
18 196
28. 3 223

Deuteronomy 4. 1.]

28. 39 186
29. 27 181
29 178
30 99
30. 25 223
31. 4 185
13 99
32. 4, 8 231
6 213
22 241
25 97
27 203
33. 3 53
4 231
12 131
13 152
34. 11 219
35. 2 208
32 185
36. 2 78
4 202
14 224
24, 25 195
38. 3 224

LEVITICUS.

1. 2 202
2. 1 233
12 228
4. 2 242
22 245
23, 28 117
5. 1 233
6. 3 198
10. 19 171
11. 43 125
12. 4 125
13. 10 64
19 188
39 188
14. 21 90
15. 24 210
16. 27 227
18. 7 131
19. 9 100
20 ..... 130, 214
20. 6 233
17 64
23. 32 196
24. 5 223
25. 21 129
26. 15 216
33 88
34 129
43 246
44 245

NUMBERS.

1. 2 183
47 92
2. 33 92
3. 6 104
24 186
39 167
4. 20 106
5. 3 240
8. 13 104
8. 19 173
9. 6 232
15 216
10. 2 78
4 196
11. 11 125
12 117
25 114
12. 1 233
13. 18 ..... 69, 239
14. 2 205
3 54
7 236
24 ..... 206, 224
37 187
42 237
15. 28 97
35 214
40 206
16. 26 212
17. 5 208
6, &c. 122
10 112
20. 3 220
10 212
17 209
20 81
21. 1 ..... 87, 129
9 192
30 132
22. 6 ..... 200, 226
14, 16 117
30 200
33 ..... 198, 235
23. 2 130
8 97
13 ..... 97, 236
25 215
24. 3, 15 .. 150, 165
7 121
9 231
17 142
24 6
26. 10 103
14 167
27. 4 106
19 104
31. 49 186
32. 14 41
15 243
32 64
42 45
35. 19 215
36. 2 227
3 106

DEUTERONOMY.

1. 5 226
17 81
27 217
32 237
44 112
2. 24 ..... 116, 226
25, 31 225
27 209
3. 7 112
24 ..... 137, 225
4. 1, 22 .. 76, 208

4. 1 117
3 218
5. 12 215
24 .... 29, 198
26 ....217, 220
6. 17 215
7. 18 215
8. 1 117
3, 16..... 77
13 130
9. 14 131
26 210
11. 6 245
14. 2 194
17 136
22 228
15. 7 242
14 223
16. 6 243
17. 8 173
12 105
19. 1 117
20. 5—8..... 121
21. 8 94
10 233
22. 7 106
28 188
23. 5 242
25. 13 183
19 217
26. 1 117
12 90
27. 7 38
28. 32 233
43 236
49 200
57 125
59 152
63 130
67 220
29. 12 216
30. 4 99
31. 12 225
16 157
32. 6 171
7 183
8 90
15, 17..... 221
17 201
21 204
22 116
26 96
32 39
35 232
36 77
37 130
39 197
33. 11 ....219, 224
16 149
21 132
23 116

JOSHUA.

1. 2 198
2. 5 216
10 244
17 99
18 99
2. 20 187
3. 5 92
14 186
16 226
4. 6, 21..... 69
14 88
6. 13 214
17 131
7. 7 ....104, 225
9 131
15 227
8. 4 176
32 80
33 186
9. 24 .... 91, 131
10. 12 ....208, 229
24 ..44, 77, 184
13. 4 149
11 232
14. 8 131
15. 21 149
17. 1 186
12 216
19. 51 190
22. 9 114
17 192
24. 14 131
19 182
32 186

JUDGES.

1. 3 84
7 218
19 216
28 213
2. 2 209
20 208
3. 15 187
4. 20 97
5. 7 69
8 246
10 ....143, 191
12 121
15 40, 144, 148
17 223
22 229
26 80
27 244
28 .... 32, 105
6. 9 88
16 206
17 69
20 67
30 210
31 123
36 218
7. 4 199
25 183
8. 1 83
10 167
9. 2 .... 28, 217
9, 11, 13 .. 204
10 79
17 242
28 ....199, 212
29 220
45 223
55 230
11. 5 40
18 111
23 238
25 123
26 173
33 195
12. 6 10
13. 3 206
5, 7 161
6 155
8 89
9 218
11 239
23 205
14. 6 185
10 209
16 238
17 196
18 ....136, 194
15. 1 242
10 230
12 221
13 214
18 221
16. 5, 6, 15.... 187
9 185
15 244
16 .. 29, 32, 87
16, 25..... 211
21 218
28 146
17. 2 64
3 92
18. 22 90
23 110
29 89
19. 4 92
6 225
19 187
20 57
22 222
20. 15, 17..... 92
16 181
25 167
31 108
21. 9 92
21 232

RUTH.

1. 1 84
8 226
13 237
14 132
19 151
2. 3 193
8 80
8, 21..... 81
9 131
16 215
17 193
21 ....180, 198
3. 2 151
4, 18..... 81
9 236
15 ....132, 196
4. 1 122
15 99

1 SAMUEL.

1. 7 209
13 232
14 81
16 179
20 76
24 232
28 155
2. 3 ....226, 237
8 219
13 235
16 44
26 214
28 214
29 211
33 .... 91, 231
3. 2 226
7 239
4. 6 69
19 117
5. 10 ....112, 217
6. 12 ..87, 118, 214
7. 3 213
9. 2 194
6 214
8 236
9 221
11 235
13 81
19 197
21 184
10. 6 131
13 131
23 194
12. 13 .... 76, 155
13. 3 186
15 188
21 68
14. 1 67
11 194
16 19
22 9
24 132
33 ..... 44, 145
36 112
15. 9 ....112, 188
19 122
20 245
23 211
16. 1 179
16 226
18 197
17. 3 243
11 194
17 196
21 181
23 218
25 99
26 ..... 87, 188
32 236
34 .. 185, 192
40 198
44 212
47 231
58 188
18. 29 219
19. 1 216
4 160
19. 13, 16..... 182
22 ....187, 225
23 197
20. 6 .... 86, 213
6, 28 86
10 245
11 193
16 222
18 230
19 220
22, 37..... 234
31 179
38 144
21. 2 147
3 93
8 199
14 ....126, 198
22. 7 183
13 213
23. 3 218
24. 6 192
8 223
9 185
11 223
11, 19..... 244
12 245
25. 5 155
7 91
8 132
10, 11 239
14 124
15 141
18 46
24 197
26 213
26, 33 223
27 232
31 230
26. 12 145
27. 1 216
10 238
28. 3 244
7 141
9 217
10 39
14 159
15 92
30. 6 21
31. 2 9

2 SAMUEL.

1. 9 189
23 76
26 131
2. 8 179
3. 1 214
11 217
27 224
34 98
35 247
4. 6 198
5. 10 214
6. 3 187
7. 5 239
23 231
10. 9 233
11. 11 246
25 192

12. 6 168
13. 5 .... 78, 130
12 131
17 192
20 241
31 219
32 123
39 188
15. 4 220
23 231
25 198
33 130
34 230
16. 5 214
13 157
17. 22 191
18. 14 211
16 43
18 192
20 245
23 212
29 238
19. 2 211
20 217
27 180
20. 19 181
20 246
21 91
21. 9 193
12 132
14 87
20 193
22. 33 122
37, 40, 48 .. 173
41 230
44 144
23. 6 151
8 144
11 186
24. 3 .... 232, 244
24 214

1 KINGS.

1 Kings 84
1. 12 221
27 239
43 235
52 179
2. 31 236
3. 7 .... 207, 215
18 199
21 184
5. 9 236
15 190
25 209
6. 7 189
19 245
7. 14 188
37 151
8. 24 247
30 243
38, 43..... 81
48 77
9. 8 111
21 211
23 219
26 180
27 28
10. 8 187
16 196
21 237
24 231
11. 5 180
15 87
12. 15 216
17 211
21 227
24 81
13. 4 217
7 29
30 247
14. 2 64
3 106
15. 4 216
25 196
31 190
16. 10 196
17. 14 132
18. 21 228
32 223
44 97
19. 11 188
20. 20 230
35 131
36 185
37 214
21. 7 221
10 121, 176, 210
15 116
19 197
22. 10 227
13 193
15 238
25 131
30 215
35 118

2 KINGS.

1. 2 239
7 69
8 179
11, 13..... 225
2. 10 .... 89, 227
16 245
21 131
24 180
3. 3 231
16 183
23 214
26 232
27 207
4. 13 216
25 67
41 .... 116, 244
43 215
5. 9 190
13 229
22 211
23 211
26 229
6. 13 146
19 117
8. 21 85
9. 17 136
10. 21 173
11. 5 81
13. 10 196
14 221
15. 21 239
16. 7 121
11 186
18 136
17. 21 183
18. 1 196
11 130
26 ..... 6, 8
30 192
19. 23 151
25 44
20. 20 239
21. 8 216
22. 1 195
23. 5 244
15 112
17 186
25. 29 132

1 CHRONICLES.

4. 27 195
5. 18 172
7. 5 183
9. 13 189
11. 10 190
11 144
12. 2 46
17 217
28 167
33 183
13. 2 226
15. 12 201
27 94
17. 4 239
21 231
18. 5 167
20. 8 67
21. 23 40
25. 5 .... 195 bis
26. 28 184
27. 24 228
30 85
29. 2 187
9 221
17 184

2 CHRONICLES.

3. 3 195
6. 11 200
29, 33..... 81
40 232
7. 3 217
15 232
8. 18 180
9. 20 237
10. 7 68
11. 4 81
12. 1 218
13. 7 92
15. 8 92
16. 12 132
19. 2 216
20. 35 91
36 193
21. 17 195
23. 4 81
26. 5 216
27. 7 239
28. 23 90
32. 15 236
32 239
35. 21 197

EZRA.

1. 1 84
2. 55 180
3. 6 241
10 146
12 117
4. 5 17
8—6, 18 .. 1
18 182
5. 11 197
7. 12—26 1
24 182
8. 23 87
25 184
9. 3 83
8 218
10. 13 228

NEHEMIAH.

Nehemiah 6
1. 7 215
2. 12 236
3. 6 187
20 226
5. 2—4..... 203
5 237
6. 8 .... 44, 125
7. 2 243
57 180
8. 8 9
9. 6, 7 197
18 231
32 192
35 187
10. 38 184
13. 21 123
23, 24..... 10
24 6

ESTHER.

Esther 6
1. 1 84
3. 1 88
4 183
13 111
4. 8 ..... 27, 50
14 239
16 236
7. 2 210
5 75
8. 6 .... 225 bis
11 111
15 189
9. 1 202
23 232

JOB.

Job..... 33
1. 1 .... 202, 204
3 166
5 .... 193, 209
7 207
11 179, 218, 231
15 181
16 218
17 218
19 180
2. 3 238
4 207
10 .... 204, 238
11 184
3. 3 56, 114, 201
bis, 206, 209
4 178
4, 6, 7 208
5 99
5, 6, 8 208
6 129
8 225
9 208
10 237
11 209
13 205
16 209
17, 18..... 204
26 46
4. 3, 4 188
5 211
6 230
12, 15, 16 .. 209
13 78
17 .... 207, 239
19 221
20 110
5. 1 35
7 244
8 209
12 130
16 136
18 131
19 244
6. 2 214
3 .... 57, 183
5, 6 239
9 208
10 233
12 .... 228, 239
14 209
20 233
21 221
26 106
27 242
7. 3 .... 221, 222
9 211
13 204
20 .... 242, 247
8. 3 239
8 44
18 105
21 .... 44, 131
9. 2 204
15 .... 93, 246
21 .... 202, 209
24 235

10. 3 239
4, 5 239
8 232
8, 9, 13.... 238
10, 11..... 209
11 99
13 204
16 210
18 209
19 205
20 209
11. 2, 7 239
17 .... 194, 210
12. 7 231
11 244
12 243
21 189
13. 5 210
7 239
13 200
25 192
28 221
14. 2 211
3 238
9 90
10 80, 211, 238
14 239
16 238
19 231
15. 7, 8 239
13 143
22 130
27 90
31 210
35 215
16. 3 239
4 222
5 99
6 .... 210, 239
7 90
9 222
10 222
12 133
14 185
17 246
19 182
17. 1 183
2 .... 39, 210
12 221
15 239
16 80
18. 2 191
7 198
21 191
19. 2 .... 99, 131
3 226
5 242
15 99
16 222
23 112
20. 4 239
5—20 174
10 .... 121, 232
17 210
19 244
23 174
26 233
21. 4 239
16 205
21. 23 202
32 183
22. 2 .... 174, 242
4 239
6, 7, 8 209
7 229
18 205
20 151
21 .... 98, 212
23 239
28 56, 122, 210
30 237
23. 2 .... 178, 194
3 .... 220, 225
12 230
13 241
24. 1 227
9 201
19 .... 201, 247
21 118
22 143
24 111
25. 5 230
26. 5 241
9 94
13 178
27. 3 .... 189, 235
4 232
23 174
28. 4 227
5 194
17 237
29. 2 220
10 76
12 201
12, 13..... 209
14 99
21 ..... 39, 46
30. 14 194
20 237
31. 1 239
5 122
10 143
18 .... 198, 245
21 121
22 ..... 32, 45
32. 6, 10..... 117
7 233
11 114
15 221
18 .... 44, 125
22 226
33. 4 131
5 103
13 123
23 242
25 94
34. 3 244
5 204
10 243
13 149
17 239
20 221
22 217
23 229
27 245
35. 10 160
11 114
36. 26 230
36. 32 181
37. 3 87
6 131
14 222
38. 3 133
4 .... 117, 245
5 245
7 111
12 242
14 194
18 245
20 245
21 233
30 .... 92, 194
32 233
39. 9 225
15 231
24 131
40. 2 215
8, 9 239
22 112
23 242
41. 7 187
15 76
17 142
22 187
25 46, 130, 184
42. 2 77
10 152
16 145

PSALMS.

Psalms 33
1. 1 .... 204, 246
2 246
4 .... 185, 246
6 114
2. 2 184
3 .... 82, 209
6 .... 198, 221
7 .... 76, 117
10 244
3. 2 112
3 136
5 222
8 224
4. 2, 4 .. 38, 217
3 81
4 244
8 241
5. 5 223
9 118
10 18
12 244
13 223
6. 2 220
4 64
10 230
7. 4—6..... 246
8 121
10 .... 188, 208
12 187
16 201
8. 2 212
5 211
6 223
9. 7 .... 197, 230
14 36
9. 18 149
19 .... 114, 237
21 247
10. 3 224
15 177
11. 1 198
2 81
4 23
5 232
12. 3 .... 185, 222
4 .... 92, 180
8 237
13. 5 ..... 76, 99
14. 1 19
4 247
5 221
16. 3 236
5 ..... 27, 85
6 136
17. 3 247
10 .... 183, 222
13, 14..... 222
13 228
18. 3 201
4 .... 187, 218
17 222
28 .... 188, 232
30 242
31 230
33 104, 219, 223
34 229
37, 40, 48 .. 173
40, 49..... 219
41 23
44 144
48 184
19. 10 184
11 184
20. 4 .. 54, 82 bis
8 140
9 199
21. 2 .... 59, 184
22. 2 97
8 222
9 212
16 181
22 .... 220, 224
27 212
23. 4 ..... 2 7
24. 4 188
25. 1—22 14
9 21
26. 7 91
28. 8 174
29. 1 188
4 178
30. 8 198
31. 6 ..... 2 5
7 204
8 27
15 ..... 2 4
24 ..... 1 3
32. 1 .... 131, 219
2 ..... 2 1
4 80
33. 7 185
34. 1—22 14
13 219
35. 6 .... 68, 178
35. 14 155
16 222
23 198
37. 1—40 14
3 212
20 57
23 227
27 212
31 231
38. 11 .... 93, 232
40. 6 225
13 ..... 2 4
15 41
42. 2 180
5 ..... 2 9
7 245
44. 3 222
5 197
20 13
21 246
27 130
45. 3 245
7 228
8 223
9 .. 114, 244
10 17
12 .... 1 , 21
13 18
46. 3 217
48. 6 247
49. 6 112
13, 21..... 2 1
15 185
50. 3 22
6 211
10 15
12 246
21 215
23 97
51. 4 131
7 ..... 1 5
19 187
55. 7 22
19, 22..... 27
56. 1 218
57. 2 .... 13 , 232
58. 2 171
5 171
8 152
12 231
60. 4 131
7 222
13 136
62. 4 187
63. 2 188
65. 5 ..... 2 1
10 99
11 223
66. 17 222
67. 2 112
68. 3 112
22 189
69. 4 112
10 94
30 117
72. 15 97
20 89
73. 10 174
14 222

73. 15 246
20 242
74. 2 199
17 230
21 121
76. 3 146
8 218
10 217
78. 17 91
14 130
79. 2 150
12 168
80. 1 89
11 227
14 94
81. 6 201
14 220
84. 5 219
87. 5 .... 184, 202
88. 19 178
89. 2 222
40 224
51 187
90. 15 191
91. 4 112
6 193
92. 16 136
94. 1 90
102. 4 112
5 53
103. 3—5..... 152
4 151
104. 1 204
2 223
3 184
7 122
8 199
11, 20..... 150
17 230
18 187
20 210
24 112
29 114
105. 24 130
109. 2 222
13 130
29 223
30 222
110. 3 178
4 149
112. 7 85
113. 5—9..... 150
114. 8 150
116. 6 91
12 152
15 136
118. 11 .... 112 bis
18 89
119. 1—176.... 14
22 111
30, 40..... 204
101 131
137 232
155 232
120. &c..... 9
1 211
5 223
124. 4 136
127. 2 .... 45, 136
128. 3 130
5 212
129. 6 245
132. 12 152
133. 1 217
134. 2 193
137. 1—9..... 9
3 105
5 246
6 .... 97, 194
138. 6 118
139. 1—24 9
1 99
2 .... 123, 221
5 151
8 .... 210, 246
11 .... 173, 211
19 220
20 114
140. 10 131
13 77
141. 5 132
8 130
144. 2 144
3 .... 211 bis
8 183
14 180
145. 7 187
149. 2 181
150. 2 159

PROVERBS.

Proverbs..... 33
1. 5 117
10 131
22 204
28 99
2. 11 97
3. 10 223
18 231
4. 21 122
25 118
5. 22 198
6. 17 188
7. 2 212
13 112
8. 27 111
30 180
9. 6 212
10 182
10. 4 .... 44, 222
11. 3 .... 38, 111
16 244
26 230
12. 21 236
26 122
13. 4 150
5 228
21 192
14. 3 80
10 43
20 227
15. 20 207
16. 20 216
17. 3 244
4 114
8 178
19. 8 216
26 219
20. 2 189
9 208
13 212
16 103
21. 15 216
22. 19 197
21 .... 30, 188
23 223
24 130
23. 15 197
24 .... 123, 230
24. 5 179
27 244
31 222
25. 3, 25..... 244
27. 9 233
16 231
28. 1 ....228, 231
29. 6 112
12 186
30. 3 182
6 55
30 236
31 68
31. 3 143
4 176
27 130

ECCLESIASTES.

1. 4 218
9 .... 202, 236
12 184
16 221
17 17
2. 7 233
11, 12, 13, 15, 20.... 221
13 .... 46, 194
19 239
22 69
3. 15 ....202, 216
17 184
18 69
48 57
4. 1, 7 225
9, 12..... 196
5. 7 218
15 246
18 197
6. 1 201
8, 9 117
7. 14 241
16 ..... 91, 92
26 184
8. 12 131
15 221
9. 12 89
15 .... 88, 184
18 131
10. 5 ....131, 201
10 229
17 152
11. 3 130
12. 5 124
9 .... 88, 231

Isaiah 19. 18.]

CANTICLES.

Canticles 195
1. 1 190
6 .... 99, 198
7 69
15 228
2. 3 225
5 246
7 ....220, 246
11 244
14 160
17 243
3. 7 198
8 85
4. 1 234
9 99
16 183
5. 5 213
6 244
9 99
7. 13 239
8. 1 125
4 239
5 ..... 99 bis
7 202
10 125

ISAIAH

1. 4 ....158, 247
9 .... 205 bis
10 189
13 207
14 ....225, 242
15 232
16 91
18 ....185, 246
20 228
21 149
22 185
25 ....183, 194
26 194
29, 30..... 245
29 221
31 159
2. 4 .... 40, 231
7, 8 211
9 211
20 198
3. 1 219
8 25
15 ..... 38, 69
16 ..... 84, 88
17 151
4. 4 ....205, 245
5..... 205
2 223
3 212
5 .... 218 bis
6 222
8 219
9 237
11 191
11, 23..... 219
12 ....178, 204
13 205
14, 17, 25, 26 205
15, 16..... 211
5. 17 193
19 82
20 186
24 ....216, 218
30 199
6. 1 210
2 146
3 183
4 .... 84, 233
7 206
8 .... 99, 182
9 ....212, 214
10 ....206, 212
11 205
7. 2 181
14 .. 125, 161, 202, 219
15 213
17, 18, 19 .. 83
18, 20..... 199
18 206
25 ....193, 220
8. 9 212
10 212
12 81
13 229
23 149
9. 1 205
2 190
3 194
11 211
12 186
13 211
10. 2 216
6 209
12 189
14 .... 185 bis
15 217
16 116
22 ....221, 246
30 212
11. 1, 2, 4, 6, 10 205
9 217
13. 6 212
9 216
18 .... 88, 230
19 217
22 229
14. 3 227
9 233
11 160
17 ....219, 224
19 91
25 216
15. 2 118
16. 2 185
10 221
17. 1 219
4 178
5 181
10 223
18. 2 234
5 ....229, 232
6 123
19. 3 112
4 ....182, 188
9 144
10 188
18 6

20. 1 218
4 .... 144, 148
21. 1 216
2 .... 181, 227
5 215
12 130
14 .... 114, 132
17 .... 179, 189
22. 1 239
7 .... 123, 178
7, 8 211
13 .... 213, 215
14 246
16 149
17 214
18 185
23. 1 212
2, 4 212
11 91
15 194
24. 3 112
9 111
12 112
13 245
20 185
25. 1 99
6 160
7 121
10 122
26. 11 .... 81, 227
17 244
27. 5 245
10 185
28. 1 189
3 80
4, 16 191
4 221
6 243
7, 15 142
9 191
12 44
16 85
21 .... 187, 193
29. 1 191
4 229
5 185
7 194
8 185
9 212
13 217
14 85
16 239
19 187
21 185
23 218
30. 1 243
9 225
11 175
12 .... 100, 216
18 191
20 .... 191, 232
23 .... 160, 223
26 216
28 217
31. 1 219
2 228
4 246
7 198
32. 1 230
33. 1 226
6 191
9 233
10 91
12 39
16 223
20 212
34. 4 .... 112, 185
5, 7 88
10 173
11 136
35. 2 191
3 188
7 .... 121, 231
9 187
36. 11, 13 6
11 8
15 192
16 .... 186, 212
37. 16 197
18 210
22 191
24 .... 151, 178
26 44
30 212
38. 5 85
9 216
16 189
20 216
40. 1—31 183
10 241
12 123
20 88
22, 23 184
25 130
30 117
41. 1 .... 199, 224
2 130
7 ..... 56, 85
8 200
23 130
25 132
42. 21 226
22 .... 57, 183
24 213, 225, 230
43. 8 90
12 244
28 84
44. 8 117
12 118
15 174
18 122
45. 11 212
20 199
21 212
22 212
46. 4 204
6 184
11 204
47. 1—15 181
1 226
2 103
9 217
10 151
11 232
12 .... 201, 212
14 99
48. 8 .... 88, 247
14 243
48. 18, 19 211
49. 6 .... 112, 230
14 122
21 88
50. 1 181
2 210
4 192
51. 9 194
12 211
21 191
52. 1 226
14 159
14, 15 246
15 210
53. 3 90
6 185
8 174
10 .... 131, 226
11 .... 187, 227
54. 1, seq. 181
55. 5 97
9 246
56. 9 150
10 191
57. 4 158
5 112
6—58. 3 .. 39
8 220
59. 3 86
4 215
5 .... 54, 136
16 84
20 219
60. 2 185
7, 10 99
11 88
14 215
61. 7 .... 221, 243
11 .... 210, 247
62. 2 40
63. 2 229
3, 5, 6 84
3 91
65. 14 118
17 86
18 212
23 117
66. 3 186
11 227
20 241

JEREMIAH.

Jeremiah 6
1. 5 .... 118, 209
2. 19 99
35 215
36 114
3. 5 188
6 131
12 121
25 215
4. 5 227
11 42
19, 21 215
5. 6 .... 38, 112
22 ..... 97, 99
26 111
6. 10 210

6. 19 230
29 112
7. 18 213
19 212
8. 14 112
9. 2 90
4 213
17 221
23 221
10. 3 232
5 81
7 221
11 2
12. 5 93
9 68
17 89
13. 3 196
17 117
19 129
14. 5 214
6 232
17 191
15. 10 99
17. 2 54
11 247
17 131
18. 2 .... 146, 149
19. 3 111
13 184
20. 6 229
22. 10 214
14 .... 144, 146
15 93
20 39
24 97
29 183
23. 4 23
11 237
17 214
39 .... 45, 231
25. 3 90
13 222
15 186
26. 6 139
27. 16 149
28. 4 188
6 21
9 186
29. 8 90
15 149
30. 16 111
34 21
31. 21 77
33 99
32. 4 86
11 186
12 186
33 87
35 125
44 214
33. 22 191
36. 2 21
23 106
37. 9 22
38. 26 216
40. 5 121
41. 12 243
43. 6 ..... 36, 64
44. 17 213
44. 18 172
19 97
25 121
29 121
46. 8 114
16 187
20 45
48. 2 112
31 115
32 189
36 21
49. 3 91
8 78
11 99
17 181
24 231
50. 9 229
34 123
51. 9 131
34 131
35 198
50 117
56 88

LAMENTATIONS.

1. 1—4 14
1 147
1—22 181
3 181
4 143
8 122
14 231
17 222
20 93
3. 12 136
14 144
36, 38 218
48 221
58 123
4. 1 132
5 243
14 .... 86, 226

EZEKIEL.

1. 6 ..... 145, 146
11 152
14 ..... 215 bis
3. 15 112
5. 12 .... 131, 151
6. 10 236
7. 2 176
17 146
27 42
8. 17 223
9. 2 219
11 219
10. 3 198
15 241
11. 13 222
17 132
12. 12 208
19 187
13. 7 193
10 223
11, 20 64
11, 13 78
11 106

[Ezekiel 13. 17.

13. 17 154
18 .... 144, 146
20 152
14. 1 232
3 ..... 86, 87
16. 1—63 181
1 ..... 43, 91
5 78
27 198
31 134
33 39
50 80
55 121
57 121
60 23
17. 7 87
18. 7 198
10 242
32 244
20. 18 53
34, 41, 43 .. 122
21. 15 131
19 196
22. 20 108
23. 5 104
15 181
20 82
48 94
48, 49..... 151
49 220
24. 3 116
25. 3 112
13 149
26. 18 143
27. 19 39
31 136
28. 13 .... 125, 136
15 197
16 131
17 129
24, 25..... 121
29. 3 198
9 198
31. 3 112
4 87
32. 19 ..... 78, 91
20 79
30 121
32 91
33. 4 221
12 87
30 164
34. 2, 8, 10 202
17 64
31 64
35. 6 29
36. 35 67
37. 5, 6 104
7 99
13 217
38. 22 68
39. 27 .... 187, 206
40. 16 152
19 136
43 .... 41, 146
41. 7 112
15 .... 96, 152
43. 10 192
44. 8 83
30 216
45. 14 186
47. 2 112
4 191
7 217
15 186
17—19 192
21 192
48. 1 186

DANIEL.

1. 12 130
13 131
15 160
2. 4—7, 28 .. 2
6—8, 10 .. 230
30 221
3. 4 221
5. 2 241
3 221
7. 18 182
8. 13 61
22 .... 80, 211
27 203
9. 2 123
5 214
13 192
21 227
25 225
26 195
10. 11, 13..... 214
11. 6, 8 203
15 183
20 157
11. 31 187
12. 11 187
13 143

HOSEA.

1. 2 .... 158, 201
6, 8 89
6 .... 226, bis
2. 5 194
11 225
17 194
3. 1 103
4. 2 215
5. 10 226
6. 1 210
2 242
9 .... 45, 131
7. 4 136
12 46
14 118
8. 2 106
7 90
9. 9 194
12 246
10. 6 227
12 .... 211, 212
14 .... 44, 121
12. 1 182
10 194
13. 2 187
8 180
14 159
14. 3 189
4 200

JOEL.

1. 20 231
2. 4, 7, 9 122
18, 19..... 211
22 220
23 211
4. 14 183
18 221

AMOS.

1. 11 216
3. 11 244
12 146
4. 1 220

1 Corinthians 1. 18.]

4. 3 77
10 244
5. 4, 6 212
15 112
9. 6 211
8 .... 90, 213
11 194

OBADIAH.

10 189
11 100
12 90
15 246

JONAH.

1. 5 204
3. 5 195
4. 11 .... 238 bis

MICAH.

1. 2 199
8 117
11, 12..... 180
15 132
2. 3 221
6 232
13 211
4. 3 231
8 114
11 232
5. 8 121
6. 3 245
7. 8, 10..... 180
10 .... 130, 232
14 149

NAHUM.

1. 4 .... 117, 211
2. 4 89
8 104
14 151
3. 7 .... 89, 132
17 144

HABAKKUK.

1. 13 106
15 104
2. 3 214
17 40
3. 8 239
9 106
11 149
15 243

ZEPHANIAH.

2. 2 237
14 150
3. 3 145
9 193

HAGGAI.

1. 4 197
2. 17 192

ZECHARIAH.

1. 14 221
2. 17 122
3. 8 185
4. 10 122, 181, 186
5. 4 131
6. 7 92
7. 5 198
14 88
8. 6 238
9. 5 54
10. 5 121
11. 7 191
9 218
17 149
12. 10 201
14. 10 187

MALACHI.

1. 8 100
14 77

APOCRYPHA.

1 MACCABEES.

10. 19 182
11. 31 182

NEW TESTAMENT.

MATTHEW.

8. 31 187
12. 25 187

LUKE.

18. 13 226

JOHN.

5. 2 6
10. 12 185
19. 13, 17, 20 .. 6

ACTS.

16. 16 191
21. 40 6
22. 2 6
26. 14 6

1 CORINTHIANS.

1. 18 189

A

HEBREW READING BOOK:

PREPARED WITH REFERENCE TO THE TRANSLATION

OF

RÖDIGER'S EDITION OF GESENIUS'S GRAMMAR.

BY

BENJAMIN DAVIES, PH. D., D.D.

HEBREW READING BOOK.

PREFACE.

This Reading Book is designed as an introduction to the translation of Hebrew, and based upon special and constant references to the forms and rules of Gesenius's Grammar. It is well known that by such a plan the difficulty of learning the inflexions and constructions of a language may be effectually lessened. This advantage is here intended to be secured to the Hebrew beginner.

In selecting and arranging the portions for translation, great pains have been taken to make them progressive (from short and easy to more difficult), and also as diversified as the limited space would allow,—so covering nearly the whole ground of the Grammar with the references.

In the Notes, the main object has been to furnish the learner with those references to the Grammar, by which he will be able to understand the forms and the constructions, and so to make himself master of its principal contents. Other help is given where needful, especially in the first exercises; but care has been taken to leave suitable scope for the skill and research of the student, lest he should become too dependent on such assistance. The experienced teacher, also, will find sufficient scope for his *viva voce* instruction, while conducting the student through the portions.

In order to avoid a *mechanical* committing to memory, the teacher should go over each new Paradigm with the scholar, and orally explain the deviations from the Regular Verb, and the *normal* forms indicated by the asterisk. In this way the memory will be greatly assisted by a perception of the analogy and structure of the language. Thus, for example, if the scholar perceives in Parad. G. how the 3rd pers. Pret. סָבַב, סָבְבָה is a model for the 3rd Pret. plur. סָבְבוּ, and how סָבַבְתָּ is a model for all the remaining forms of the first and second person, he then has in reality but *three* new forms to learn for the whole Preterite. If he further perceives how all these verbs fundamentally follow the same analogy, he is less deterred by the multiplicity of the Paradigms, which he can thus reduce, in effect, to but one, greatly to the assistance of the memory and the facility of finding out doubtful forms.

In connexion, however, with the foregoing lessons, and during the first weeks of instruction, something should be read and translated (such as the Scripture Phrases in this Reading Book), to afford the teacher the opportunity to explain the Article and Particles, the *construct state*, etc., of Nouns, and to exercise the student in the inflexion of Verbs. The teacher should take care that in these exercises the pupil *reads with fluency*, without stumbling and stammering. For this end, it is best to *read aloud* and repeatedly what one already understands. Besides the readiness in *reading*, there ought to be expertness in *writing* the characters, so that they may be distinctly legible to others.

As a further exercise in the Irregular Verbs, it is especially recommended to write out the inflexions

of a few others, after the model of the Paradigms, and then to do the same wholly from recollection. Then the student may begin to inflect in writing such verbs as partly follow more than one Paradigm, e. g. בּוֹא, עָלָה, etc. In doing this, it will be found necessary to enter more fully on the study of those sections of the Grammar which impart the requisite information, and even to notice the exceptions in the Remarks.

With the Paradigms of Nouns, the same course may be followed; but it is necessary, moreover, that the learner should be accustomed to trace back the noun to the stem-word or root. Indeed, these two points affecting the noun, viz., its *derivation* and its *declension*, must be constantly attended to in acquiring the language.

As soon as a good knowledge of grammatical forms is gained, there must be a systematic effort to acquire the no less important knowledge of words. The memory must, of course, be tasked for this purpose, just as in learning any other language. It is an injurious plan to require of the pupil but seldom or never the effort of committing to memory. *Tantum scimus, quantum memoria tenemus.*

The perusal of the Syntax may sometimes be left to the student without oral instruction; and so also may the complete mastering of the whole Grammar. But this leads us to another point, viz., the inexpediency of using *skeleton grammars*, which give but a rough sketch of the forms and structure of the language. A full Grammar should be used at once, in which the more important parts, usually printed in larger type, should be learned first, leaving the rest in smaller type for after study.

As appropriate *Exercises* in Hebrew composition, the student may be required to *re-translate* from memory what he has just translated from the Hebrew; to read and point some unpointed text; and also to *write* out Hebrew translations to be examined by the teacher, with reference to the inflexion and pointing of the words, and also to their syntactical construction.

To the above suggestions by Gesenius, it may be well to add, that the *blackboard* may often be used with advantage by a teacher who meets a class in a lecture-room. It was so employed by the great Hebraist himself, in lecturing to his large classes of students.

No pains have been spared to ensure perfect accuracy in this production, as well as in the Grammar. It is confidently hoped, therefore, that there will be no room to complain of typographical or other errors.

READING LESSONS.

I. SCRIPTURE PHRASES AND SENTENCES.

1 פְּרִי נֹגֵל׳ לִבָּב׃
2 דְּבַר הַפֶּלֶךְ הַגָּדוֹל׃
3 יְכִי שְׁנֵי חַיֵּי אֲבוֹתָי׃
4 זֶבֶר צַדִּיק לִבְרָכָה׃
5 אַתָּה יְהוָה טוֹב וְסַלָּח׃
6 תִּקְטֹל אֱלוֹהַּ רָשָׁע׃
7 טִי יִשְׁכֹּן בְּהַר קָדְשֶׁךָ׃
8 כָּבֵד הֶרֶעָב בָּאָרֶץ׃
9 אַיֵּה סֹפֵר אֶת־הַמִּגְדָּלִים׃
10 אָדָק מִשְׁפָּטֶיִם נְשָׂקֶף׃
11 יְזָבֵר עָוֹן אֲבוֹתָיו׃
12 כִּי תִתֵּן אֶת־רוּחַ יְהוָה׃
13 כַּבֵּד אֶת־אָבִיךָ וְאֶת־אִמֶּךָ׃
14 דְּמוּ כְיָדֵךְ אֲבַקֵּשׁ׃
15 גְּנַבְתִּי מֵאֶרֶץ הָעִבְרִים׃
16 הִכְבִּיד נְחִשְׁתִּי׃
17 עַל יְהוָה הָשְׁלַכְתִּי מֵרֵחֶם׃
18 אֶשְׁתַּפֵּר בְּיַעֲנִי׃
19 וְעַתָּה | תֶּחֱזַקְנָה יְדֵיכֶם׃
20 דּוֹר יְשָׁרִים יְבֹרָךְ׃
21 כִּי שָׂבַחְתָּ אֱלֹהֵי יְשֻׁעָךְ׃
22 בֵּן חָכָם יְשַׂמַּח אָבִיו׃
23 יְהוָה יְשָׁכָרֵךְ מִכָּל־דָּע׃
24 תַּדְרִיכֵנִי בַּאֲמִתֶּךָ וְלַמְּדֵנִי׃
25 לְשָׁכְעָכֶם אֶת־קוֹל הַשֹּׁפָר׃
26 זֶה דַּרְכֵּךְ מְנָשׁוּבֵךְ כִּי לֹא־עֲטַעַתְּ בְּקוֹלִי׃
27 סַבּוֹנִי כִדְבוֹרִים דָּעֲכוּ כְּאֵשׁ קוֹצִים׃
28 דַּלֶּת תִּכֹּב עַל־צִירָהּ וְעָצֵל עַל־מִטָּתוֹ׃
29 אִי חוֹגֵל לֹרֹא בְּשֵׁם יְהוָה׃
30 כְּבָלֵב אַנִי בְּרִידֵךְ׃
31 תּוֹלִי לִנְפֹּשׁ וּדְרֹשׁ רָז לָךְ׃
32 אַבְתַּעֲנִי לֹא־אֹכַל בְּלַדֶּךָ׃
33 רִשְׁעֵנִי יְהוָה וְאִוָּשֵׁעָה׃
34 אָדָם יֹלִיד אִשָּׁה רִצֵּר יָמִים וּשְׂבַע רֹגֶז׃
35 וְהִנֵּה כֹלָם מִצָּב אֵרְצָה וְרֹאשׁוֹ בַּעִיעַ הַשָּׁמַיְמָה׃
36 אַתְּנִי הַלְּבָבָה וְגַבְּבָה וְעַלְנִי הֲרִיעוּ קוֹל׃
37 מִקְאֹכֵל יָצָא מְאֹכֵל וּמִעָז יָצָא מָתוֹק׃
38 כְּגֹלָה גִּלְּתִי אֶל־בֵּית אָבִיךָ׃
39 לְלֶכֶת נַפְשִׁי וָמֵתִי׃
40 אֶל־אַרְצִי וְאֶל־מוֹלַדְתִּי אֵלֵךְ׃
41 בְּנִי שִׁמְרִי אָמְרֵי וּמִצְוֹתַי תִּצְפֹּן אִתָּךְ׃
42 כִּי בְיָדֵךְ אַבְנִים גְּדֹלוֹת יִטְמְנֵתָם׃
43 כְּיִלְבִּי מְעִשֵּׂךְ יְיֹלֵאָה כָּאָרֶץ רְעָיֵךְ׃
44 כְּיִכְתֹּב יְהֹרָם וְהֵמָּה עַז מִאֲרִי׃
45 וְלָקַל נַה אִישׁ דְּאַרְיָה וְשָׁטַע כְּרָם׃
46 לְרֹךְ מִאַה וְעֹב חֲמָה׃
47 מָבַר אִישׁ וָמֵת מִית יוּמָת׃
48 וְהָאִנִּי הָאִשָּׁה רַנָּקֹשׁ הִשְׁאִנִי וְאֹכֵל׃
49 שְׁמַעְתִּי אֵת אֲשֶׁר־עָלָהֶתָ אֵלָי׃
50 בָּאִשׁ יִשְׂרְפוּ אֹתוֹ וְאֶתְהֶן׃
51 רִבִּיאַת כָּלְבִי עָלָיו׃
52 עָשֹׂה נַעֲשָׂה אֶת־נִדְרֵינוּ אֲשֶׁר נָדַרְנוּ׃
53 אָנֹכִי הֶעֱלִיתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם׃
54 לְאֶתְרַת יִשְׂרָד כִּי הִשְׂתָּרַד יָשִׁיר עִנִּי הֲכָנִים׃
55 אֱלֹהֵי־שָׁאַךְ אֱלֹהִיךְ אֲשֶׁר אַתָּה בּוֹשֵׁחַ בּוֹ׃
56 תְּנוּ לָנוּ נַיִם וְנִשְׁתֶּה׃
57 אֱלֹהֶקְבִּי בְּרִיתֵךְ אֹתָנוּ׃
58 קְלִיטָהוֹם אֲשֶׁר תְּרַרְתָּ כַּף רַגְלֵכֶם בּוֹ לָכֶם נְתַתִּיו׃
59 בְּנָיִם הָהֵם יַחֵל יְהוָה לְרָצוֹת בְּיִשְׂרָאֵל׃

* The accent or tone of words in these Phrases is always at the end, except when marked on the *penultima* by the sign (ـֽ), or by one of the regular accents (§ 15).

60 אָבִיךָ הִכְבִּיד אֶת־עֻלֵּנוּ וְאַתָּה הָקֵל מֵעָלֵינוּ׃
61 לֵךְ אֶל־נְמִלָּה עָצֵל רְאֵה דְרָכֶיהָ וַחֲכָם׃
62 לֹא־תַעֲלוּ וְלֹא־תִלָּחֲמוּ עִם־אֲחֵיכֶם׃
63 וַיָּרֶם מֹשֶׁה אֶת־יָדוֹ וַיַּךְ אֶת־הַסֶּלַע בְּמַטֵּהוּ פַּעֲמָיִם׃
64 הֵן קַלֹּתִי מָה אֲשִׁיבֶךָּ יָדִי שַׂמְתִּי לְמוֹ־פִי׃
65 הֲלֹא אָב אֶחָד לְכֻלָּנוּ הֲלֹא אֵל אֶחָד בְּרָאֲנוּ מַדּוּעַ
נִבְגַּד אִישׁ בְּאָחִיו לְחַלֵּל בְּרִית אֲבֹתֵינוּ׃
66 שְׁלֹשִׁים יוֹם וּשְׁלֹשֶׁת יָמִים תֵּשֵׁב בִּדְמֵי טָהֳרָה בְּכָל־
קֹדֶשׁ לֹא־תִגָּע וְאֶל־הַמִּקְדָּשׁ לֹא תָבֹא עַד־מְלֹאת
יְמֵי טָהֳרָהּ׃

II. EXTRACTS IN PROSE.

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1. The Priests' Benediction.

Num. vi. 22—26.

22 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ 23 דַּבֵּר אֶל־אַהֲרֹן
וְאֶל־בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמוֹר לָהֶם׃
24 יְבָרֶכְךָ יְהוָה וְיִשְׁמְרֶךָ׃ 25 יָאֵר יְהוָה ׀ פָּנָיו אֵלֶיךָ
וִיחֻנֶּךָּ׃ 26 יִשָּׂא יְהוָה ׀ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם׃

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2. Jotham's Parable.

Judges ix. 6—15.

6 וַיֵּאָסְפוּ כָּל־בַּעֲלֵי שְׁכֶם וְכָל־בֵּית מִלּוֹא וַיֵּלְכוּ וַיַּמְלִיכוּ
אֶת־אֲבִימֶלֶךְ לְמֶלֶךְ עִם־אֵלוֹן מֻצָּב אֲשֶׁר בִּשְׁכֶם׃ 7 וַיַּגִּידוּ
לְיוֹתָם וַיֵּלֶךְ וַיַּעֲמֹד בְּרֹאשׁ הַר־גְּרִזִּים וַיִּשָּׂא קוֹלוֹ וַיִּקְרָא
וַיֹּאמֶר לָהֶם שִׁמְעוּ אֵלַי בַּעֲלֵי שְׁכֶם וְיִשְׁמַע אֲלֵיכֶם אֱלֹהִים׃
8 הָלוֹךְ הָלְכוּ הָעֵצִים לִמְשֹׁחַ עֲלֵיהֶם מֶלֶךְ וַיֹּאמְרוּ לַזַּיִת
מָלוּכָה עָלֵינוּ׃ 9 וַיֹּאמֶר לָהֶם הַזַּיִת הֶחֱדַלְתִּי אֶת־דִּשְׁנִי
אֲשֶׁר־בִּי יְכַבְּדוּ אֱלֹהִים וַאֲנָשִׁים וְהָלַכְתִּי לָנוּעַ עַל־הָעֵצִים׃
10 וַיֹּאמְרוּ הָעֵצִים לַתְּאֵנָה לְכִי־אַתְּ מָלְכִי עָלֵינוּ׃ 11 וַתֹּאמֶר
לָהֶם הַתְּאֵנָה הֶחֱדַלְתִּי אֶת־מָתְקִי וְאֶת־תְּנוּבָתִי הַטּוֹבָה
וְהָלַכְתִּי לָנוּעַ עַל־הָעֵצִים׃ 12 וַיֹּאמְרוּ הָעֵצִים לַגֶּפֶן לְכִי־
אַתְּ מָלוּכִי עָלֵינוּ׃ 13 וַתֹּאמֶר לָהֶם הַגֶּפֶן הֶחֱדַלְתִּי אֶת־
תִּירוֹשִׁי הַמְשַׂמֵּחַ אֱלֹהִים וַאֲנָשִׁים וְהָלַכְתִּי לָנוּעַ עַל־
הָעֵצִים׃ 14 וַיֹּאמְרוּ כָל־הָעֵצִים אֶל־הָאָטָד לֵךְ אַתָּה
מְלָךְ־עָלֵינוּ׃ 15 וַיֹּאמֶר הָאָטָד אֶל־הָעֵצִים אִם בֶּאֱמֶת
אַתֶּם מֹשְׁחִים אֹתִי לְמֶלֶךְ עֲלֵיכֶם בֹּאוּ חֲסוּ בְצִלִּי וְאִם־
אַיִן תֵּצֵא אֵשׁ מִן־הָאָטָד וְתֹאכַל אֶת־אַרְזֵי הַלְּבָנוֹן׃

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3. Elijah's Ascension.

2 Kings ii. 1—12.

1 וַיְהִי בְּהַעֲלוֹת יְהוָה אֶת־אֵלִיָּהוּ בַּסְּעָרָה הַשָּׁמָיִם
וַיֵּלֶךְ אֵלִיָּהוּ וֶאֱלִישָׁע מִן־הַגִּלְגָּל׃ 2 וַיֹּאמֶר אֵלִיָּהוּ אֶל־
אֱלִישָׁע שֵׁב־נָא פֹה כִּי יְהוָה שְׁלָחַנִי עַד־בֵּית־אֵל וַיֹּאמֶר
אֱלִישָׁע חַי־יְהוָה וְחֵי־נַפְשְׁךָ אִם־אֶעֶזְבֶךָּ וַיֵּרְדוּ בֵּית־אֵל׃
3 וַיֵּצְאוּ בְנֵי־הַנְּבִיאִים אֲשֶׁר־בֵּית־אֵל אֶל־אֱלִישָׁע וַיֹּאמְרוּ
אֵלָיו הֲיָדַעְתָּ כִּי הַיּוֹם יְהוָה לֹקֵחַ אֶת־אֲדֹנֶיךָ מֵעַל רֹאשֶׁךָ
וַיֹּאמֶר גַּם־אֲנִי יָדַעְתִּי הֶחֱשׁוּ׃ 4 וַיֹּאמֶר לוֹ אֵלִיָּהוּ אֱלִישָׁע ׀
שֵׁב־נָא פֹה כִּי יְהוָה שְׁלָחַנִי יְרִיחוֹ וַיֹּאמֶר חַי־יְהוָה וְחֵי־
נַפְשְׁךָ אִם־אֶעֶזְבֶךָּ וַיָּבֹאוּ יְרִיחוֹ׃ 5 וַיִּגְּשׁוּ בְנֵי־הַנְּבִיאִים ׀
אֲשֶׁר בִּירִיחוֹ אֶל־אֱלִישָׁע וַיֹּאמְרוּ אֵלָיו הֲיָדַעְתָּ כִּי הַיּוֹם
יְהוָה לֹקֵחַ אֶת־אֲדֹנֶיךָ מֵעַל רֹאשֶׁךָ וַיֹּאמֶר גַּם־אֲנִי יָדַעְתִּי
הֶחֱשׁוּ׃ 6 וַיֹּאמֶר לוֹ אֵלִיָּהוּ שֵׁב־נָא פֹה כִּי יְהוָה
שְׁלָחַנִי הַיַּרְדֵּנָה וַיֹּאמֶר חַי־יְהוָה וְחֵי־נַפְשְׁךָ אִם־אֶעֶזְבֶךָּ

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vs. 8 and 12. מלכה קרי

v, 1. הס״ בהטף קמיז

תִּשְׁעִית לִשְׁאוֹל אֵבִיתַאר אֹתִי לֶקַח בִּיאוּתָהּ יְהִי־לָךְ בֵּן
וְאִם־אַיִן לֹא יִהְיֶה׃ 11 וַיְהִי הָעִיר הָלְכִים הֵלוֹךְ וְדַבֵּר
וְהִנֵּה רֶכֶב־אֵשׁ וּסוּסֵי אֵשׁ וַיַּפְרְדוּ בֵּין שְׁנֵיהֶם וַיַּעַל אֵלִיָּהוּ
כַּסְּעָרָה הַשָּׁמָיִם׃ 12 וֶאֱלִישָׁע רֹאֶה וְהוּא מְצַעֵק אָבִי ו
אָבִי רֶכֶב יִשְׂרָאֵל וּפָרָשָׁיו וְלֹא רָאָהוּ עוֹד וַיַּחֲזֵק בִּבְגָדָיו
וַיִּקָּרַע לִשְׁנַיִם קְרָעִים׃

וַיִּלְכּוּ שְׁנֵיהֶם׃ 7 וַחֲמִשִּׁים אִישׁ מִבְּנֵי הַנְּבִיאִים הָלְכוּ
וַיַּעַמְדוּ מֵנֶגֶד מֵרָחוֹק וּשְׁנֵיהֶם עָמְדוּ עַל־הַיַּרְדֵּן׃ 8 וַיִּקַּח
אֵלִיָּהוּ אֶת־אַדַּרְתּוֹ וַיִּגְלֹם וַיַּךְ אֶת־הַמַּיִם וַיֵּחָצוּ הֵנָּה
וְהֵנָּה וַיַּעַבְרוּ שְׁנֵיהֶם בֶּחָרָבָה׃ 9 וַיְהִי כְעָבְרָם וְאֵלִיָּהוּ
אָמַר אֶלֶאֱלִישָׁע שְׁאַל מָה אֶעֱשֶׂה־לָּךְ בְּטֶרֶם אֶלָּקַח מֵעִמָּךְ
וַיֹּאמֶר אֱלִישָׁע וְיִהִי־נָא פִּי־שְׁנַיִם בְּרוּחֲךָ אֵלָי׃ 10 וַיֹּאמֶר

III. EXTRACTS IN POETRY.

CHARACTERISTICS OF HEBREW POETRY.

Before the student begins to translate the following Extracts, it is proper in a few brief statements to call his attention to the subject of Hebrew Poetry. Those who may desire fuller instruction are referred to Lowth's *Lectures on Hebrew Poetry*, especially Lecture xix.; Herder's *Geist der Hebr. Poesie;* De Wette's *Einleitung in die Psalmen;* Ewald's *Poetische Bücher*, I.; and Nordheimer's *Hebrew Grammar*, §§ 1120—1130.

The greater part of the Old Testament is poetical in its composition, though only the Psalms, Job, and Proverbs (technically called אֱמֶת, from the first letter in the Hebrew name of each) are generally termed poetical books. The style of these writings is, however, very unlike what is called poetry in most other languages. It does not consist in metre, like the versification of the Greeks, the Romans, and nearly all other nations; and much less does it exhibit rhyme (see below), like most of the poetry of modern Europe and Asia. In its form or structure, the poetry of the ancient Hebrews was distinguished from prose, chiefly if not solely, by brevity of expression, and by impressing the sentiments in the way of repetition, comparison, or contrast. Hence, it has some characteristics of *language*, viz., the use of peculiar words, forms of words, etc., as explained in the Grammar, § 2, 4. But the grand characteristic, which in fact constitutes its rhythm, is a proportion or correspondence in thought and expression* between the clauses of a sentence, which accordingly, in its simplest form, consists of only two members (δίστιχον).

Hence the poetry or rhythm of the Hebrews is generally termed *parallelism*,† as consisting in a mutual correspondence between the members of a period. And the different modes of exhibiting this

* Sometimes the proportion or correspondence appears only in expression, while the thought runs on in the common way of prose, as in Job ix. 2, 3, 4.

† It is very often of essential service to the *interpreter* of Scripture to notice this parallelism. There are numerous expressions and passages to the meaning of which a clue may thus be obtained. For example, in Ps. lxxvi. 3 *his tabernacle is* בְּשָׁלֵם, *and his dwelling place in Zion*: it has been doubted whether בְּשָׁלֵם means *in peace* or *in Salem*; but the doubt can scarcely remain when one considers the corresponding clause, where *in Zion* stands parallel to the term in question, and determines it to mean *in Salem*.

parallelism mainly constitute the varieties of the poetic style, of which these are the principal:—1. Lyric Poetry, consisting chiefly of such compositions as the Psalms, distinguished by the effusion of pious sentiments. 2. Epic Poetry, as in Job—at least the style of this book resembles the epic more than any other production of the classic muse. 3. Didactic Poetry, as in the Proverbs. 4. Pastoral Poetry or Idyls, such as the Canticles. 5. Prophetic Poetry, which is best exemplified in the earlier prophetic books (Joel, Isaiah, Habakkuk, etc.), for in the later (e. g. Ezekiel, Haggai, Zechariah), it scarcely differs from prose.

Parallelism is generally distinguished into three sorts, according to the relation in sense between the corresponding members, which relation may be *synonymous*, *antithetic*, or *synthetic*.

1. *Synonymous Parallelism.*—In this the second member is more or less a repetition of the first. These examples may serve to illustrate the correspondence:—

Prov. vi. 2.

נוֹקַשְׁתָּ בְאִמְרֵי־פִיךָ
נִלְכַּדְתָּ בְּאִמְרֵי־פִיךָ׃

Thou art snared in the words of thy mouth;
Thou art taken in the words of thy mouth.

Job v. 6.

כִּי לֹא־יֵצֵא מֵעָפָר אָוֶן
וּמֵאֲדָמָה לֹא־יִצְמַח עָמָל׃

For affliction comes not forth from the dust;
And trouble springs not forth from the ground.

Sometimes each member of the parallelism consists of two parts, so that we have four clauses, as in

Gen. iv. 23.*

עָדָה וְצִלָּה שְׁמַעַן קוֹלִי
נְשֵׁי לֶמֶךְ הַאְזֵנָּה אִמְרָתִי

כִּי אִישׁ הָרַגְתִּי לְפִצְעִי
וְיֶלֶד לְחַבֻּרָתִי׃

Adah and Zillah, hear my voice,
Ye wives of Lamech, hearken to my speech;
For I have slain a man to my wounding,
And a youth to my hurt.

As another instructive example of this parallelism with four clauses, we may adduce Ps. xix. 8.

תּוֹרַת יְהוָה תְּמִימָה
מְשִׁיבַת נָפֶשׁ
עֵדוּת יְהוָה נֶאֱמָנָה
מַחְכִּימַת פֶּתִי׃

The law of Jehovah is perfect,
Reviving the spirit;
The testimony of Jehovah is sure,
Making wise the simple.

It may be remarked in general, that under this *synonymous parallelism*, which is the most frequent form of the Hebrew rhythm, we find an exceedingly great variety of constructions.

2. *Antithetic Parallelism.*—In this the idea of the second member stands in opposition or contrast to

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* This passage strikingly exhibits *rhyme* as well as parallelism. The same is found in many other poetic sentences; e. g. in Job vi. we find it *six times*, viz, in vs. 4, 7, 9, 13, 22,

29. But there is no satisfactory proof that in these or other cases the rhyme was (as De Wette, etc., suppose) *designed* by the poet. On the contrary, it is almost certain that the poet had no such design. For, if he had, he might with perfect ease have given in Job vi. *ten more* rhymes, e. g. in vs. 8 there might be as good a rhyme as we find in vs. 9, by a very simple change in the arrangement of the words; thus, instead of the present order—

מִי־יִתֵּן תָּבוֹא שְׁאֵלָתִי
וְתִקְוָתִי יִתֵּן אֱלֹהִים׃

he might, without affecting the sense, have written—

מִי־יִתֵּן תָּבוֹא שְׁאֵלָתִי
וְיִתֵּן אֱלֹהִים תִּקְוָתִי׃

As another proof that rhymes in Hebrew Poetry are *undesigned*, we may point out the fact, that they consist in the recurrence of like *suffixes* or *terminations* in the *inflexions* of nouns and verbs, so that they actually often appear also in the plainest prose, e. g. Josh. xxiii. 11—

וְנִשְׁמַרְתֶּם מְאֹד לְנַפְשֹׁתֵיכֶם
לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם׃

that of the first. This construction is specially frequent in the book of Proverbs, where very many of the sentiments are thus illustrated or impressed by antithesis; e. g. Prov. x. 1:

בֵּן חָכָם יְשַׂמַּח־אָב
וּבֵן כְּסִיל תּוּגַת אִמּוֹ׃

A wise son maketh a glad father;
But a foolish son is the heaviness of his mother.

For other examples, see Ps. i. 6; cii. 27, 28; cxlvii. 6; Is. i. 3.

3. *Synthetic Parallelism.*—In this the idea of the first member is enforced not so much by repetition or antithesis in what follows, as by expansion and modification; e. g. Ps. xxvii. 4:

אַחַת שָׁאַלְתִּי מֵאֵת־יְהוָֹה
אוֹתָהּ אֲבַקֵּשׁ
שִׁבְתִּי בְבֵית־יְהוָֹה כָּל־יְמֵי חַיָּי
לַחֲזוֹת בְּנֹעַם־יְהוָֹה
וּלְבַקֵּר בְּהֵיכָלוֹ׃

One thing I ask from Jehovah,
It will I seek after,—
My dwelling in the house of Jehovah all the days of my life,
To behold the beauty of Jehovah,
And to inquire in his temple.

*** In most editions of the Hebrew Bible, the poetry is not given (as in the above examples) in lines according to the parallelism, but appears in the same form as the prose (except in Ex. xv., Deut. xxxii., Judges v., and 2 Sam. xxii.). The *accents*, however, serve to indicate the divisions or lines. Thus, a simple parallelism is divided into two members by *Athnach* (֑) or *Merka* with *Mahpakh* (֥); and in a compound one the subdivisions of the members are usually made by *Zaqeph-qaton* (֒) and *Rebhia* (֔).

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1. Part of the Song of Moses.

Deut. xxxii. 1—4.

1 הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה
2 יַעֲרֹף כַּמָּטָר לִקְחִי
כַּשָּׂעִירִם עֲלֵי־דֶשֶׁא
3 כִּי שֵׁם יְהוָֹה אֶקְרָא
4 הַצּוּר תָּמִים פָּעֳלוֹ
אֶל אֱמוּנָה וְאֵין עָוֶל
צ״רבתי

וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי׃
תִּזַּל כַּטַּל אִמְרָתִי
וְכִרְבִיבִים עֲלֵי־עֵשֶׂב׃
הָבוּ גֹדֶל לֵאלֹהֵינוּ׃
כִּי כָל־דְּרָכָיו מִשְׁפָּט
צַדִּיק וְיָשָׁר הוּא׃

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2. Parable of the degenerate Vineyard.

Isaiah v. 1—7.

1 אָשִׁירָה נָּא לִידִידִי שִׁירַת דּוֹדִי לְכַרְמוֹ כֶּרֶם הָיָה לִידִידִי
בְּרֶרֶן בֶּן־שָׁמֶן׃ 2 וַיְעַזְּקֵהוּ וַיְסַקְּלֵהוּ וַיִּטָּעֵהוּ שֹׂרֵק וַיִּבֶן מִגְדָּל
בְּתוֹכוֹ וְגַם־יֶקֶב חָצֵב בּוֹ וַיְקַו לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ בְּאֻשִׁים׃
3 וְעַתָּה יוֹשֵׁב יְרוּשָׁלַם וְאִישׁ יְהוּדָה שִׁפְטוּ־נָא בֵּינִי וּבֵין
כַּרְמִי׃ 4 מַה־לַּעֲשׂוֹת עוֹד לְכַרְמִי וְלֹא עָשִׂיתִי בּוֹ מַדּוּעַ
קִוֵּיתִי לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ בְּאֻשִׁים׃ 5 וְעַתָּה אוֹדִיעָה־נָּא
אֶתְכֶם אֵת אֲשֶׁר־אֲנִי עֹשֶׂה לְכַרְמִי הָסֵר מְשׂוּכָּתוֹ וְהָיָה לְבָעֵר
פָּרֵץ גְּדֵרוֹ וְהָיָה לְמִרְמָס׃ 6 וַאֲשִׁיתֵהוּ בָתָה לֹא יִזָּמֵר וְלֹא
יֵעָדֵר וְעָלָה שָׁמִיר וָשִׁית וְעַל הֶעָבִים אֲצַוֶּה מֵהַמְטִיר עָלָיו
מָטָר׃ 7 כִּי כֶרֶם יְהוָֹה צְבָאוֹת בֵּית יִשְׂרָאֵל וְאִישׁ יְהוּדָה
נִטַּע שַׁעֲשׂוּעָיו וַיְקַו לְמִשְׁפָּט וְהִנֵּה מִשְׂפָּח לִצְדָקָה וְהִנֵּה
צְעָקָה׃

v. 5. הכ״ ברגש

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3. Praise of a good Wife.

Prov. xxxi. 10—31.

10 אֵשֶׁת־חַיִל מִי יִמְצָא וְרָחֹק מִפְּנִינִים מִכְרָהּ׃ 11 בָּטַח
בָּהּ לֵב בַּעְלָהּ וְשָׁלָל לֹא יֶחְסָר׃ 12 גְּמָלַתְהוּ טוֹב וְלֹא־רָע
כֹּל יְמֵי חַיֶּיהָ׃ 13 דָּרְשָׁה צֶמֶר וּפִשְׁתִּים וַתַּעַשׂ בְּחֵפֶץ

עֲשִׂתָה־לָּהּ שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁהּ׃ 23 נוֹדָע בַּשְּׁעָרִים בַּעְלָהּ
בְּשִׁבְתּוֹ עִם־זִקְנֵי־אָרֶץ׃ 24 סָדִין עָשְׂתָה וַתִּמְכֹּר וַחֲגוֹר נָתְנָה
לַכְּנַעֲנִי׃ 25 עֹז־וְהָדָר לְבוּשָׁהּ וַתִּשְׂחַק לְיוֹם אַחֲרוֹן׃ 26 פִּיהָ
פָּתְחָה בְחָכְמָה וְתוֹרַת־חֶסֶד עַל־לְשׁוֹנָהּ׃ 27 צוֹפִיָּה הֲלִיכוֹת
בֵּיתָהּ וְלֶחֶם עַצְלוּת לֹא תֹאכֵל׃ 28 קָמוּ בָנֶיהָ וַיְאַשְּׁרוּהָ
בַּעְלָהּ וַיְהַלְלָהּ׃ 29 רַבּוֹת בָּנוֹת עָשׂוּ חָיִל וְאַתְּ עָלִית עַל־
כֻּלָּנָה׃ 30 שֶׁקֶר הַחֵן וְהֶבֶל הַיֹּפִי אִשָּׁה יִרְאַת־יְהוָה הִיא
תִתְהַלָּל׃ 31 תְּנוּ־לָהּ מִפְּרִי יָדֶיהָ וִיהַלְלוּהָ בַשְּׁעָרִים מַעֲשֶׂיהָ׃

הליכות קרי v. 27. נ״א עָז v. 25.

כַּפֶּיהָ׃ 14 הָיְתָה כָּאֳנִיּוֹת סוֹחֵר מִמֶּרְחָק תָּבִיא לַחְמָהּ׃
15 וַתָּקָם | בְּעוֹד לַיְלָה וַתִּתֵּן־טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ׃
16 זָמְמָה שָׂדֶה וַתִּקָּחֵהוּ מִפְּרִי כַפֶּיהָ נָטְעָ כָּרֶם׃ 17 חָגְרָה
בְעוֹז מָתְנֶיהָ וַתְּאַמֵּץ זְרוֹעֹתֶיהָ׃ 18 טָעֲמָה כִּי־טוֹב סַחְרָהּ
לֹא־יִכְבֶּה בַלַּיְלָה נֵרָהּ׃ 19 יָדֶיהָ שִׁלְּחָה בַכִּישׁוֹר וְכַפֶּיהָ תָּמְכוּ
פָלֶךְ׃ 20 כַּפָּהּ פָּרְשָׂה לֶעָנִי וְיָדֶיהָ שִׁלְּחָה לָאֶבְיוֹן׃ 21 לֹא־
תִירָא לְבֵיתָהּ מִשָּׁלֶג כִּי כָל־בֵּיתָהּ לָבֻשׁ שָׁנִים׃ 22 מַרְבַדִּים

עכ״ו v. 18. נכימה קרי v. 16. נ״א וַתִּתֵּן נ״א בְּעוֹד v. 15.
בלילה קרי v. 18.

NOTES.

I. SCRIPTURE PHRASES AND SENTENCES.

N. B. For the *derivation* of Nouns, the Lexicon must be consulted; but this necessity can occasion no difficulty, even to the beginner, now that he can have Gesenius's, with the words in alphabetical order.

1. Pʿrī́ ghō-dhĕl lē-bhā́'bh.* *Fruit-of greatness-of heart*, i. e., boasting. *Pʿrī́* is a noun masc. sing. in the constr. state (see § 89), and belongs to Class or Parad. VI. i. (§ 92): the פ has Daghesh lene (see § 6, 3, § 13, 1, § 21, 1). *Ghō'dhĕl* noun masc. sing. constr. st., Parad. VI. e: the ד without Dagesh lene (§ 6, 3) because preceded by a word ending with a vowel and closely connected (see § 21, 1, at the end). *Lēbhā'bh*, noun masc. sing. absol. st. (see § 89, 1, at the close), Parad. IV. a. This example shows, *a*) that the relation of the genitive case, or what is called the constr. state in Hebrew, is indicated essentially by mere closeness of connexion between words as uttered, for there is no change whatever in the form of *pʿrí* and *ghodhel* though each is in constr. state (see § 89, 1, and Note †); *b*) that there may be several successive nouns in the constr. state depending on each other (see § 114, 1): see also below, in No. 3. —The sign (׃) at the end is *Sōph-pāsūq*, which is always preceded by the accent *Sillūq* (§ 15).

2. Dʿbhā́r hăm-mā́-lĕkh hăg-gā-dhōl. *Word-of the great king*. *Dʿbhā́r*, noun masc. sing. constr. st. of דָּבָר, Parad. IV.—Here notice how the close connexion in utterance, or the constr. state, occasions a change of the vowels (see § 89, 1). *Hămmā́lĕkh* noun masc. sing. absol. st., Parad. VI. a; with the article (הַ) prefixed (see § 35). *Hăggādhōl*, adj. masc. sing. with article; on ג with Dagh. forte, see § 13, 3.—Observe how the adj. stands *after* the noun, and agrees with it in gender and number (see § 112, 1), and in taking the article (see § 111, 2).

3. Yʿmḗ shʿnḗ chăy-yḗ ʾbhō-thā́i. *The days-of the years-of the life-of my fathers*. *Yʿmḗ*, noun masc. plural, constr. state; the sing. יוֹם, irregularly inflected (§ 96). *Shʿnḗ*, noun fem. pl. constr. state; sing. שָׁנָה (§ 95, Parad. B. a but here with *masc.* plural (see § 87, 4). *Chăyyḗ*, noun masc. pl. constr. st.; sing. חַי, Parad. VIII.—the plural form used with sing. sense (see § 108, 2, *a*). אֲבוֹתַי noun m. pl. (but with *feminine* form, § 87, 4, with suff. 1 pers. sing. (יַ for ִי because of pause, *Sillūq*, § 29,

* For the sounds of the consonants and vowels, as here employed to express the Hebrew pronunciation, see § 6 with Notes* on pages 17 and 20, also § 10.—On Hebrew syllables, see § 26.

4, *a*): sing. אָב, irreg. inflexion (§ 96).—Observe here the succession of three nouns in constr. st. (§ 114, 1), and the effect of the close connexion in utterance not only changing the vowels (as in No. 2), but also eliding or slurring over the consonant מ (יְמֵי for יְמִים, etc., according to § 89, 2, *a*).—Observe also the absence of the art. before the nouns, owing to their being in the constr. st., and as such not needing the art. (see § 110, 2); comp. our expression *God's word* for *the word of God* (see Note *, p. 185).

4. Zĕ'-khĕr tsăd-dī'q lĭbh-rā-khā'. *The memory-of a righteous* (man) *for a blessing*, i. e., is blessed. *Zĕ'khĕr*, Parad. VI. b; article omitted (§ 110, 2); constr. state without any change (see above, No. 1). *Tsăddī'q*, adj. masc. sing., agreeing with אָדָם *man*, which is understood. *Lĭbhrākhā'*, noun fem. sing. absol. state, Parad. B. c; with prep. לְ *to* prefixed (§ 102, 2), here with short *Chireq* (לִ) according to § 28, 1.—Observe the ellipsis of the copula (i. e., the verb *to be*), according to § 144.

5. Ăt-tā' Y'hō-vā' tōbh v'săl-lā'ch. *Thou, Jehovah* (art) *good and forgiving*. *Ăttā'*, pronoun personal or separate, 2 pers. sing. masc. (see § 32). *Y'hōvā'*, pr. name: for the signification and the pronunciation of this word, see Lexicon. *Tōbh*, adj. masc. sing., agreeing with אַתָּה. *V'sălla'ch*, adj. masc. sing., with conj. וְ *and* prefixed (§ 104, 2).—Obs. ellipsis of copula (*art*) according to § 144.

6. Tĭq-tō'l 'lō'ah rā-shā'. *Thou wilt slay, O God, the wicked*. *Tĭqtō'l*, verb 2 pers. sing. masc. fut. Kal; root קָטַל, Parad. B. אֱלוֹהַּ, noun masc. sing., Parad. I.; the ה with *Mappiq* (§ 14) and *Pathach furtive* (see § 8, 2). *Rāshā'* (on omission of ע, see p. 16) adj. masc. sing., agreeing with אָדָם understood; art. omitted in poetic style (see p. 184).—Observe the arrangement of the words (§ 145, 1).

7. Mī yĭsh-kō'n b'hă'r qŏdh-shĕ'-khā. *Who shall dwell in the mountain-of thy holiness?* i. e., in thy holy mount. *Mī*, pron. interrog. (§ 37) used of persons. *Yĭshkō'n*, r. שָׁכַן, Parad. B. *B'hă'r*, noun masc. sing. constr. st., Parad. VIII. a; pl. הָרִים for הַרִים, because ר excludes Daghesh forte (see § 22, 5). *Qŏdhshĕ'khā*, noun (קֹדֶשׁ, Parad. VI. c) with suff. 2 pers. sing. masc. (§ 91, 1), joined by means of (־) because of the pause, *Silluq* (§ 29, 4, *b*).—Obs. subst. used to express adj. (see § 106, 1); and for the position of the suff. ךָ־, see § 121, 6.

8. Kā-bhē'dh hā-rā-ā'b bā-ā'rĕts. *Heavy was the famine in the land*. כָּבֵד, verb 3 pers. sing. masc. pret. Kal (see Parad. B.), agreeing in gend., numb., and pers. with its nominative (§ 146 at beginning). הָרָעָב, noun (Parad. IV.) with art. הָ (see § 35, 1). בָּאָרֶץ, noun (Parad. VI. a) with prep. בְּ prefixed with *Qamets* because it displaces the art. and takes its pointing (בָּ for בָּהָ, see § 102, 2, *b*, and § 23, 5); see also § 29, 4, *a*, § 93, Rem. 1, for the (־ָ) instead of (־ַ) under א. The arrangement is the same as in No. 6.

9. Ăy-yĕ' sō-phē'r ĕth-hăm-mĭgh-dā-lī'm. *Where* (is one) *counting the towers? Sōphēr*, act. part. masc. sing. Kal; r. סָפַר, Paradigm B. אֶת־, sign of the definite accusative (see § 117, 2, and Note *), here followed by *Maqqeph* (§ 16, 1) and hence with (־ֶ) shortened to (־ֶ), see § 27, 1. הַמִּגְדָּלִים, noun masc. pl. absol. st., Parad. II., with art. prefixed (§ 35); in accus. case, governed by *sōphēr* (see § 135 and § 138).

10. Tsĕ'-dhĕq mĭsh-shā-mă'-yĭm nĭsh-qā'ph. *Righteousness from heaven looked down*. מִשָּׁמַיִם, noun masc. *plur.* but seemingly *dual* (see § 88, 1, Rem. 2), with prep. מִן prefixed (§ 102, 1); on *plur.* form in this noun, see § 108, 2. נִשְׁקָף, verb 3 pers. m. sing. pret. Niphal, r. שָׁקַף, Parad. B.; here with (־ָ) for (־ַ), because of the *Silluq* (§ 29, 4). —Observe, the proper sense of this verb in Niph. is reflexive, viz., *to bend one's self forward* (see § 51, 2, and the Lexicon under שָׁקַף).

11. *The iniquity of his fathers shall be remembered*. יִזָּכֵר (*yĭz-zā-khĕ'r* verb (r. זָכַר) 3 pers. sing. masc. fut. of Niphal, which has here a *passive* force (see § 51, 2, *d*), Paradigm B. עָוֹן (*'vō'n*, not *'ōn*, because the *cholem* requires a consonant before it, which must be the ו, and not the ע which has the *Chateph-Pathach*, see § 26, 1) noun in constr. state (Paradigm III.), governing the verb in gend.,

numb., and pers. (see § 146). אֲבֹתָיו (*ᵃbhō-thā'v*, see § 8, 5) compare on No. 3; there *scriptio plena*, here *scriptio defectiva* (§ 8, 4).—The arrangement is according to § 145, 1, *a*.

12. *Who hath tried the spirit of Jehovah?* מִי (see § 37, 1). תִּכֵּן (*thĭk-kē'n*, ת without *Daghesh lene*, because the preceding word ends with a vowel and is in close connexion, § 21, 1) verb (r. תָּכַן) in Piël, which has here *intensive* force (§ 52, 2, *a*), Parad. B. אֶת־ sign of accusative here before a noun made definite by the constr. state (see on No. 9). רוּחַ (*rūᵃch*, with *Pathach furtive*, § 22, 2, *b*), noun in constr. st. (Parad. I.).

13. *Honour thy father and thy mother.* כַּבֵּד, verb (r. כָּבֵד, see on No. 8) 2 pers. sing. masc. imper. of Piël (here *causative* of Kal, § 52, 2, *b*), agreeing with אַתָּה *thou* (see No. 5) understood; Parad B. אֶת־ (twice) before a noun made definite by the suffix (see on No. 9). אָבִיךָ (*ā-bhī'-khā*), noun irregular (אָב, § 96, 2) with suffix 2 pers. sing. masc. (§ 91, 1, Rem. 1). וְ copulative conj. prefixed with *Shᵉva* (§ 104, 2). אִמֶּךָ noun (אֵם, Parad. VIII.) sing. fem. with suffix, here appended by *Seghol* instead of *Shᵉva*, on account of the *pause* accent *Silluq* (see § 29, 4, *b*).

14. *His blood from thy hand will I require.* מִיָּדְךָ (*mĭy-yā-dhᵉkhā'*, second syllable with *Methegh* (§ 16, 2), to show that the vowel-sign ָ stands for *ā* not *ŏ*, see § 9, 12, Rem. 1, *a*) noun fem. singular (יָד Parad. II.), with prep. מִן prefixed (§ 102, 1) and suffix appended. בָּקַשׁ, Parad. B. On the arrangement, see § 145, 1, *c*.

15. *I was stolen from the land of the Hebrews.* גֻּנַּבְתִּי verb (r. גָּנַב, Parad. B.) 1 pers. sing. com., pret. of Pual (the passive of Piël, § 52, 2). מֵ, prep. (מִן) prefixed according to § 102, 1. הָ art. (see No. 8).

16. *He has made heavy my chain.* הִכְבִּיד, 3 pers. sing. masc., pret. of Hiphil (causative of Kal, § 53, 2); r. כָּבֵד. *Nᵉchŏsh-tī'* (נְחֹשֶׁת, § 95, Parad. D. b).

17. *Upon Jehovah I was cast from the womb.* הָשְׁלַכְתִּי (*hŏsh-lă'kh-tī*) 1 pers. sing. com., pret. of Hophal (passive of Hiphil, § 53, 2); r. שָׁלַךְ, Parad. B. רֶחֶם, noun, Parad. VI. (here with ָ on account of the pause accent, § 29, 4, *a*, and § 27, Rem. 2, *c*).

18. *I will keep myself from my iniquity.* אֶשְׁתַּמַּר, 1 pers. sing. c. fut. of Hithpaël (with *reflexive* force, and here with transposition of ת, see § 54, 2, *a*, and 3); r. שָׁמַר, Parad. B. מֵעֲוֹנִי (see No. 11, and No. 15).

19. *And now let your hands be strong* (lit. *shall be strong*. תֶּחֱזַקְנָה (*tē-chᵉză'q-nā*, ת has Daghesh lene, because a distinctive accent, *Pᵉsiq* (׀), precedes, § 21, 1), 3 pers. pl. fem. fut. Kal, r. חָזַק, Parad. D. (or verb *Pe Guttural*):—fut. used for imper. according to § 127, 3, *c*. יְדֵיכֶם, dual of יָד (יָדַיִם, see § 88) with suff. 2 pers. pl. masc.—On the use of a *plur.* verb with a *dual* noun, see § 146, 5.

20. *The generation of the upright shall be blessed.* דּוֹר, noun constr. st. Parad. I. יְשָׁרִים adj. pl. masc. (agreeing with אֲנָשִׁים *men* understood), Parad. IV. יְבֹרָךְ, 3 pers. sing. m. fut. Pual (see Parad. E., but here with ָ because of *Silluq*), agreeing in gend., numb., and pers. with the subject.

21. *Because thou hast forgotten the God of thy salvation.* שָׁכַחַתְּ, (*shā-khă'-chăt*, see § 28, 1, Note [illegible]), 2 pers. sing. fem. pret. Kal of שָׁכַח (verb *Lamedh Guttural*, Parad. F.). אֱלֹהֵי, constr. st. pl. of אֱלוֹהַּ (the ה loses both *Mappiq* and *Pathach furtive*, because it ceases to be final, § 22, 2, *b*): on the plural use of this word (*pluralis excellentia*) see § 108, 2, *b*. יֵשַׁע, noun, Parad. VI. e, with suffix 2 pers. sing. fem.

22. *A wise son will gladden his father.* On position and agreement of adj. and subst., see No. 2. אָבִיו, see § 96, 2.

23. *Jehovah will keep thee from all evil* (lit. *all of evil.*) יִשְׁמָרְךָ (*yĭsh-mŏrᵉ-khā'*, § 9, 12, 1, a; § 10, 1, at end; § 21, 2, *c*) 3 pers. sing. masc. fut. Kal with suffix, 2 pers. sing. masc., see Parad. C., and § 60. כֹּל (here כָּל־ *kŏl*, because followed by *Maqqeph*, which takes away the tone of the word and so makes a closed unaccented syllable, which cannot have a long vowel, see § 26, 5), prop. a noun

(but commonly rendered as an adj.) in constr. state, Parad. VIII. c. רֵע, with ֵ for ֶ according to § 29, 4, *a*.

24. *Cause me to walk in thy truth and teach me.* הַדְרִיכֵנִי (r. דָּרַךְ, Parad. E.), 2 pers. sing. m. imper. Hiphil, with suffix 1 pers. sing. com., see Parad. C. and § 61. בַּאֲמִתֶּךָ (אֱמֶת, see Lexicon), noun fem. sing. (Parad. D.) with prep. בְּ (here with ַ according to § 102, 2, *a*) and with suffix, 2 pers. sing. masc.

25. *When you hear* (lit. *according to your hearing*) *the voice of the trumpet.* כְּשָׁמְעֲכֶם (*kᵉshŏm-ᵃkhĕ́m*), inf. Kal of שָׁמַע (Parad. F.) with prep. כְּ (§ 102, 2) and suffix 2 pers. plur. masc., see § 61, 1, and § 65, 2.—On the use of כְּ before infinitive, see § 132, 2.

26. *This* (has been) *thy way from thy youth, for thou hast not hearkened to my voice.* זֶה, see § 34. דַּרְכֵּךְ, noun sing. masc., Parad. VI. a, with suffix, 2 pers. sing. fem. נְעוּרַיִךְ, see § 91, 2, and § 108, 2, *a*. Observe the effect of prep. בְּ on the sense of שָׁמַע, which here means *to hearken* = *obey*, but without the בְּ (as in No. 25) it means simply *to hear* = *perceive sound*.

27. *They encompassed me like bees, they were extinguished like fire of thorns.* See § 67, Parad. H.; with suffix, 1 pers. sing. דְּעָכוּנִי. Pual, Parad. E.

28. *The door will turn on its hinge, and a sluggard on his bed.* תִּסּוֹב, 3 pers. sing. fem. fut. Kal of סָבַב (verb עע, Paradigm H.), agreeing in gend., numb., and pers. with דֶּלֶת. מִטָּתוֹ, see § 91, 4

29. *Then they began* (lit. *it was begun*) *to call on the name of Jehovah.* הוּחַל, 3 pers. sing. masc. pret. Hophal of חָלַל (Paradigm H.): see § 137, 3. בְּ with *Daghesh lene*, because of the distinctive accent (*Tiphcha* ֪) under the preceding word, see § 21, 1.

30. Ps. cxix. 69. See on No. 23. אֶצֹּר, 1 pers. sing. com. fut. Kal of נָצַר (verb פּ, Parad. G.).

31. Gen. xiv. 21. תֵּן, 2 pers. sing. masc. imper. Kal of נָתַן (Parad. G., and § 66, 1). לִי, § 103, 2, *a*. נֶפֶשׁ, noun *singular*, but here with *collective* force, § 108, 1. קַח, 2 pers. sing. masc. imper. Kal of לָקַח (treated as a verb פּן, Parad. G., and partly after Parad. F.; see § 66, Rem. 2). לָךְ for לְךָ on account of *pause*, § 103, 2, *a*.

32. Judges xiii. 16. תַּעְצְרִנִי, 2 pers. sing. masc. fut. Kal of עָצַר (Parad. D.) with suffix, 1 pers. sing. com. (§ 60). On the position of the negative, see § 145, 1. אֹכַל, 1 pers. sing. com. fut. Kal of אָכַל (verb פּא, Parad. I., see § 68, 2); here with ַ instead of ָ on account of the conjunctive accent, *Munach* (ֻ), § 68, 1. See on No. 7.

33. Jer. xvii. 14. הוֹשִׁיעֵנִי, imper. Hiphil of יָשַׁע (verb פּי, Parad. K.). אִוָּשֵׁעָה, 1 pers. sing. fut. Niphal of יָשַׁע, with *He paragogic* (§ 48, 3): see also § 29, 4, *b*.

34. Job xiv. 1. יְלוּד, pass. part. sing. masc. Kal of יָלַד, in constr. state, according to § 135, 1. On the construct state of the adjectives קְצַר and שְׂבַע, see § 112, 2. Conjunction וְ prefixed with *Shureq*, before simple Sh^{e}va, according to § 104, 2, *b*.

35. Genesis xxviii. 12. מֻצָּב, part. sing. masc. Hophal of נָצַב (verb פּי of 3rd class, § 71) or נָצַב (verb פּן, Parad. G.). אַרְצָה, with *He paragogic* or ancient case-ending for the accusative, § 90, 2: so also in last word. מַגִּיעַ, part. sing. masc. Hiphil of נָגַע (after Parad. G. and F.).

36. Is. xxxvii. 23. חֵרַפְתָּ, Piël, Parad. E. On the next word the accent (֥) *Zaqeph-qaton*, § 15. הֲרִימוֹתָ, Hiphil of רוּם (verb עו, Paradigm M.). קֹ, with Daghesh forte conjunctive, § 20, 2, *a*.

37. Judges xiv. 14. מֵהָאֹכֶל, part. sing. masc. Kal of אָכַל, with article הָ (§ 35, 1) and preposition מִ (§ 102, 1). יָצָא, verb פּי and לא, Paradigms K. and O.

38. 1 Sam. ii. 27. הִתְגַּלֵּה infin. absol. Niphal of גָּלָה (verb לה, Parad. P.), with *He interrogative* prefixed, according to § 100, 4 (see its use in § 153, 2): this infin. stands before the finite verb to make it *emphatic*, according to § 131, 3, *a*. בֵּית, constr. st. of בַּיִת (Parad. VI. h.).

39. Ps. xxxi. 14. לָקַחַת infin. Kal of לָקַח (Paradigm H., § 66, Rem. 2), with preposition לְ prefixed according to § 102, 2, *c*, and § 142, 2. זִמָּתוֹ

verb עֹז (Paradigm H.) inflected here as regular (after Paradigm B., see § 67, Rem. 10, also § 29, 4, *b*).

40. Num. x. 30. מוֹלַדְתִּי noun fem. sing. (segholate, Parad. D.) with suffix. אַלְמָה (Parad. K.) from אֶלֶם or הֶלֶם, see § 69, Rem. 8.

41. Prov. vii. 1. וּמִצְוֹתַי (*ū-mĭts-vō-thăy*, see on No. 11) noun fem. plur. (Paradigm A.) with suffix appended (§ 91) and conj. וְ prefixed with *Shureq* before the labial מ (§ 104, 3, *b*.) אִתָּךְ for אֶת־אִתָּךְ (prep. אֵת § 103, 1, Rem. 1), see on No. 31.

42. Jer. xliii. 9. קַח see on No. 31. אֲבָנִים noun *common* gender (§ 107, 1, *c*) plural (אֶבֶן Paradigm VI.), governing גְּדֹלוֹת in *fem.* pl. (§ 112, 1) but the suffix of the next word in the *masc.* וּטְמַנְתָּם (lit. *and thou hast hid them*) pret. for imper. according to § 126, 6, *c*.

43. Ps. civ. 24. מָה prop. interrog. pron., but here an adverb of interrog. (lit. *as to what?* then *how?* see § 100, 2, *e*, and Lexicon *sub voce*). רַבּוּ (Parad. H.) pret. for present, according to § 126, 3. Under מַעֲשֶׂיךָ (Parad. IX.) *Methegh* and the accent *Athnach* ֑ (§ 15). עָשִׂיתָ, Parad. O., § 74, Rem. 1; see also § 138, 3, *b*. הָאָרֶץ, always so for הָאָרֶץ for the sake of euphony with the art. (§ 35, 1, and § 93, Rem. 1).

44. Judges xiv. 18. See § 37, 1, Rem. for מַיִם and מָה. מִדְּבַשׁ noun m. (Parad. VI., § 93, Rem. 4) with prep. מִן (§ 102, 1) which here denotes the *comparative* (see § 119, 1).

45. Gen. ix. 20. וַיָּחֶל 3 pers. sing. m. fut. apoc. Hiphil of חָלַל (Parad. H.), with *Vav conversive* (see § 48, 2) giving to the fut. the sense of the pret. (see § 129). וַיִּטַּע from נָטַע (Parad. H. and F.).

46. Ps. xxxvii. 8. הֲרֶף (r. רָפָה, Parad. P.) imper. Hiphil shortened from הַרְפֵּה (see § 75, Rem. 15, and § 48, 5). Conj. וְ with *Pathach*, according to § 28, 2.

47. Ex. xxi. 12. מַכֵּה part. Hiphil (r. נָכָה, Paradigms G. and P.) in constr. state, according to § 135, 1. וָמֵת (lit. *and he has died = so that*, etc., see § 155, 1, *c*) pret. Kal of מוּת (Parad. M., § 72, Rem. 1) with וְ, according to § 104, 1, *d*. מוֹת inf. absol. put for emphasis (§ 131, 3, *a*) before יוּמָת 3 pers. sing. masc. fut. Hophal.

48. Gen. iii. 13. הִשִּׁאַנִי, Hiph., Parad. G. and O. וָאֹכֵל (see on No. 32) fut. with *Vav. conv.* (§ 48, 2): observe distinction between *Methegh* and *Silluq*, according to Note † on p. 34.

49. 1 Kings v. 8. אֵת sign of def. accusative in its separate or absol. form (§ 117, 2). אֲשֶׁר rel. pronoun (§ 36) here implying the demonstrative = *what* (§ 123, 2). אֵלַי (§ 103, 3, and § 29, 4, *a*).

50. Lev. xx. 14. בְּאֹשׁ for בְּאֵשׁ, § 35, Rem. 2.—Obs. the two forms of אֵת with suffixes (§ 103, Rem. 1). הֶן *fem.* suff. 3 pers. plur.

51. Judges ix. 10. לְכִי 2 pers. sing. fem. imper. Kal of הָלַךְ (Parad. K., see on No. 40). אַתְּ pronoun, 2 pers. sing. fem. (§ 32, 2), here expressed with the verb for *emphasis* (see § 137, Rem. 2). מָלְכִי (*mŏl'-khī'*), see § 46, Rem. 2; and for the absence of *Daghesh lene* in כ, see § 21, 2, *a*. See § 103, 3.

52. Jer. xliv. 25. עֲשֹׂה (*ā-sō'*, § 8, 2, Rem. intin. absolute for *emphasis* (see on No. 38). נַדֵּרנִּ (*nā-dhā'r-nū*) 1 pers. plur. pret. Kal, with ֵ for ֶ on account of *Silluq*.

53. Amos ii. 10. See § 137, Rem. 2. עֶלֶת (Paradigms D. and P.).

54. Deut. xvi. 19. לֹא (§ 100, 1) before fut. תַּטֶּה (לָטָה, Parad. G.) to express *prohibition* (see § 127, 3, *c*). יְעַוֵּר (*yĕ'ar-rĕ'r*, see Note † on page 30) Piel of עִוֵּר (not Parad. M., see § 72, Rem. 10). עֵינֵי dual constr. state of עַיִן (Parad. VI. h).

55. Is. xxxvii. 10. אַל (§ 100, 1) before fut. to express *dissuasion* (§ 127, 3, *c*); distinction between אַל and לֹא, see in § 152, Rem. יַשִּׂאֲךָ fut. Hiphil (see on No. 48) with suff., according to § 65, 2, Rem. אֱלֹהֶיךָ, see on No. 21, also § 146, 2. אֲשֶׁר־בּוֹ lit. *who—in him = in whom*, § 123, 1). See § 134, 2, *a*.

56. Ex. xvii. 2. See on No. 31. לָמָּה *dual* in appearance but *plur.* in fact (see § 88, 1, Rem. 2). וְנִשְׁתֶּה 1 pers. pl. com. fut. Kal (Parad. P.) וְ *and* = *that*, § 128, 1, *c*.

57. Jer. xiv. 21. תָּפֵר, Hiphil of פָּרַר (Parad. G.), see § 127, 3, *c*. אִתָּנוּ, prep. with suff. (see § 91, 1, Rem. 2).

58. Josh. i. 3. See on No. 55. נְתַתִּיו (*I have given it*), נָתַן (§ 66, Rem. 3), suff. 3 pers. sing.—On the arrangement of this sentence, see § 145, 2.

59. 2 Kings x. 32. בַּיָּמִים הָהֵם (compare vulgar English, *in them days*), § 122, 1. הֵחֵל, Parad. H. לְהַצּוֹת, Piël, Parad. P.; see § 142, 2.

60. 2 Chron. x. 10. עֳלֵנוּ, noun (Parad. VIII. e), accent *Zaqeph-qaton*. הָקֵל, imper. Hiphil of קָלַל.

61. Prov. vi. 6.

62. 2 Chron. xi. 4.

63. Num. xx. 11. רום, see on No. 45. וַיִּגַּהּ (נָגָה, verb פֹּ֫ן and לֹה), Hiphil fut. apoc. (for יַנְגֵּהּ, § 66, 2, and § 75, 5, with Rem. 14). כַּיּוֹהִי, noun (Paradigm IX.) with suff. 3 pers. sing. masc. (הִי֫ for the usual וֹ, כַּיּוֹ): distinctive accent *Tipcha* (§ 15). See § 120, 5.

64. Job xl. 4. קָלֹ֫תִי, Paradigm H. אָשִׁיבָה, fut. Hiphil of שׁוּב, with suffix with *Nun epenthetic* (see § 58, 4). שַׂמְתִּי, Paradigm M. לָמוֹ, see § 103, 2, Rem.

65. Mal. ii. 10. Ellipsis, § 144. כֹּל (Paradigm VIII. c.) with suffix (§ 91, 1, Rem. 2). Expression for *reciprocal pronoun*, § 124, Rem. 4. חַלֵּל, reg. inf. constr. Piël, see § 67, Rem. 10.

66. Lev. xii. 4. On the construction of the numerals, see § 120, 1 and 3. תְּשֵׁשׁ, Paradigm K. תִּגָּע (r. נָגַע) with ֫ for ֗ on account of the *pause* accent *K'bhia* (§ 15). מְלֹאת, § 74, Rem. 2. טָהֳרָהּ (*tŏ-h'rā'h*, see p. 28, No. 2, *a*, and § 14, 1), טָהַר (Parad. VI. f.) with suff. 3 pers. sing. fem., distinguished by the *Mappiq* from the ending of the *fem.* noun (טָהֳרָה *tō-h'rā'*).

II. EXTRACTS IN PROSE.

1. The Priests' Benediction.

Num. vi. 22—26.

V. 22. *Var conv.* prefixed without *Daghesh forte* (§ 19, 2, and § 20, 3, *b*, Rem.). לֵאמֹר (*Dagh. forte conjunctive*, § 20, 2, *a*), inf. with prep. (lit. *to say*) for לֶאֱמֹר, according to § 23, 2, and § 68, 1, Rem.

V. 23. תְּבָרֲכוּ, Parad. E., see § 10, 2, Rem. אָמוֹר, inf. absol. standing for fut. or imper., according to § 131, 4, *b*.

V. 25. יָאֵר, Hiphil of אוֹר (Paradigm M., *jussive* form, § 128, 2). וִיחֻנֶּ֫ךָּ (r. חָנַן, Parad. H.) 3 pers. sing. masc. fut. Kal with suffix with *Nun epenthetic* (§ 58, 4), and ו prefixed according to § 104, 2, *c*.

*** In reading these Extracts, it may be well to learn more of the names and uses of the *Accents* (§ 15).

2. Jotham's Parable.

Judges ix. 6—15.

V. 6. וַיֵּאָכְפוּ fut. Niphal (Parad. D.). עִם prep. *at* or *by*, see Lex. B, 2.

V. 7. וַיִּנָּ֫אדוּ (r. נָנַד) 3 pers. plur., used according to § 137, 3, *b*.

V. 8. See § 131, 3, *a*.—Obs. מָלְכָה with small circle referring to the margin, where a different form of the word is given (see § 17). Both the *K'thibh* מְלוֹכָה and the *Q'ri* מְלֹ֫כָה have the *same sense*, and stand for 2 pers. sing. masc. imper. Kal, with *He paragogic* (§ 48, 5). This *K'thibh* form of the imper. is not recognised in the grammars, but it occurs also in Ps. xxvi. 2: comp. verse 12 below.

V. 9. הֶחָדַלְתִּי pret. Kal (the *Chateph-Qamets* irregular for *Qamets*, with *He interrog.* § 100, 4, Rem.), used for *fut.*, according to § 126, 4. אֲשֶׁר־בִּי וגו׳ *which in me God and men honour* (see § 127, 2). וְהָלַכְתִּי pret. with *Var. conv.* (see § 48, 3, and § 126, 6, *a*). לָנוּעַ (inf. with prep.) *to wave*.

V. 10. See on No. 51 above.

V. 11. מָתְקִי (כִּוֹתֶק, Parad. VI. e). הַטּוֹבָה adj.

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* See § 5, Rem. 4.

fem. sing. with the art., because its noun has a suff. (see § 111, 2, and § 112, 1).

V. 12. *Kethibh* מְלוֹכִי but *Qeri* מַלְכִּי, see on verse 8.

V. 13. הַמְשַׂמֶּחַת part. with art. (prefixed according to § 20, 3, *b*), answering to our relative pron. with the indicative, *which cheers*.

V. 15. חָסוּ from חָסָה. הַלְּבָנוֹן, see § 109, 3.

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3. Elijah's Ascension.

2 Kings ii. 1—12.

V. 1. וַיְהִי fut. apoc. § 75, Rem. 3, *e*) with *Vav conv.* (§ 49, 2), used for tense of narration (§ 129, 2). בְּהַעֲלוֹת Hiphil of עָלָה (see § 132, 2, and also § 133, 3). בַּסְּעָרָה (§ 10, 2, Rem.—comp. בַּסְּעָרָה in verse 11) with *Chateph-Qamets* irreg., which is noticed in the margin הס׳ בהטף קמץ, i. e., the ס *with Chateph-Qamets*. הַשָּׁמָיִם (No. 10, p. 270; § 118, 1).

V. 2. שֶׁב־נָא, see § 130, 1, Rem. חַי־יְ וְחֵי נַפְשֶׁךָ (lit. *living* is *Jehovah and the life of thy soul*) *as Jehovah liveth and by the life of thy soul*, a form of oath: חֵי const. st. § 89, 2, *c*. אִם *if=not*, see Lex. C. 1, c. בֵּית־אֵל (also in the next verse) in the adverbial accusative, § 118, 1.

V. 3. הַיּוֹם prop. *the day=this day*, see § 109, at beginning. אֲדֹנֶיךָ *plur. excel.* (§ 108, 2, *b*). הָיֹה.

V. 5. בֵּיתְאֵל, prep. בְּ prefixed, according to § 102, 2, *a*. הֲיֹדֵעַתָּ, pret. for pres. (§ 126, 3); see § 153, 2.

V. 6. הָיַרְדֵּנָה, § 109, 3, and § 90, 2. שְׁנֵיהֶם *their two=both of them*, § 97, Rem. 2.

V. 7. Construction of the numeral, § 120, 2.

V. 8. לָקַח, see above on No. 54. אַדֶּרֶת noun fem. (Parad. D.). נָכָה, see above on No. 63. וְ conj. with *Qamets*, see above on No. 47. בְּ prep. with art. (§ 35, 2, B. *b*, and Rem. 2).

V. 9. בְּעָבְרָם inf. with suff. and prep. § 132, 2, (see also above on No. 25). וְ *and=that* after וַיְהִי. וַיְהִי־נָא פִּי וגו׳ *then* וְ *inferential*, § 155, 1, *d*) *shall be, pray, a portion of two in thy spirit to me*, i. e. may I have a double portion (twice as much as any one else) of thy spirit (comp. Deut. xxi. 17; פִּי, see § 96.

V. 10. הִקְשִׁיתָ לִשְׁאוֹל lit. *thou hast made hard to ask*, i. e. thou hast asked a hard thing, see § 142, 4, Rem. 1. לָקַח for יִלָּקַח, see § 52, Rem. 5.

V. 11. Lit. *and it was, they walking to walk and to speak, that lo! a chariot*, etc.: see § 134, 2, *a* or *c*, and § 131, 3, *b*. וַיַּעַל fut. Kal of עָלָה. הַשָּׁמָיִם adverbial accus. (§ 118, 1).

V. 12. וְ according to § 28, 2. מְצִיץ part. Piel, § 64, 3. רֶכֶב יִשְׂרָאֵל וּפָרָשָׁיו *Israel's chariot and his horsemen.*—Observe, that in Hebrew *two or more nouns cannot be in the construct state before the same genitive* (see Note * on § 114, 1: e. g. רֶכֶב וּפָרָשֵׁי יִשְׂרָאֵל would be scarcely admissible in this place, and hence the language required *either* the expression of the genitive after each noun רֶכֶב יִשְׂרָאֵל וּפָרָשָׁיו, as in verse 11, רֶכֶב־אֵשׁ וְסוּסֵי אֵשׁ) *or* the use of the possessive pronoun after the second noun (as exhibited in this verse), *or* the periphrastic construction (see § 115) which expresses the genitive in the manner of the dative רֶכֶב וְהַפָּרָשִׁים לְיִשְׂרָאֵל *the chariot and the horsemen to Israel*.—There are some apparent exceptions, as in Jer. xxvi. 9, where we find הַשֹּׁתֵי דַרְכִּי יָדֹה *headers of—leaders of—the bow*; but the two nouns in the construct state are here *in apposition*, just like בְּתוּלַת בַּת־מִצְרָיִם *virgin daughter of Egypt*, in verse 11 of the same chapter (see § 116, 3).

* דֶּרֶךְ has both vowels *unchangeable* (see page 17, No. 4, Rem.)

III. EXTRACTS IN POETRY.

1. Part of the Song of Moses.

Deut. xxxii. 1—4.

*** In this Extract, the parallel members are clearly exhibited in separate lines.

V. 1. Article before vocative, § 110, Rem. 2. וְאֲדַבְּרָה, § 128, 1; § 29, 4, *b*.

V. 2. תִּזַּל, verb נָזַל. עֲלֵי, § 103, 3.

V. 3. הָבוּ, verb יָהַב. לְ prep. (§ 102, 2, *a*).

V. 4. הַצּוּר *the rock*, i. e. Jehovah, case absol. (§ 145, 2).—Large צ (so the marginal notice calls it) to mark out the word as having a peculiar use or mystic sense attached to it by the *Masoretic* authors (see § 3, 2).

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2. Parable of the Degenerate Vineyard.

Isaiah v. 1—7.

V. 1. אָשִׁירָה נָּא (§ 128, 1, *a*). לִידִידִי *concerning my beloved*, i. e. Jehovah.

V. 2. נָטַע with double accus. (§ 139, 2). בָּנָה, § 75, Rem. 3. כָּרָה, § 75, Rem. 9.

V. 3. יוֹשֵׁב and אִישׁ collectives (§ 108, 1, *c*) and hence with verb *plur.* (§ 146, 1).

V. 4. See § 132, Rem. 1, 2.

V. 5. יָדַע with two accus. (§ 139, 1). עֹשָׂה part. for fut. (§ 134, 2, *b*). הָסַר and פָּרַץ, § 131, 1, Rem. לְבָעֵר lit. *for to eat up=to be eaten up.*

V. 6. וְעָלָה וגו׳ (§ 126, 6) *and it shall go up* (i. e. grow) *briar and thorn* (§ 138, 1, Rem. 2). מֵהַמְטִיר lit. *from to rain* (§ 132, 2).

V. 7. Observe the striking paronomasia or alliteration between מִשְׁפָּט and מִשְׂפָּח, and between צְדָקָה and צְעָקָה, which we can partly copy in translation, thus,—he looked for *right*, and behold *might!* for *weal*, and behold *woe!*

3. Praise of a Good Wife.

Prov. xxxi. 10—31.

*** This piece is *alphabetical*, a sort of Hebrew *Acrostick* (§ 5, Rem. 2).

V. 10. אֵשֶׁת, § 96, 2.

V. 11. Pret. for present (§ 126, 3).

V. 12. גְּמָלַתְהוּ (§ 59, 1, *a*, and Rem. 3).

V. 14. כָּאֳנִיּוֹת (*kŏ-ºnĭy-yōth*, see page 28, No. 2, Rem.).

V. 15. בְּעוֹד, either as noun (*in continuance of*) or as infinitive (*in continuing of*, § 132, 2), *while it is yet night.* Fut. with *Vav convers.* for present (§ 128, 3, *a*).

V. 16. זָמְמָה, see above, on No. 39. *Q'ri* נָטְעָה referring to the wife; but *K'thibh* either נָטַע referring to the husband, or נִטַּע (Niphal, *is planted*), agreeing with כֶּרֶם as subject.

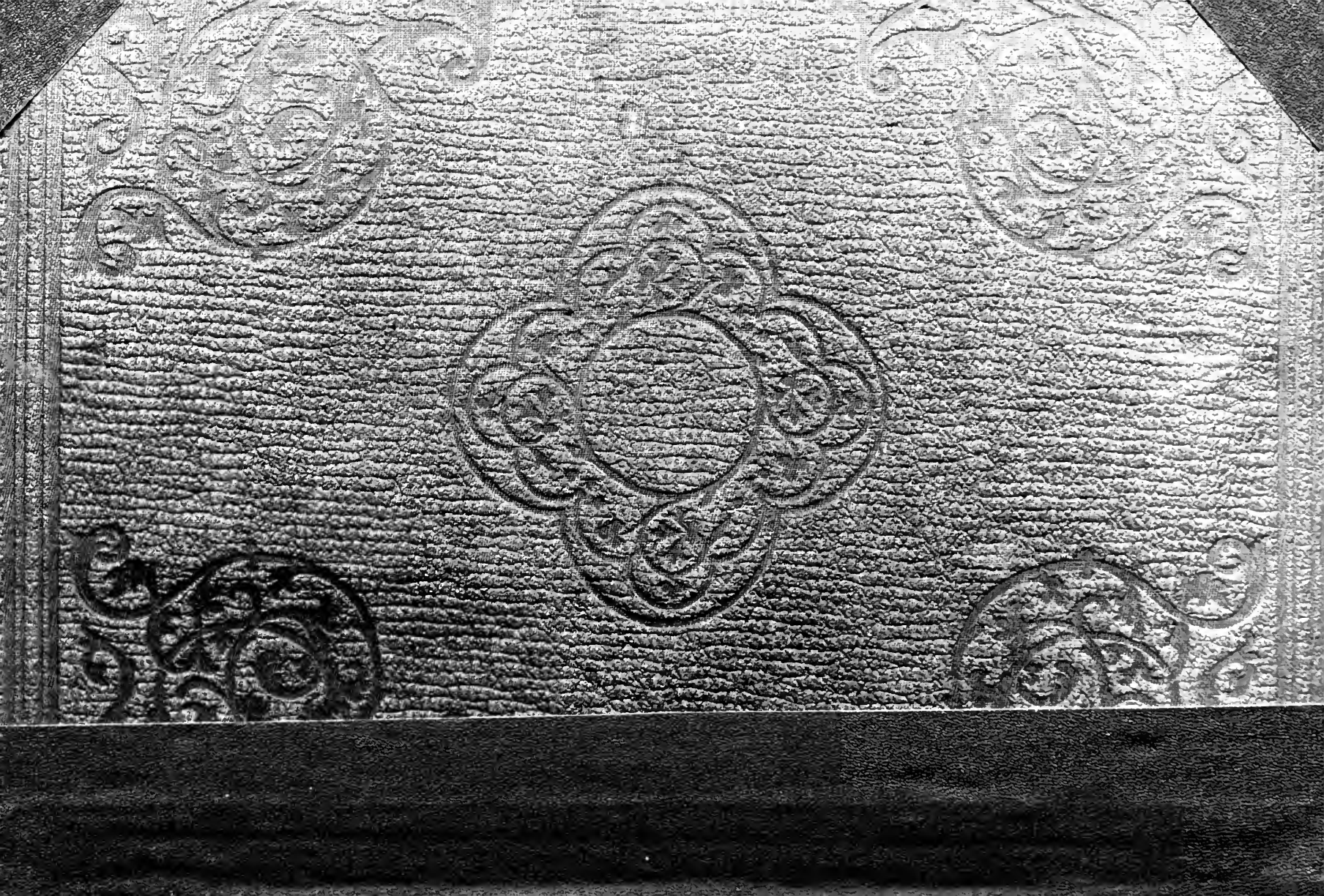
V. 18. *Sense* of *Q'ri* and *K'thibh* is here the same.

V. 20. לֶעָנִי, § 102, 2, *b*.

V. 21. לָבֻשׁ, pass. part. with accus., § 143, 1.

V. 27. צוֹפִיָּה, § 75, Rem. 5. *Q'ri* תַּלִּיכוֹת, but *K'thibh* (with the same sense) תְּהֵלִיכוֹת; the latter probably derived from יָלַךְ, but the former from הָלַךְ.

V. 29. רַבּוֹת, adj. put *before* the noun either for emphasis, *many women*, etc., (see § 112, 1, Rem. 1), or as predicate, *many* are *the women* who, etc. (see § 145, 1, *b*). כָּלָּנָה for the usual כֻּלָּן, see § 91, 1, Rem. 2.

V. 30. אִשָּׁה יִרְאַת יְ *a woman fearing Jehovah*, put prominently in nom. case absol. (§ 145, 2).—Observe, the crowning praise of a good wife is the *fear of the Lord* or *piety*. See § 54, Rem., at the end.

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